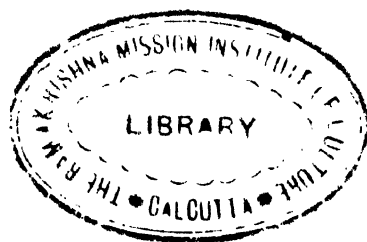
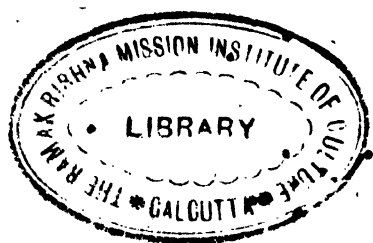


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The Giant March of Science.

THE exposition of the soul, brain, and body of man of which the JOURNAL OF MAN is the channel is not the only bold raid into the realm of the unknown which is in progress to-day. There are other bold and successful movements; but the great mass of the intellectual progress which makes one century differ so widely from its predecessor is not the bold adventures of the explorer and pioneer, which open new realms to humanity, but the gradual progress of settlement and occupation which encroaches upon the wilderness, "here a little and there a little," until we find the frontier line advanced and the old limitations effaced. Thus have geology, astronomy, and biology advanced by the labors of a thousand, until the old limitations established by the theology of ignorance are trampled over and almost forgotten. The flat world, the solid firmament, and the mythological creation five thousand years ago have been trampled over and almost forgotten by the enlightened.

It would require a large magazine to preserve the record of the daily progress in the sciences and arts—in electricity, engineering and the innumerable devices which are protected and encouraged by patents—in psychic science, biology, geology, astronomy, geography, ethnology, history, paleontology, physiology, pathology, therapeutics, sociology, education, religion, and, finally, in that devil's delight, the art of war, which receives more attention and patronage from governments than the education which would elevate mankind above the necessity of war.

The boldest progress possible—that in which I should be engaged if I were not overburdened in the immense work of organizing Anthropology—is the investigation of the basic powers of the Universe. Anthropology gives us many of the laws of these operations, but we need to know what they really are and how they are correlated with the physical forces of geology, chemistry, and the dynamic sciences. We need to know, for example,

1. What are the varieties of nervaura that emanate from every portion of the human form.
2. What are the solar emanations beyond those which have been recognized and studied in the science of optics.
3. To what extent does man participate, if at all, in the creative power of the Deity.
4. Through what agency do the disembodied still communicate with, organize, and control ponderous matter.

5. What analogies and correlations exist between the operations of the mind and those attributed by scientists to the vibrations of ether.

6. What is the relation of gravitation to the beings of the psychic Universe.

7. By what mysterious law is the Divine Wisdom of the Universe correlated with its physical forces.

8. Are there any scientific tests by which a spiritual being may be recognized and studied as we have heretofore studied the subjects of physical science.

9. Can science lead us up to a clear recognition and positive knowledge of the governing power of the Universe.

Anthropology brings us to the margin of these questions, and points to the onward course that we must take for the solution of these problems, which would occupy my attention if the work of presenting Anthropology had been accomplished. But while engaged in my present arduous task, I believe that others will be engaged in those profound questions; and indeed I am aware that such investigations are now quietly in progress, from which it is highly probable that the demonstrations of psychic science will assume the positive reality and the clear intelligibility which belong to the work of the laboratory, and thus the objection to recognizing the spirit of man as a subject of science will be overcome, and the whole scientific world *lifted to a higher plane*.

Turning aside from these bold and hopeful investigations, let us look at the steady progress of the scientific hosts, which are carrying the frontier line of human knowledge farther and farther every day.

The boldest investigations of scientists relate to our solar system and the question of its permanence. They speculate boldly upon a limited basis of facts.

“Sir William Thomson delivered, at the Royal Institution, an interesting lecture on ‘The Probable Origin, the Total Amount, and the Possible Duration of the Sun’s Heat.’ He began by pointing out that, during the period of the last 3000 years, of which we have more or less authenticated historical records, the amount of heat received annually on this earth from the sun does not seem to have changed. Vegetable and animal life is to-day to all appearances the same as it was 3000 years ago. This, however, does not prove that a gradual change is not taking place, for it is quite conceivable that a change may take place so slowly as to be inappreciable in the comparatively brief period during which accurate observations have been made. The sun cannot get hotter, but it can nearly, if not quite, maintain for a comparatively long period its temperature by virtue of shrinkage. One kilogramme of water falling through a distance of 425 m. on our globe acquires energy which, at the moment of impact, is sufficient to warm the mass by 1° C. The same mass falling on the surface of the sun 15 m. only would acquire the same rise of temperature, since the acceleration on the sun is about 27½ times that on the surface of the earth. Thus we see that, under the action of gravity on the sun, enormously more energy, and, conse-

quently, enormously more heat, will be developed for every unit of mass as compared to the same process upon our globe. According to the lecturer, the heat continually streaming out from the sun is mostly due to the mechanical process of gravitation. Sir William Thomson also asked his hearers to disabuse their minds of the idea that the amount of heat emanating from a square metre of the sun's surface is something inconceivably great or wonderful. The amount is quite within our powers of calculation, and in fact is only from fifteen to forty-five times the heat which is usually developed on a square metre of the fire grate bars of a locomotive. In this way the problem is brought within the sphere of actual calculation, and the heat emanating from a square metre of the sun's surface represents an energy of 78,000 horse-power.

"Or, in other words, the whole surface of the sun will shrink at the rate of 35 m. per annum, and, in so doing, will perform sufficient mechanical work to keep up the present emission of heat. Now, this shrinkage represents a diminution of the radius of the sun of 1 per cent. in two thousand years, and, assuming that the difference of the reciprocals of the sun's radius is equal for equal amounts of heat given out, which is a very probable law, we find that it would require fifteen million years for the sun to shrink to a quarter of its original diameter. That is to say, the sun, fifteen million years ago, would probably have been four times its present size. After giving out twenty million times the present annual amount of heat, the sun would have the density of lead and half its present diameter.

"It is sometimes suggested that the heat of the sun may, in a large measure, be due to chemical action. But a moment's reflection will show that this cannot be the case.

"From the foregoing calculations, the lecturer drew the conclusion that the sun may last, and the earth may remain habitable for the present animal and plant life, for another ten million years. If the mass of the present planetary system were scattered throughout space to such an extent that the density would be no greater than that of air in the best Sprengel vacuum, the mutual attraction of the atoms would cause them to conglomerate, and the process would only occupy a comparatively small number of years. Hence, it is quite possible that our planetary system, and in fact, the whole cosmic system, is the result of the attraction between atoms and the heat developed by their impact."

Astronomers are not content to believe our solar system permanent unless they can discover the mechanism of its permanence. They have a faint suspicion that the revolutions of the earth will be gradually retarded by the friction of the tides. To stop the revolution of the earth would cause a great increase of gravity, a change of its form, and the destruction of nearly all its life — the dark side being frozen to death and the side toward the sun scorched out of life. But this is an idle speculation for the difference of time supposed to be produced by this cause is only about half a second in a century.

THE FUTURE OF THE SOLAR SYSTEM.—Mr. Richard A. Proctor, a

speculative astronomer, whose unfortunate death at New York is fresh in our minds, assumes that there must be an end to the solar system, because its resources are finite, and therefore, having a limited stock of power, it cannot continue in action forever. But against this theory we may array the two favorite doctrines of scientists, the indestructibility of matter and the indestructibility of force, doctrines which imply that we shall ever have the same amount of matter in the solar system, and the same amount of energy in its movements. Yet in this matter our knowledge is still defective, for no one has discovered how the vast power of the heat diffused from the sun is ever restored, and if it is not restored, the life of the solar system must cease. In this question lies the great unsolved mystery of a future which comprises millions of centuries, and this is a question earnestly investigated.

Mr. Proctor's views on these questions were recently expressed as follows : —

“That the periods by which the future lives alike of world and sun are to be measured are long, may be regarded as demonstrated by what we have learned from the earth on which we live. It is singular that the earth should contain in this respect the record both of her own past and of the past of the sun; but such is demonstrably the fact. The processes of which the earth's strata speak as taking place in the past were such precisely as are taking place now. Not only in the record of past life in the earth does our earth speak of long past ages, though Darwin was doubtless right in pointing out that the earth gives no stronger or clearer evidence of the duration of her life than in her record of forms of life which must have required millions — nay, tens of millions — of years for their development, but the various strata of the earth's crust, formed as they were by processes such as are still at work, tell us of measurable time intervals which can be appreciated (and must be accepted) even by those who reject the theory of evolution, and therefore might in their ignorance regard the varied forms of life recorded in fossils as telling us nothing about the progress of time. Rain, wind, snow and storm, frost and thaw, glacier, river and cataract, did their work in the past ever as they do their work now. And even though that work may in the past have gone on at a rate different — either in excess or defect — from what is now observed, the results, so far as the earth's past are concerned, can be little affected, while so far as the totality of work done by the sun upon the earth is concerned they are not affected at all. Even if we reject the estimate of the ablest geologists, according to which the earth's strata tell of at least a hundred millions of years of sun-work (such work as the sun at present does upon the earth), we must still admit as absolutely certain that the record tells of tens of millions of years during which the earth has been the scene of such processes as are now going on, and the abode of forms of life upon her surface which have descended, while they tell with equal clearness of tens of millions of years during which the sun has been at work, even as at present, pouring light and heat, and with them life, upon the earth and her fellow worlds within the solar system.

"Since such periods of life belong to the past alike of the earth and of the sun, we may fairly infer that — first, they belong also to other worlds and other suns; and secondly, they belong also to the future of this world and of the sun, which is the true source of all the forms of life, animal, vegetable, and mechanical, existing upon her surface.

"The same story is told by the moon. When we examine that one orb within the scan of science, which tells at once of the past and of the future of world life, which shows us the records of the earliest forms of volcanian energy upon a planet, and the traces also of the gradual decay of planet life until death replaced it, we find clear evidence of processes such as have long since taken place upon the earth, and evidence as clear of processes which are still to come. In each case the record manifestly extends over hundreds of thousands, if not millions, of years. (It must be remembered that in the moon's history millions of years would correspond to tens of millions of years in the history of the earth.) We can see how, after passing some such stage as the earth is passing through now, the moon for vast periods of time was passing onward toward decay and then through long ages tending to the condition of death in which we see her now. There is no reason for supposing that our earth's old age will be relatively less long-lasting; and to say that is to say that for the hundreds of thousands or millions of years during which the moon was aging toward death our earth will pass through millions or tens of millions of years.

"As regards the probable future duration of the sun, we have no such evidence. We know only that he has steadily emitted light and heat in the past for tens of millions of years (since any great increase or falling off would undoubtedly have left its record very clearly), and that so far as we can judge there is no reason to suppose that any great change will occur during periods of time to come akin to the periods of time during which he has been at work in the past. He might, for aught that science knows, undergo during the next year, or even in a day, some change akin either to that by which suns like Eta Argus and T Coron have increased hundreds of times in lustre or dwindled down to less than one-hundredth of their customary light. But all that we know of his work in the past and of his present condition tends to confirm the belief that he will be a sun such as he is now for millions of years yet to come.

"Now, when we consider these vast periods which, in the earth's case certainly and in the sun's case probably, separate us from the end of the possibilities of life, so far as they depend on the condition of the earth or on the emission of light and heat upon the earth, what opinion are we to form in regard to the future of the human race as depending upon the action of that race itself? Certain that the earth will be a fit home for us during millions of years to come, unless the sun should in the meanwhile die out, and almost certain that the sun will neither die out nor suddenly blaze forth with such increased fervor as to destroy all life from the earth's surface, let us consider the necessities of human life in its higher developments,

and inquire how far they are provided for, and in what way man is using the supplies thus available for him.

"When we turn to the work of civilized races, we see that the exhaustion of the earth's stores of minerals is going on very rapidly. It is not merely that the absolute quantity of the earth's mineral wealth used up yearly by civilized races is large; but that the proportion of this annual consumption to the entire store is extravagant, in view of the length of time over which the store ought to last, unless the future of our race is to be much briefer than we have any reason to expect.

"Let us take man's use of the earth's buried stores of coal and oil as illustrations of the process of exhaustion.

"It has been estimated that beneath the earth's crust there lie about 8,000,000,000,000 cubic yards of coal at depths rendering them available for the use of man; in round numbers this would be a little over 7,000,000,000,000 tons of coal. Of this store Great Britain has, available for use, about a fiftieth part, or, more exactly, according to the best estimates, 145,000 millions of tons. This is an exceptionally large supply for an area so small. Yet Great Britain, which has not yet reached either the fulness of its growth or the full development of its civilization, consumes already each year more than 150 millions of tons of coal, a rate of consumption which would fully exhaust her store in a little over 900 years — a mere second compared with the duration of man on the earth in the past. Thus a people which may be regarded as typical of modern civilization, supplied by nature with a hundred times more wealth in coal than the area of their country would entitle them to expect, are spending their share of this form of buried wealth (really buried life) at such a rate that the exhaustion of the region they occupy will be completed in less than a thousandth part of even that period (a million years) which science regards as the time-unit by which the earth's future is to be measured. It is not likely that any other region of the earth will remain much longer stored with coal than Great Britain. Elsewhere there are immense supplies, and as yet, where these large supplies exist, the human race is not so closely crowded as it is in Great Britain; but wherever the earth is thus well stored, the population is growing in density, and at rates showing that in less than two centuries the population per square mile will be greater than in England. So far as coal is concerned, the outlook is that the earth's buried stores will be entirely exhausted in less than 2,000 years.

"If we remember that the consumption of coal is an index of the rate at which other mineral stores are being exhausted, that coal is not merely being used in the direct work of civilization, but in procuring the materials by which that work is continued, we cannot fail to see that other portions of the earth's stored wealth must be undergoing a process of rapid exhaustion. As a matter of fact, all other forms of stored wealth are being exhausted at spendthrift rates; many are being exhausted far more rapidly even than coal, and some are being exhausted so rapidly that their future duration may be counted by years rather than by centuries.

"Among the last class may be mentioned coal oil. The stores of coal oil beneath certain parts of the earth's crust were millions of years in the gathering. But where greedy man sets to work to get wealth from them (for that has been the first consideration heretofore in working the oil regions), barely a generation has passed before they have begun to show signs of exhaustion. The most sanguine surveyors of the richer and busier oil regions do not look forward to half a century of supply at the rate at which these regions have been worked in the last twenty years. When we consider further that not merely a large, but by far the largest part of this wasteful expenditure is devoted to the construction of destructive implements, which are but enlargements and amplifications, many times multiplied of the stabbing, slashing, and smashing weapons of the despised savage, or making defensive apparatus (for safer slaughtering, *bien entendu*, not to save life as life), which is but a development on a much enlarged scale of the savage, hide-bound shield, our thoughts are divided between regret that the human race should be so wasteful of the means of life, and a feeling of doubt whether, after all, the race, regarded as a whole, is quite so worthy of long duration as some which have lasted longest in past struggles. Reasoning beings have been wondering that in civilized communities attention should be given to a man because he chances to be nearly as strong and quite as brutal as a bulldog or the Tasmania devil, and almost as quick in the use of his limbs as a panther or a catamount. Yet what wonder that man should look with interest on a Sayers or a Sullivan, when races of men calling themselves civilized devote a large part of their energies and the largest part of their attention and admiration to contrivances for making the human race more brutally destructive than any race of animals that has ever lived upon the earth—and this at the cost of such exhaustion of the earth's buried stores each year as ought not, in fairness to future generations, to be effected in a century."

The exhaustion of coal mines may change the seats of manufacturing industry for a time; but we would still retain water-power, wind-power, the power of the tides, and the heat of the sun, concentrated by reflectors, beside the heat which we may bring up from deep borings in the earth and from mines as they are doing now in Hungary. Our waterfalls will supply electric power for the continent, transmitted everywhere by wires.

But all this exhaustion of mineral wealth is a trifle compared to the enormous waste of war and the maintenance of the largest possible armies by all civilized nations to which Mr. Proctor alludes. Surely there must come a time when a true religion shall appear on earth, make these mighty cannon that all civilized nations are gathering the useless relics of a BARBARIAN AGE. Yes, with all the horror of which my soul is capable, I must pronounce the present a BARBARIAN AGE, as I look to that far future when nations shall not delight like lions and tigers in universal slaughter!

THE GROWTH OF THE EARTH.—Returning to our question of the earth's future, there are some indications of its gradual growth

as it gathers the star-dust of the universe in its flight through space. This seems to be to a certain extent confirmed by the investigations of Drs. Kleiber and Keller, two Russian astronomers, who have just published the results of their observations. These are supported by the observations of Prof. Schmidt, of Athens, and others who have given attention to this curious subject. Prof. Newton, of Yale College, has also made some interesting calculations in this matter. He shows that the meteors which at any one place on the earth's surface can be seen, are in reality only one ten-thousandth part of the number that actually fall, every hour, upon the surface of the whole globe. This fact, in connection with the observations made in Europe, makes the basis of an interesting conclusion. It is that in every hour no fewer than 450,000 meteoric bodies fall upon the earth; and these include only such as would be visible to the naked eye. Of course they are mostly very small bodies, and the shower, distributed over so vast a surface, is unnoticed. Much, perhaps most, of the aggregate increase to the earth's substance comes in the form of impalpable dust, from exploded meteoric bodies or otherwise. The 'shooting stars' that one sees, on almost any clear night by watching the sky, probably are resolved to a condition of dust before reaching the earth. Set on fire by the friction produced on entering the terrestrial atmosphere, these small bodies, rushing ever faster as they make the downward plunge, are 'all burned out' before they reach the surface. Can the aggregate amount of this imperceptible dust-shower really be enough to affect appreciably the bulk of the earth? If the calculations of investigators are not greatly at fault, that amount, when we consider that its production is unceasing, and that it was more abundant years ago than it is at present, must, in the course of time, have been sufficient to produce a great increase in the bulk of our globe. If Prof. Alexander Herschel's calculation of the average weight of a so-called meteor (5 grams, less than a quarter of an ounce) was correct, it would follow that the globe receives, every hour, considerably over two tons of this outside matter, from the depths of space, to swell its proportions. Once, before our globe had captured so much of this form of matter, the surrounding regions of space must have been fuller than now of that material."

TELESCOPIC EXPLORATIONS OF THE STARS.—Upon these cosmic questions we may expect much light from the revelations of the Lick telescope and the still larger ones that will be constructed. Prof. Holden says:—

"I am, as you know, familiar with the use of large telescopes, having observed for many years with the great refractor at Washington, but I confess I was not prepared for the truly magnificent action of this, the greatest of all telescopes, under the best conditions. I have had such views of the bright planets, Mars and Jupiter, of nebulae, the Milky Way, and some of the stars, as no other astronomer ever before had."

The *N. Y. Sun* says: "Every owner of an amateur's telescope knows the celebrated ring nebula in the constellation

of Lyra. It is an exceedingly beautiful phenomenon, hanging there against the black background of the sky like a most delicate yet perfectly formed ring or wreath of smoke. It is only when we reflect on its real size that the mind passes from admiration to awe at the sight of this ring. If our solar system were placed in its centre, the gigantic sweep of that luminous ellipse surrounding us would belt the heavens as with a new and grander galaxy. The form of this object, and the fact that it is nebulous in character, have naturally led to many speculations based upon its resemblance to the nebular rings, out of which, according to La Place's hypothesis, the planets of our system were formed.

"The best telescopes have shown a few faint stars near the ring and one within it, but nothing that could be regarded as evidence of any probable connection between the stars and the ring. Here is Prof. Holden's account of it :—

"This bright nebula has been looked at by every amateur and professional astronomer, by every large and small telescope in the world. Sir John Herschel describes it as a ring and figures a small star following it. Lord Rosse, with his six-foot reflector, gave five small stars outside of it and none inside. Mr. Lassell, with his four-foot reflector, figures it with thirteen faint stars in an oval outside and one inside the ring. So I saw it with the Washington refractor of twenty-six inches aperture in 1875. Our first look at this nebula with the thirty-six inch telescope showed a great variety of new detail, and a careful examination has disclosed to us not only the single star inside, but likewise eleven others inside the inner oval or projected on the bright nebulosity between the outer and the inner ovals. Not only this, but it is obvious that the plan on which this nebula is built is that of a series of ellipses or ovals. There is first the ring of faint stars outside the nebula; then the outer and inner bounding ovals of the nebulosity; next a ring of faint stars around the edges of the interior ring, and finally a number of stars critically situated on the various parts of the nebulosity and outer oval. The object is entirely a new one in its appearance and in its suggestions as seen here."

"One cannot read this description without recognizing the strong probability that there is an intimate connection between the nebulous ovals and the rings of stars. Here, then, it seems, we behold a corner of the universe where the great work of creation is now actually in progress. Here in this cosmic workshop of Lyra are scattered raw materials and finished solar bodies; rows of suns ablaze with pristine light, and masses of unformed vapor, in whose bosom the carbon atoms may be floating which, in the ripeness of time, shall assume forms of beauty and life. There are other spots in the heavens where stars and nebulous matter are mingled in a way that suggests a close relationship, but none so remarkable as this discovered by Prof. Holden. Even the curious group called the Pleiades, where, as recent photographic discoveries have shown, nebular masses and streams are mingled in the strangest fashion with the stars, there is nothing so remarkable as the concentric rings described by the director of the Lick Observatory."

The nebular hypothesis of La Place was "that an atmosphere might have at first surrounded the sun, extending beyond the limits of the solar system; that gradual cooling and condensation of this vast rotating nebulous globe caused it to contract; that in the process of contraction successive rings were thrown off, to form in one case a zone of small planets, but in general to break up and form each a single globe; that in the formation of such globes a similar process was repeated, ending in the formation of satellites, and as in one well-known case, of a ring of similar satellites. La Place put forth his conception as a hypothesis, not as a certainty, but it is also true that he formed a high estimate of the probability of its correctness."

"Now as to the magnifying power of the Lick telescope, which is 75 feet long, for which we are indebted to Mr. Lick's bequest of \$700,000. It has been found that when the most skilful opticians have done their best in making a telescopic object-glass, it will bear, under favorable conditions, and for certain purposes, a magnifying power of one hundred diameters for each inch of its own diameter. The object-glass of the Lick telescope is thirty-six inches across; therefore it should be able to stand a power of 3600 diameters. Such a power applied to the moon would bring it, when nearest to the earth, within an apparent distance of a little above 60 miles. Under the most favorable circumstances, an object upon the moon as large as St. Patrick's Cathedral could probably be seen with such a power as a white speck. But if cities or other great artificial works existed there they would doubtless be clearly distinguishable, and should, in fact, long ago have been perceived with telescopes much smaller than the Colossus of Mount Hamilton. The new telescope can, then, only be expected to add a little more evidence to the proof that the moon is an extinct planet, a world of desolation, where all the great creative forces have ceased to operate and nature seems to have reached the end of her tether.

"But with the planets the case is different. Recent observations have shown the existence of enigmatical features on Mars, upon which the Lick telescope may be able to throw much light. Its great size is not the only advantage it will possess. Being placed upon a mountain top it will be above the denser and more impure portion of the atmosphere, which is a source of perpetual and unconquerable difficulty to astronomers whose telescopes are situated at lower levels. Then the atmosphere of the Pacific coast appears to be exceedingly clear and steady, so that an enormous advantage is gained in that respect. Here in the East, and in England and most parts of Europe an astronomer is lucky if he finds a dozen or even half a dozen nights in a year when the atmospheric conditions are good enough to permit the use of the highest powers of his telescope. Observations taken on Mount Hamilton, the site of the Lick telescope, show that as many as 250 nights in a year may be expected to furnish such opportunities for first-class work. With such advantages the great telescope should largely increase our knowledge of the huge planet Jupiter, and of the changes going on there, which clearly indicate that it is an orb that is now in the act of transformation from a sun into a world."

"The traditional number of the Pleiades is seven, but it requires a sharp eye to distinguish more than six. The fable is that they represent the seven daughters of Atlas, and that one of them named Merope married a mortal, whereupon her star grew dim among those of her sisters. The brightest of the Pleiades is Alcyone, which was once supposed to be the centre around which the whole starry universe revolved. This theory has in recent years been exploded.

"We advise anybody who supposes that interesting views of the heavens can only be obtained by means of the great telescopes in the observatories to take a good opera-glass and look at the Hyades and Pleiades with it. He will be not only interested but astonished by what he sees. Here, in full truth, 'the floor of heaven is thick inlaid with patines of bright gold.'

"The Pleiades were connected in ancient times with the seasons, and as the sun is near them in the month of May they were sometimes called the Virgins of Spring. Their influence was supposed to be beneficent to the husbandman and the sailor, and everybody remembers how Job rebukes his officious friends in the desert by asking, 'Canst thou bind the sweet influences of the Pleiades?' showing that even in that very ancient time this cluster of stars delighted the imagination of men with its mild yet wonderful radiance, as it has continued to do through the whole course of human history. Just here lies the chief charm of the constellations: they have outlived history. The men who traced them among the stars also divided the earth into nations, and built cities and capitals. But these ancient things of the earth have passed away; cities have crumbled; imperial capitals have been humbled into dust; nations have risen, flourished, bloomed with civilization, and sunk into the darkness of savagery; 'the glory that was Greece and the grandeur that was Rome' have faded like an apparition, but enduring in the heavens remain the fanciful labors of those early men who divided the starry expanse into constellations, and made the glittering firmament reflect the fame of the age of gods and heroes.

[The *N. Y. Sun* appears to be better posted in astronomy than in Biblical learning. It was not Job rebuking his officious friends, but the Lord answering Job out of the whirlwind, who asked if he could bind the influences of the Pleiades, "or loose the bands of Orion." "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? — Chap. xxxviii.]

THE GLACIAL PERIOD AND THE CHANGING AXIS OF THE EARTH. — In the French *Nouvelle Revue* this subject has been happily illustrated by M. Ramus as follows:—

"During the whole period of the Primary rocks and the formation of coal strata tropical heat prevailed from latitude 35° to latitude 80° — to the polar regions, that is. The temperature was uniform over the whole earth. During the first half of the Secondary period, that of Jurassic rocks and chalk, the climate remained the same; the same plants and the same animals are found all over the globe. During the second half of the period, however, the climate began to

cool somewhat, and deciduous trees made their appearance, though tropical plants were still to be found in England and Denmark. Even to the middle of the Tertiary period there was equality of climate in all latitudes; but the temperature in Europe fell very gradually, and it is certain that at the end of the Tertiary period there was no ice on the globe, not even at the poles or at the top of the highest mountains.

With the Quaternary period a great change took place. The reindeer was to be found in all parts of Europe, the cold was excessive, and the great Swiss glaciers extended to the south of France. The glacial epoch was in full swing, and the uniformity of temperature formerly prevailing had been destroyed. Then a reflex action begins; the glaciers, and with them the reindeer and the mammoth, retreat as slowly as they advanced. At the furthest point of the glacial extension the cold became so intense that a sea of ice covered half Russia, all Prussia, Hanover, Holland, and part of England.

What, then, was the cause of this change from uniformity to excessive cold over so large a portion of the earth's surface? And how is it that the extent of the cold region, after having reached its maximum, gradually retreated? We attribute the change to the deflection of the earth's axis from the perpendicular, and then its gradual return toward its old position. In the case of a perpendicular axis the climates will be nearly equable all over the globe; there will be some difference in different latitudes, owing to the fact that the sun's rays are only vertical at the equator, but it will be comparatively small. There would be no nights long enough in any part of the planet to leave time for the formation of a large quantity of ice. Consequently, all we have to do to account for the ages of time when the climate, as geology tells us, was the same all over the world, is to imagine the earth with a perpendicular axis in place of an axis at an angle with the plane of the ecliptic as it is now.

"The angle to-day is $23^{\circ} 27' 9''$. But the Chinese astronomer Choo Kung, who measured the angle 1100 years before Christ, made it $23^{\circ} 54'$, and subsequent measurements, made in B.C. 350, 250, and 50, and in A.D. 461, 629, 880, 1000, 1279, 1437, 1800, and 1850, by celebrated astronomers, Greek, Chinese, Arabian, and French, give the angle as follows at the respective dates: $23^{\circ} 49'$, $23^{\circ} 46'$, $23^{\circ} 41'$, $23^{\circ} 39'$, $23^{\circ} 36'$, $23^{\circ} 34'$, $23^{\circ} 32'$, $23^{\circ} 31'$, $23^{\circ} 30'$, $23^{\circ} 27' 87''$, $23^{\circ} 27' 33''$. A succession of figures like these conveys little meaning to the unmathematical mind, but the meaning is clear, nevertheless. The obliquity of the axis has diminished steadily for the last 3000 years, and the diminution amounts in all to $26' 27''$, showing that its tendency now is toward the perpendicular at the rate of $48''$ (forty-eight seconds) every 100 years. This means that the polar circle is being reduced at the rate of 1333 metres — or, roughly, 1466 yards — every century, or $14\frac{1}{2}$ yards every year, the temperate zone being increased proportionately. It will take the axis 176,946 years to move at its present rate through the distance which now separates it from the perpendicular.

"As long as the axis remained perpendicular the climate, as has been said, was uniformly hot, and in Greenland and Spitzbergen

pomegranates grew. One day the axis began to change. At first this had a slight effect. For ages the modification was trifling; even at the Tertiary period there was still no ice, and snow, when it fell, soon disappeared. But by degrees the zones were traced. Round the pole the change was already complete, and the radiation of the earth overcame the solar heat, and the night the day, so that masses of ice were formed. The Quaternary period was entered; man appeared in our continent; the angle of obliquity of the axis being about 15° , and the polar belt, about 1000 miles in extent, finished at the southern part of Spitzbergen. The glacial epoch had begun. What, then, was the maximum of the inclination of the axis when our earth was divided into two belts of extreme cold (when glaciers covered the greater part of Europe) and torrid heat? Not less, certainly, than thirty-five degrees — probably nearer forty degrees. Taking, however, thirty-five degrees, and assuming that the deviation of the axis proceeded at the same rate as its return is going on now, then 262,000 years elapsed between the first movement and the day when the axis began to return. This check seems to have taken place at the end of the Quaternary period, when the earth had assumed much about the same general conditions that we see to-day. It necessarily required other thousands of years to effect a change of climate in the opposite direction. The alteration is clearly manifested in the geological strata by the immigration and emigration of the reindeer. There would have elapsed, then, since the axis began its backward movement until now — assuming 35° degrees to be the maximum of inclination — 86,554 years, which with the 176,946 years that have still to be traversed ere the axis once more becomes perpendicular, would give 262,500 years as the total period between the first movement and the moment of extreme inclination. Already the glacial period is considered as at an end in Southern Scandinavia, and the Swiss glaciers are nothing to what they were. Nevertheless, 50,000 years must still elapse before glaciers disappear.

“As to the age of man upon the earth, assuming that he did not appear until the lower stages of the Quaternary period in which his bones first are found. It is certain that the climate was much warmer in Europe then than it is now. On my calculations, man has been 223,108 years on the earth, and 349,054 years have passed since the axis of the earth first moved out of the perpendicular.”

Let us now turn from these grand cosmic revelations of modern science to its more useful revelations of life on earth, and the vast productive powers by which mankind are to be relieved from toil, from poverty, and from early death. Scientific inventors are the true emancipators of the race, while the dreamy speculators who have assumed the name of philosophers have done little more than to be-fog the intellectual atmosphere.

(To be continued.)

[P. S.—According to foregoing statement of the changing attitude of the earth we may be authorized to anticipate a very gradual amelioration of the temperate climates. Is such a change already perceptible? When I first saw Boston in 1842 we had frost-bound winters. The snow lasted through the winter, wheels were laid aside, and all vehicles placed on runners. To-day, January 4th, the weather is like spring. Seasons are very variable, but is there not a gradual amelioration?]

Various Aspects of Religious Life and Thought.

PROGRESS IN RELIGION.—There is a class of men, of whom Rev. M. J. SAVAGE is a fine example, whose ethical nature is too strong to be bound down in the fetters of the old theology. The *Boston Herald* has happily illustrated this as follows:—

“To-day there is nothing more common than the fact that in every denomination the leaders—the men who satisfy the intellectual and the spiritual life of the people—are head and shoulders in advance of the denominations to which they belong. They are grappling, not with the party shibboleths in which they were educated, but with the ideas and convictions that go with our common Christianity and with its adaptation to a better interpretation of life. They are trying to find a reasonable method of saving what is vital in Christianity from what the world has outgrown, or what was good for the generation before us, but not for our own, and to reach an expression of those great truths—the deposit of the faith, shared by all religious bodies to a greater or less extent—which shall convey the truth held in common and minimize the differences which keep good people apart. In reaching out to this larger life they are obliged to trample on the little fences that have been built up by this or that company of Christians around their traditions or interpretations of Christian dogma, and in doing this they are subject to the martinetts of the denomination, and if the prevailing conservatism is strong enough, it is given out that they are suspects, and the enginery of denominational persecution is turned against them till the communion where they have chosen to abide becomes too hot for them. They are prophets not without honor save in their own country and among their own kith and kin. The community is very well filled with this sort of men at the present time. The enlargement of religious thought from its narrow evangelical interpretation is now so common that men who have been trained to think for themselves, and who are honest in their convictions, can no longer be held to their old positions for the sake of a parish or an ecclesiastical position. They stand where all thinking and educated people stand in regard to religious issues, and very much depends upon the clergy and the people who think alike in these matters standing together and not being afraid to express their opinions.”

“The leading men, who see something more than a denomination in the church of Christ, are the leaven to bring the denominations in which they serve to the level of the live church and to the truth that flows through the whole of it, and if American Christians are ever to think alike and together, these men, who can see beyond the limitations of the churches, are the persons to whom the laity must look to see such a change brought about.”

The London correspondent, Mr. Smalley, says:—

“The religious unrest of the day takes the form of iconoclasm regarding creeds. The historic evidence of the gospel is challenged; the claim of miracles is subjected to a rationalistic scrutiny and to the tests of science; we see even a Churchman like Rev. Haber New-

ton declaring that the age has outgrown its creeds, and that there is need of a revised system of ethics; and everywhere, and in many ways, is this unrest manifesting itself. What the world needs at the present day is far less new creeds than new and deeper application of the creeds it already possesses. Alleged Christians need to be Christianized; need a new outpouring, a new baptism of the spirit of Christ. For where the spirit of God is, there is liberty, and there is also liberality. Sympathy, hospitality of thought, and belief in others are the essentials of the Christian life. Society feels the need of these."

In a similar spirit the Rev. T. Carter, in a recent sermon at Rochdale, England, said:—

"A church regulated by standards of belief, whether expressed in creeds, or catechisms, or confessions of faith, was in belief necessarily on the down grade; while the church free and unfettered, and at liberty to accept all modern teachings in the various departments of knowledge and experience, was in belief on the up grade, and was pregnant with life and energy."

It is this state of progressive unrest which has given such wonderful success to Mrs. Ward's novel "*Robert Elsmere*," among the religious.

"Christianity," says Robert Elsmere, seems to me to be something small and local. Behind it, around it, including it, I see the great drama of the world sweeping on—led by God—from change to change, from act to act. It is not that Christianity is false, but that it is only an imperfect human reflection of a part of the truth. Truth has never been, can never be, contained in any one creed or system. To this the *Andover Review* refers, and declares that "the ultimate religious question of our time is here most exactly phrased. Is Christianity one of many religions, or the final and absolute religion?" The editor affirms that while orthodox churches and schools "plot and strive" to defeat the advance of unfettered scholarship, "a woman writes a novel which carries the central question within their lines and to their firesides." There are ethical principles in Christianity but dimly realized by the church, which make it superior to other religions, and the progress of enlightenment is bringing these principles more clearly into view. The science of Anthropology will make them conspicuous.

LIBERAL JUDAISM.—The Globe Theatre in Boston was crowded at the last lecture of the Channing Club series, when Rabbi Solomon Schindler spoke on the "Attitude of the Liberal Jew in this the Nineteenth Century." He said: The liberal Jew and the liberal Christian are so closely related socially that their religions differ very little. Neither the position nor the religion of the Jew seems to be appreciated by the rest of the world. There is a lack of knowledge about him. The Jew is imagined as some strange, outlandish being. It is forgotten that the eighteen centuries have left their influences on the Jewish race. The Jew of the nineteenth century is as much like the Jew of the fifth century as the Christian race is to their

heathen ancestors of eighteen centuries ago. The Jews are regarded in the light of atheists. That is all false. They are as earnest in their religious zeal as the Orthodox. I am glad of the opportunity to correct those wrong impressions. What is meant by a liberal Jew? One meaning is, a man who gives money freely. Another meaning is a Jew who has stepped out from the old religion, and does not ally himself with any other religion. I appear before you as a liberal Jew. I can only describe my own feelings. I am not accountable to anybody for what I say, neither is anybody but myself involved by my words. I speak only my own thoughts and beliefs. Judaism has passed through a singular course of development. There is a new theology which has arisen to a conception of one God. The Israelite built up the idea that he was a favorite with God on account of a previous contract with his ancestors. A compromise was effected, and the Gentiles were allowed to share the Lord's favor. They believed in one God, to whom they clung with an earnestness that was the wonder of the whole civilized world. But changes took place. The Jew found himself in an uncomfortable position. He saw that he had been following a phantom, and he accepted the more liberal form of religion. His first duty was to learn how to use his wings. The modern Jew must first devote himself to self-education. It cannot be expected that the belief of centuries can be wiped out in a moment. We are ready to forget and to forgive. We are ready to say: Let the past be past. If we have a mission to fulfil, that mission must be to make the grand old Jewish idea of one God and one brotherhood known of all men. It has ever been the mission of Judaism to destroy idolatry. Unitarianism also seems to be striving to show that there is but one God, and one only. When a person is raised high above all other men, and is worshipped, and is called Lord and Master, he becomes an idol. But to raise one of our own number to such a height does not seem right, and we must protest. Jesus of Nazareth, deprived of his divinity, stands simply as the representative of all the sterling qualities for which all men should strive. When you say that this man is divine, I will simply ask you, "How do you know?" We must learn that it is not the past to which we may turn for our ideal, but to the future. It is the mission of modern Judaism to protest against all forms of idolatry. When the world accepts the sayings of that enthusiastic young man as good suggestions and not as words from divine lips, then the mission of modern Judaism will be fulfilled."

THE KING'S DAUGHTERS.---As the centuries pass, the moral evolution of the race goes on, and more the works of benevolence interest society. Religion is losing very slowly the hateful features of theology, and assuming more and more the aspect of that love which Jesus made the supreme duty. The rapid growth of the King's Daughters shows how much deeper is the interest of women in duties of benevolence than in theologic speculation. The society of King's Daughters is a combination for works of active benevolence. The society originated last spring in New York with Mrs. Margaret

Bottome and nine other ladies. In May it had grown to twenty thousand members, and by the end of the year to about fifty thousand, and it is spreading in foreign countries. The members of the society interest themselves in charity organization, city evangelization, foreign and home mission education, temperance, work among working women and working girls, among men and boys, among invalids, among Indians, etc., and a monthly journal devoted to the interests of the society, and giving information as published by the Central Council, stamped with a silver cross.

Societies are continually organizing in tens for special objects—such as to work for the little sick children of the poor or in hospitals, to establish a free bed in a hospital, to make contributions to some benevolent object, or to reform themselves,—as in the Anti-Gossip Ten. The names they assume indicate their character, such as Sunshine, Samaritan, Ready, Willing, Home Brightness, Musical, Heavenly, Comforting, Pure in heart, etc. In some instances, they adopt children to educate them. They all wear silver crosses, and women alike of the highest and lowest ranks are enlisted. Some are said to have been reformed. The animating purpose is to carry into practice the benevolence of spirit, “in His name,” and its departure from the old theological spirit is shown in a verse of one of its songs:—

“Look forward, not back!” ‘Tis the chant of creation,
The chime of the seasons, as onward they roll,
‘Tis the pulse of the world, ‘tis the hope of the ages,
‘Tis the voice of the Lord in the depths of the soul.”

MAKING RELIGION PRACTICAL.—In the church of Rev. Heber Newton, New York, lectures on social science are given by Mr. Gunton. “The Church,” said Mr. Gunton, in his lecture before the class at the first meeting this winter, “is able to perform a greater economic work than those who reject its theological dogmas are generally willing to admit. The Church’s mistake has been that it has asked the common people, the working people, to accept as true, blindly and without argument, certain theories about their social condition and the scale of life they ought to be willing to submit to. The Church has not tried to enlighten the people and to make them understand. Mr. Newton has taken the first great step in this regard. He is, I am sure, upon the right and the only sure path. I am greatly surprised at the applications we have received from other churches to start such a class as this with them. We have received applications from fifteen such church societies. The truth is, and we might as well speak it boldly, that there is no one fact that is causing such lamentations among people of true religious spirit to-day as the fact that the workingmen are declining to attend church, and, it seems, are actually getting hostile to the Church. And the truth is that the churches have failed to keep up an interest in the social and material side of these men’s interests.”

Mr. Newton himself speaks out very freely. The *New York Herald* of Dec. 12, says:

"The Rev. R. Heber Newton, rector of All Souls Protestant Episcopal church, started people to thinking by his sermon delivered on Sunday last, in which he laid down the dictum that the need of the present age is a new religion. His bold and uncompromising way of handling so ticklish a subject, and the earnest manner in which he avowed his belief that Christianity in its present form does not satisfy the spiritual aspirations of modern progressive humanity, have caused a sensation in the religious world, and there are those who believe that the fearless independent clergyman has got himself into hot water with his ecclesiastical superiors by his utterances on that occasion. The future will show whether there is any basis for such a belief; but, meanwhile, the sermon just preached by the pastoral head of the fashionable All Souls congregation is affording plenty of food for thought and comment among those who have followed the course of Mr. Newton during the last few years."

PROGRESS IN ITALY. — "The new Italian penal code provides that such an assertion as that the pope has a right to Rome as his seat of government is punishable as a crime. In the Italian senate, last week, the minister of justice, Signor Zanardelli, replying to hostile criticism of this article of the penal code, contended that similar articles dealing with the clergy were contained in the codes of almost all the European States".

LONDON CHURCHES. — "In the *London Daily Telegraph* of 1887 (the famous year of Jubilee) was given a curious calculation, showing how, on taking an average of some seventy London churches, the attendance at evening services rarely exceeded the magnificent number of ten persons! Commenting on the obvious decline of churchgoing in the great metropolis of the world, sometimes, and not inaptly, called the "Modern Babylon" — Dr. Parker, of the City Temple, and a few other popular preachers, have given it as their opinion that this decline proceeds from the evident decadence of eloquence, capacity, or, shall we say, *attractiveness* or *sensationalism* in the preachers. Some of the more shrewd commentators on the signs of the time have gone so far as to suggest that it is the absence of good music which causes the lack of piety, and others that it is the absence of that brimstonish flavor which is evidently so great a source of attraction in the discourses of the great apostle of brimstone and fire doctrines — Spurgeon.

"Be the cause what it may, the effect is universally known and freely enough commented on." — *Two Worlds*.

It would nevertheless be a mistake to infer from such statistics as the above, that the interest in religion is really declining. The reports of membership in churches do not show this decline, and the colleges show more church members than formerly. Nearly half the students of Yale College are church members to-day, but in 1795 there were only four or five. About half the students of Princeton are church members now, but in 1813 there were only two or three. In Williams and Amherst, out of six hundred stu-

dents, three hundred and eighty are church members. Man is naturally religious, and the enlightenment of the age will be shown in reforming and elevating the church instead of destroying it.

ROMANIST BIGOTRY AND SUPERSTITION.—At a meeting in Boston Dec. 30, Rev. A. F. Newton said:—

“Rev. I. J. Lansing says that Mexico is 99 per cent. Roman Catholic. There is where you find Romanism as it is. Ninety-three per cent. of the people of Mexico are illiterates. To the missionaries of the American Board I recently addressed a series of questions, which they have kindly answered. One question was, ‘Are Romanists idolators?’ This was the answer: ‘There is no question that the ignorant masses are idolators. One of our last candidates for admission to the church told us how her faith was first shaken in the ability of the saints to do what was claimed for them. She reasoned that if the image was a real being, it must have blood flowing through it, and she dug out its eyes to satisfy herself. Sometimes these people will threaten the image with punishment if it does not grant their petition. That is idolatry in Mexico, where 93 per cent. of the population is illiterate.

“But in Marlboro, within three months, I have been told on trustworthy authority that one of the Romish priests there told his people that the wafer would bleed; and to inspire the ignorant with fear for the ‘cracker’ God, he told them that a woman who did not believe there was blood in the wafer took one home and pierced it with a fork, and it bled so much that the blood was all over the floor. That is Romanism in Mexico and Marlboro.

“Why does Romanism keep the Bible from the common people? Because Romanism cannot live when the people know the Bible. Of what avail is the Bible in Mexico, where 93 per cent. cannot read, or in Italy, where in 1861, 73 per cent. could not read, or in Ireland, where 46 per cent. cannot read, or in Spain, where 80 per cent. cannot read?

“In Bogota, the capital of the United States of Colombia in South America, Romanism has a place for the express purpose of burning Bibles. In an advertising pamphlet sent out by a Roman Catholic book store in Baltimore they advertise all the furniture of Romanism, including a rosary, 11½ inches long, for 3 cents, to a religious medal for \$7, but the cheapest Bible they advertise costs \$14. The American Bible Society sells Testaments for 5 cents and a Bible for 25 cents.”

Bible-burning is still practised in Spain. “Very recently in Biscay an agent of the Bible Society was attacked and insulted by 20 young Catholic students led by a Jesuit father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges, after carefully investigating the case, declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society. Whilst this treatment is meted out to foreigners and Protestants, the Spanish courts of justice send journalists to penal servitude for criticizing the State religion.”

The tendencies of Romanism are fully revealed in such works as the following:—

FIFTY YEARS IN THE CHURCH OF ROME, by Father Chiniquy, a volume of 832 pages, sold at \$2.25, a vivid exposition of the aims and operations of Popery.

THE NUN OF KENMARE, an autobiography by Mary Frances Cusack, 582 pages (Ticknor & Co., Boston), is a revelation from actual experience of the inside workings of the Church, by a Catholic. It is a very damaging revelation.

THE DYING STRUGGLES OF BIGOTRY.—The bill of Senator Blair to enforce a national Sabbath is a long stride backward toward the days before the Revolution. The Sunday delegation had a hearing before the Senate Committee on education and labor, and claimed that they represented fourteen millions, a very doubtful claim. This country will not take any such backward step, and although the clergy still fight against the Sunday newspaper, they are wasting their breath in vain on that question.

"The resolution denouncing Sunday newspapers and advising their congregation neither to read nor advertise in them, which was adopted by the Congregational and Methodist ministers of Chicago, has aroused the labor organizations of that city. They say that such action is a criminal conspiracy under the Cole Act, which was framed especially against boycotts."

"Clergymen in New York are beginning to lose their grip," said the correspondent of a famous English newspaper to a *Sun* reporter. "I have been cabling across the water now for fourteen years, and I have had to watch the drift of public opinion very closely. For a long while New York could be depended on to fly into a flurry at almost any time when ministers began to talk. Last week, however, half the clergymen in town uttered the most fierce and bitter diatribes against dancing, and yet not the slightest bit of public attention was attracted by it."

Dancing is a good bigot-meter. Innocent and refining in its nature, it is a natural protest against the horrors of an imaginary hell.

The happy theory of life is of course incompatible with the *miserable* theory, which has so long been upheld in the church. What it formerly was is well stated as follows in Buckle's "History of Civilization":—

"The Scotch clergy held that no one, on Sunday, should pay attention to his health, or think of his body at all. On that day horse-exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. Bathing, being pleasant as well as wholesome, was a particularly grievous offence: and no man could be allowed to swim on Sunday. It was, in fact, doubtful whether swimming was lawful for a Christian at any time, even on week-days, and it was certain that God

had, on one occasion, shown his disapproval by taking away the life of a boy while he was indulging in that carnal practice. That it was a sin to cleanse one's body, might, indeed, have been taken for granted; seeing that the Scotch clergy looked on all comforts as sinful in themselves, merely because they were comforts. The great object of life was to be in a state of constant affliction. Whatever pleased the senses was to be suspected. A Christian must beware of enjoying his dinner, for none but the ungodly relished their food. By a parity of reasoning, it was wrong for a man to wish to advance himself in life, or in any way to better his condition."

A Dangerous Movement.

(From the *Woman's Tribune*.)

EDITOR *Tribune*,—I regret to say it, but Mrs. Gage speaks a truth that should be heard and heeded when she says, "The great dangerous organization of the movement (God in the Constitution) is the W. C. T. U., and Frances Willard is the most dangerous woman on the American continent to-day."

In the Pittsburg Convention, Dr. McAllister said of National Reform: "This movement is bound to succeed through the influence of the W. C. T. U." From a pro and con article in the *American Sentinel*, a paper published in Oakland, California, we quote the following reply to Miss Willard's defender: "Whether or not Miss Willard is a dangerous woman depends upon how she uses her vast influence. If she uses it to put a yoke on the conscience of the minority, then she is dangerous, no matter how upright her intentions may be. A little child is not a very dangerous creature, nevertheless a match that it may ignite in its innocent play may cause as great a conflagration as a match in the hands of a hardened incendiary."

District Secretary M. A. Gault, in the *American*, June 27, 1888, says the W. C. T. U. and the Prohibition party have become so entirely National Reform organizations that the regular National Reform organizers have ceased to organize local National Reform clubs, as such, but work through these to spread the National ideas.

The *American Sentinel*, of December, 1887, thus warned the people: "The National W. C. T. U. is circulating three petitions to Congress, to be presented this month, asking for national legislation on the Sunday question. It is under cover of the demand for Sunday laws that this nation is to be put under the tyrannical heel of the National Reform Church and State movement."

Even as far back as 1886, the following leaders of the W. C. T. U. were enrolled as vice-presidents of the National Reform Association: Miss Frances E. Willard, Mrs. Josephine C. Batchan, Mrs. Mary A. Woodbridge, Mrs. Mary A. West, Mrs. Clara Hoffman, Mrs. Judith E. Foster, Mrs. Mary T. Lathrop, Mrs. W. J. Sibley.

Says the *American Sentinel*: "It is perfectly safe to say that from the position she occupies the present president of the W. C. T. U. is, herself alone, doing more to spread National Reform ideas and principles than are all the National Reform District Secretaries put together."

W. C. T. U. *Monthly Reading*, for September, 1886, contains this: "A true theocracy is yet to come; . . . hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National W. C. T. U. has so long championed the cause."

Judith Ellen Foster, president of Iowa W. C. T. U., expressed herself openly (I had the published testimony, but gave the paper to a friend) to the effect that this temperance movement was but the entering wedge; that there would be no cessation of effort until the name of Jesus Christ should be inscribed on the Nation's banner. If these are not the exact words, they are the substance. I have no prejudice against the name of Jesus where it may be fittingly applied, but think it would be rather a burlesque on one who said: "My kingdom is not of this world," to parade His name on a political banner. The W. R. A. must now be bidding for the Republican party, as I see you report that the name of J. Ellen Foster stands at the head as chairman of the Woman's National Republican Committee. If our suffrage must be purchased at the price of religious liberty, we would better give it up until women grow wise enough to reason on the true principles of just government, and not allow themselves to be made the tools of plotting knaves and fanatical bigots.

Your paper is a god-send to the woman's cause in opening up its columns for the free discussion of this important question, that it may be proven that not all women are fanatics.—*Adelaide Comstock, San Buenaventura, California.*

War or Peace.

A WOMANLY PROTEST AGAINST WAR.

MADAME DARAIEMES and Madame David, president and vice-president of the Society for the Advancement of Women, and the vice-president of the Peace and Arbitration Society, have issued in France an appeal against war from which the following is quoted.

Cannot the women of America take up the cause of peace, which the men have so long neglected?

"*Women of France*,—And you, women of every nation who compose the great human family. An important event has just taken place, to which you cannot remain indifferent. A voice has been raised, the voice of an Italian patriot who loves France, but whose heart beats for the whole of humanity. He has come to ward off the danger which is menacing us once more, and to show us the danger of the people being forced into a war against their will. This appeal has been responded to. A group of men, without distinction of party, have formed themselves into a body at Paris, with the object of endeavoring to avert a war which would jeopardize liberty, moral and material progress and every hope of humanity. In whose favor will the scales turn? Who would venture to predict? In the face of such a terrible issue, shall women remain silent? The appeal of which we speak has been addressed more

particularly to the people of the Latin races. We women wish to speak to our sisters, therefore the world. There can be no differences of race for mothers' hearts. Let all those who see in war the moral as well as the material ruin of their families, inasmuch as it destroys all ideas of justice by elevating fratricide to the dignity of a virtue, and developing the violent instincts of mankind to the detriment of aspirations of a loftier nature; and every mother who wishes to make her son a citizen rather than a soldier, unite themselves with us. And all of you, who besides your maternal duties fulfil your mission in life, which is to inspire men with the love of all that is great, noble, and just, you will reply to us, too. You will say: 'We are determined to avoid a war, and we will support by every means in our power those who are endeavoring to avert it.'

The women of France have good reason to be active. The infernal war spirit has ever been active among the leaders of the French nation. A late correspondent says: "Camille Dreyfus, a clever writer and a leading member of the Chamber of Deputies, urges war upon Germany as a means of clearing up the troubled atmosphere of France. He says she has spent 2,000,000,000 francs on her army, her artillery is the best in Europe, her rifle is superior to every other, and if she is not ready to fight now, when will she be? and if she is ready, what is she waiting for? He demands that every German shall be turned out of France, and the war begun. M. Burgeois, deputy from the Jura, whom I have known for years as a Republican of the conservative type, and one opposed to war, expressed to me his opinion that it could no longer be delayed. The insolence of the Germans was unbearable, and the best way for the government to do away with its internal trouble, and silence the factions opposed to them, would be to rush into the war which would unite all Frenchmen, and stand or fall by the result. 'You may be perfectly sure,' said M. Burgeois, as I was leaving him, 'that we shall have war with Germany within a year.' A very great many Frenchmen of the moderate Republican type now express an opinion similar to that of Deputy Burgeois."

THE WAR QUESTION IN AMERICA. — The *Boston Herald* deserves much credit for the following rational remarks on the waste of money in preparing for war: —

"The rivalry in the matter of armament seems to be going on in Europe without the least sign of relaxation. It is said that the Italian government proposes to spend large sums of money for the purposes of coast defence; the German government has already arranged to spend \$50,000,000 in building new war vessels; and now we are told the English government intends to largely increase its fleet of armored battle-ships and ocean cruisers. The French, having discovered that an expenditure of some \$200,000,000 is necessary to replace defensive fortifications that the improvements in firearms in the last ten or twelve years have rendered obsolete, will now, perhaps, come to the conclusion that, in view of the increase in naval strength by England, a proportionate increase needs to be made in

the French navy. If all go on augmenting their forces in the same ratio, at the end no nation will be relatively stronger than it was before the operation was begun, though each will have wasted tens of millions of dollars of treasure which might have been better employed, if it had not been taken out of the people in the way of taxation.

"It is, we admit, a little disheartening to have the national board of trade of the United States, a body which ought to denounce this terrible waste of the earnings of the people, advocate a policy of national defence on the part of the United States government. As this policy would lead to the expenditure of approximately \$100,000,000, and as in ten or twelve years from this time the fortifications built by means of it would probably be obsolete, the outlay would be hardly more to our advantage than if we gave employment to a number of thousands of men in carrying bricks in wheelbarrows from New York to Boston and back again.

"If there is one mistake which we ought to avoid, it is that of permitting our government to be drawn into the extravagant and vicious system of war expenditures which now controls the policies of the various great nations of Europe. We have the Atlantic ocean as a moat, and should trust to our ingenuity in the way of torpedoes and dynamite guns to defend us against foreign naval attack, the only danger which, under any circumstances, we have reason to fear. If the government were to spend a million dollars a year in carrying on experiments with dynamite guns, torpedoes, and torpedo boats, we feel confident that the result would be sufficiently satisfactory to warrant us in depending entirely upon these for our defence, thus saving the vast amount of money that might otherwise be spent in erecting great fortifications.

INTERNATIONAL ARBITRATION.—Mrs. Belva A. Lockwood has filed with the Secretary of State a letter with regard to the establishment of an international court of arbitration, asking that Minister McLane be instructed to consider any overtures in this matter that may be made by the government of France. There were submitted with the letter a similar request from M. Charles Lemonnier, the president of the International League of Peace and Liberty at Geneva; a petition signed by the presidents of the five peace associations of France and 112 members of the French House of Delegates; and a letter from Alfred A. Love, of Philadelphia, president of the Universal Peace Union.—*Woman's Tribune*.

Human Wonders — the Baby, the Hercules, the Boy Preacher, and the African.

THE BLIND BABY, OSCAR MOORE.

"Tell the gentleman what is the population of Peru."

"Four-und-d-e-i'ty-sebb-tous'n-sev'n-und-ninety-eight."

"How fast does a rifle ball travel?"

"T'ousan' miles 'n hour."

A tiny little colored boy, barely able to toddle, was the respondent to these queries.

"He's the greatest curiosity I ever met," said a gentleman who from long experience is an authority on the subject of freaks.

"How old are you, Oscar?"

"Free years old," lisped the baby.

"Where were you born?"

"At Waco, Tex., Aug. 19, 1885," replied the little fellow without hesitation.

The outstretched arms of the child, extended in the direction of his guardian, gives one the impression that he is about to totter and fall.

"Poor little fellow, he was born blind," says the latter, catching the baby's palm in his, "but nature has made up for the loss of eyesight in a most wonderful manner. Tell him anything and he will remember it. His memory is the most marvellous that I have ever read of."

"Prof." Oscar Moore, as the little three-year-old is grandiloquently termed, would pass for an ordinary colored child if one should meet him on State or South Clark street. His eyes give no indication of the absence of vision, and one would hardly expect the babe's vocabulary to extend further than the words papa and mamma. A few minutes' conversation, or rather catechizing, of the youngster quickly dispels the illusion, and old heads supposed to be crammed with facts and figures sufficient to explode ordinary craniums must yield the honors to this phenomenal infant. At an age when most children are considered smart if they can imitate the "geet-gee" of a horse or the "bow-wow" of a dog, this baby boy rattles off statistics that take one's breath away. "Perhaps you think it is parrot work," says the gentleman who has been showing off the child's wonderful memory. "Try him yourself. Here's a book containing some thousands of questions. Ask him any one of them, and he will answer correctly."

"Spell Pharaoh," says a bystander, thus appealed to.

"P-h-a-r-a-o-h," lisps the baby.

"What became of Pharaoh?"

"He dot drowned in d' Red Sea wif all his sojers," came the instant reply.

"What is the population of London?"

The baby tongue struggles through the words, "Three millions eight hundred and thirty-two thousand four hundred and forty-one."

"Count ten in Chinese," suggested the gentleman in charge of the boy.

A succession of sniffs and yawns, or what sounded much that way, answers the question.

"Wonderful!" exclaimed the bystander. "How did he learn it?"

"His father's cabin was a short distance from the farm of a Mr. Grinnell, and the Grinnell children used to pass it on their way to and from school. The blind child was an object of curiosity to the children, who would stop on their way to school to hear its first

attempts at talking. The first indication of the baby's wonderful memory was discovered by these children, who were astonished to hear the little fellow lisp their names the second time he touched them. Of course, he could not recognize them at sight, but his sense of touch is wonderfully developed. The children took such a fancy to him that they begged his father to allow them to take him home, which he did. Then it was discovered that he could repeat in the morning the lessons which he heard the children rehearsing as they played school in the evening. Mr. Grinnell took a fancy to the babe, as indeed did everybody who saw him, and the consequence was that he began to keep track of the questions which the little one could answer. Pretty soon, however, the task was more than Mr. Grinnell could manage, and he was obliged to make out a list. This list is now increased to such a length that we have had it printed in book form, as you have it there.

This list comprises the number of books and words in the Bible, the population of Chicago, New York, London, Paris, and of every city of over 10,000 in the United States, the names of each, the names and year of each President since Washington, the date of their birth, the weight of a cubic foot of copper, clay, silver, iron, of a barrel of flour—in fact, a string of questions such as most people would require at least a week's diligent searching through an encyclopædia to answer.

The group of astonished witnesses of the child's marvellous faculty were given an illustration of his equally wonderful instinct of touch. Each one in his turn shook hands with the child, at the same time introducing himself by name. The baby fingers played for an instant over the knuckles, much as a child would fumble with the links of a watch-chain. When he had shaken hands all round, if the childish trying might be called hand-shaking, he was asked by the gentleman who suggested the experiment to repeat the names of his audience.

Without any apparent effort the little one lisped each name, struggling with those of double syllables, but giving an imitation of their sound which was unmistakable.

"Shake hands with Mr. Smith," said his guardian, at the same time motioning to Mr. Brown to offer his hand to the child.

"Dat's not Mr. Smith," says the little fellow.

"Who is it?"

"Mr. Brown."

"Who's this?" as another hand grasped the child's. Again the answer comes right, and even when two people each take a hand the boy phenomenon is as quick and accurate in distinguishing their owners.

"Can you sing, Oscar?"

"Peek-a-boo, peek-a-boo."

"No, not that. Sing us a song in Swedish."

"Den Gang jeg drog afsted. Den gang jeg drog afsted. Min Pige Vilde Med. Ja, min Pige Vilde Med."

"Tell us something about free trade," suggested the cicerone, who has taught him a Democratic stump speech.

"Free trade will bring us English goods, but no Englishmen; plenty of sauerkraut, but no Dutchmen; wines and silks, but no Frenchmen, Spaniards, or Italians"—and the baby orator, in delivering himself of these sentences, raises his arm aloft, as if addressing an enthusiastic audience.

An enthusiastic audience it was indeed by this time; the half-dozen men who witnessed the private seance yesterday afternoon were simply dumbfounded at the infant oracle, and would have been glad to have heard more; but that the gentleman who had charge of the youngster at this moment loosed his hold and the child fell on the ground.

The sudden transition from an exposition of the doctrines of free trade to an unmistakable childish squall, had the effect of so bewildering his audience that they stood for a moment afraid to pick up the prostrate child.

•A squeaking toy is placed in the baby's hands, and has the effect of pacifying him.

"Dood-by; tum an' see me net sweek," is the parting injunction from the little ducky, who distributes cards bearing the name of a museum where he will be on exhibition during the week.

PREACHER PASCAL PORTER.—"There is an infant prodigy in Cincinnati in the shape of a 12-year-old boy preacher. His name is Pascal Porter. He was born at Volga, near Jefferson, O., in 1876. His father is a farmer of no especial piety; his mother is dead. The boy has been preaching in a church opposite Lincoln Park in Cincinnati. He is described as sitting before the sermon behind the pulpit and the big Bible, surveying the congregation with perfect composure. In his sermons he does not attempt to be either coherent or logical, but contrasts the pleasures of sin with the pure joy of the Christian in vigorous terms. He has preached two and a half years. He goes through his sermons without any hesitation, and faces an audience, while he is delivering it, without the slightest evident fear of criticism. Many of these child prodigies fade into obscurity as they grow older. Still there have been some remarkable exceptions, such as Dr. Watts, Spurgeon, Dryden, and Chatterton."

A MODERN HERCULES.—There was a distinguished gathering of physicians and professors at the clinic hall of the Pennsylvania Hospital yesterday, at the invitation of Dr. Thomas G. Morton, to witness feats of human strength which the doctor declared were simply marvellous. Students of the various medical colleges were present in large numbers, and even the young ladies from the Women's Medical College, in attendance at the regular clinic, remained in their seats.

When Dr. Morton appeared at the door with his "subject" he was greeted with loud applause. His name is Sebastian Miller, twenty-six years old, and a native of Bavaria.

Miller stripped to the waist that the medical men might see the workings of his gigantic muscles, stepped up to a light pine table.

on which stood a huge iron ball, an iron ring, and several cobblestones. The stone was first placed in the ring and then put on the iron ball. He then gave three powerful circular swings with his right arm, bringing the blow from the shoulder. The first cracked the stone, the second broke it, and the third shattered it into bits. In breaking the stones Miller wraps a piece of cloth around his hand in order to protect it from being cut. One exhibition with the bare fist was given, however, with a softer variety of stone.

A tape measure was furnished to take his measurements. The distance around the chest was found to be 47 1-2 inches; most prominent part of the biceps, 15 3-4 inches, with 16 1-2 inches around the right arm. When he stood up with folded arms, the muscles were so prominent as to resemble tumors.

But Miller's strength is not all in his arms. He has beaten the world's record as a lifter. With harness over his stomach he can raise a dead weight of 3600 pounds, and with his hands merely can lift 1800 pounds. He has also lifted above his head a single dumb-bell weighing 219 pounds, and broken with three successive blows of his fist a block of Quincy granite 5 feet long by 4 feet broad and 6 inches thick.—*Philadelphia Record*.

A YOUNG AFRICAN.—N'Cocolo is the name of an African boy nearly ten years old, the nephew and heir apparent of an African chief of the Barille tribe in the Loango country of the West Coast of Africa, whose name is Chilala. N'Cocolo is now at Columbus, Indiana, in the care of Mr. Steckelman, to whom he was intrusted by his parents that the boy might learn the white man's knowledge. He is a stout boy, and being a good imitator will probably become Americanized.

The Human Body in the Light of Sarcognomy.

THE cranium has been called "the palace of the soul," because all mental operations are performed with the co-operation of the brain, the compression of which instantly suspends them, and all emotions, too, have their home in the brain and depend on its conditions.

There was an ancient notion, prior to the dawn of scientific physiology, which still appears in the writings of the Hindu sect (which has assumed the name of Theosophy), that love and will belonged to the heart, and intelligence alone to the brain. This idea, which has been presented in the *Journal* by so intelligent a writer as Dr. Hartmann, is refuted by the simple fact that love and will may be totally suspended by compression of the brain, while the heart continues absolutely sound, both in structure and function; they may also be completely changed into the conditions of insanity, — the will powerless and the affections perverted, by disease of the brain.

But while the soul, with all its wealth of intellect and character, its myriad emotions and impulses, absolutely occupies the brain, it does not ignore the body; for the soul is the life of the body, and that life dwells in nervous substance, and that alone. Hence wher-

ever there is nervous substance, there is a portion of the life, or the soul; and as nervous substance pervades the body, the soul in that nervous substance also occupies the body. From the base of the brain extensions of its nervous substance ramify into all parts of the body, as the roots of a tree ramify in the soil. And as the tree would die without the co-operation of its roots, so would the brain die without the co-operation of its nervous roots in the body, which are the means of sending it a supply of red blood.

The life of the soul is identified with the conditions of the brain, and the brain, in like manner, is associated with the conditions of the body. The triune sympathy of soul, brain, and body is the most conspicuous fact of human life. Every one knows how the brain responds to every condition of the stomach and its contents, and how our mental condition varies in every disease, as if the mind were an appendage of the body. But what has physiological science, as taught by hundreds of professors and laborious investigators done to explain this sympathy? What light has been thrown upon it by those who claim to be or are recognized as philosophers? This illimitable field for investigation is as absolutely barren of scientific knowledge and philosophic explanations as chemistry was three hundred years ago, and the writings of those most famous in medical history—of such as Hippocrates, Galen, Rhazes, Avicenna, Gilbert, Paracelsus, Eustachius, Fallopius, Harvey, Rudbeck, Malpighi, Borelli, Mead, Van Helmont, Boerhaave, Haller, Cullen, Brown, Monro, Hunter, Jenner, Bell, Bichat, Majendie, Burdach, Bouillaud, Serres, Richerand, Rolando, Fleurens, Le Gallois, Muller, Longet, Mayo, Kölliker, Van der Kolk, Priehard, Philip, Prochaska, Tiedemann, Carpenter, Todd, Weber, Paget, Solly, Edwards, Hall, Cuvier, Huxley, Ferrier, Bernard, Brown-Sequard, and many others, for the list need not be prolonged—may be studied in vain for any explanation of the law of correlation between the soul, brain, and body.

Many instructive facts have been incidentally developed in minor inquiries, which the Anthropologist might use to illustrate the law, but the great and fundamental problem of human life, the correlation of soul, brain, and body, has been left without any systematic investigation, as if it were one of the mysteries of nature, like the origin of life on this globe, which are beyond the reach of human genius and labor. Indeed, the inaccessible mysteries of creation have attracted vastly more thought and research than the very accessible question of the plan of the constitution of man—a question of unlimited practical importance, as the foundation of all philosophy, the controlling truth in systems of therapeutics, and the philosophic guide in education, ethics, and sociology.

The first efforts of the human mind to elevate itself from barbarism have always been more or less of a bold, barbaric type—the efforts of a bold, self-confident spirit to conquer the realm of wisdom by the same audacity and energy which conquer physical obstacles, exterminating wild beasts and conquering foes. The barbarian philosopher endeavors to conquer the mysteries of nature by bold,

self-confident thumping, as if his omniscient intellect could not be baffled. This was the spirit of Greek philosophy, which through the power of universities devoted to Greek literature has been transfused into modern literature, and has misled the philosophers, even down to the more practical Spencer. But self-confident speculation has ever been barren, and its audacity in grappling with questions beyond its reach has filled our libraries with lumber as utterly worthless as the old contests upon the nature of a supposed trinity in the Divine nature. The modest search for truth by obtaining facts, instead of speculating, is irreconcilable to the speculative, dogmatic method, and hence, in making an experimental investigation of the relations of soul and body, my methods and results are utterly incompatible with the dogmatic methods and opinions of the universities, and must go through the stage of passive and active resistance which dogmatism opposes to all new science.

The reader will bear in mind that the brief, introductory statements which I am now giving, which might seem to be merely the opinions of a casual observer, are really the results of elaborate and long-continued experiments since 1842, which have been repeated and verified by many others. 870

When the constitution of man is thoroughly understood, in which is embodied the highest Divine wisdom, we have a better understanding of his religious nature and duties than can ever be obtained from the traditions of a barbarous past. Anthropology, understood and obeyed, is *Religion in its highest perfection*, as taught by the Creator in that volume, the divine authorship of which cannot be doubted — the constitution of man. The full meaning and ethical teachings thereof will require many volumes for expression, and of course will not be discussed at present, for my object is simply to present an exterior view of the human constitution, and indicate briefly the new conceptions which Anthropology gives us in its department of SARCOGNOLOGY.

If the body responds to the soul in a secondary manner, the brain being primary and in close connection with the soul, it follows, first, that the conformation of the body has much to do with the powers of the soul, which it may assist or retard in expression, and secondly, that all diseases of the body must produce corresponding effects on the soul, differing in every disease, and greater in proportion as the soul power is weak, and surrenders to the body, but less in proportion as the soul is strong to defy physical disorder.

That every different disease does thus produce a specific effect on the mind may be illustrated by reference to the bright hope, with unconsciousness of impending death, which accompanies consumptive disease of the lungs, and the melancholy which belongs to diseases of the liver, as well as the peculiarly depressing and debilitating effect of all abdominal diseases. That each disease has its characteristic effect on the mind will be fully shown in my work on THERAPEUTIC SARCOGNOLOGY.

Aside from disease, the normal development of the body has the power of sustaining the energy of the brain; and each portion of the

body, as it corresponds with a particular part of the brain, lends its sustaining energy to that part.

On the other hand, each faculty of the soul and organ of the brain has relation to a particular part of the body, which it tends to develop and energize. Thus the soul, working through the brain, continually tends to organize a body to express its own character, so that the entire constitution of the man shall be expressive of his nature, as we see in the hardy soldier of many campaigns and the delicate artist. But if this process be hindered—if the body be subjected to other influences of any kind, it may be excessive toil, debasing intemperance, or a malarious atmosphere, this condition of the body will react upon the soul, tending to bring it down to the condition of its physical companion; while on the other hand a well-trained and developed body, wrought into high health and buoyant energy, will greatly increase the soul power associated with it.

These general statements are little more than truisms, which all enlightened persons recognize, but when we specify the particular portions of the body and the brain which sympathize, we reveal the principles of SARCOGNOMY.

We begin by stating that the nobler qualities of man, which belong to the upper part of the brain, sympathize also with the upper part of the body. These sympathies, which Sarcognomy presents, are realities which we instinctively feel in a vague manner (more definite with those of intuitive capacity), in accordance with which our natural gestures and our familiar expressions are framed. Thus the word which signifies profound depression also signifies dark bile, *melancholy*; and the word which signifies the science of the soul, PNEUMATOLOGY, comes from *pneumon* the lung, and *pneuma* the breath. The interior of the chest being thus recognized as being, not the seat of gloom like the liver, but the seat of our spiritual energy; which is true, because within the chest is the seat of bodily life, the heart, in which life longest lingers, and the inspiring breath, which sustains all the machinery of life.

This corresponds to the upper half of the brain, in which is the primitive seat of life (the body being only secondary), for disease in the upper half of the brain *paralyzes to death all below it*, and any interruption, in the spinal cord, of the influx of life from the brain and soul is fatal.

We are all conscious of the superior nobility of the chest over the inferior parts of the body, and of the superiority of the head over all, which we feel is a perfect representative of our individuality. If our personality is to be transmitted to friends or to posterity, we are content to transmit the head, but with the head and bust we feel that our identity is more fully conveyed, and we care for no more. The head and chest command our respect, the rest of the body does not. The body without the head could not convey our character, and the body below the head and chest would produce only a feeling of loathing. All the affections and noble attributes belong above the waist, and when the orator speaks of the emotions that he feels, he sneaks of "the emotions that swell my bosom," with

his hand upon it; he does not place his hands below and speak of emotions that swell his belly.

"Come rest in this bosom," is the language of affection, and when one would express his devoted love and interior purpose he refers to his heart. We find the heart referred to as the seat of affection, and the deeper principles of one's nature, not only in the Bible and other writings of antiquity, but in all literature, in poetry, eloquence, the drama, and the language of feeling in private life. This common consent and universal mode of thought and expression are a sufficient demonstration that there is an instinctively felt association between our emotions and the chest, especially the heart, which cannot be thrust aside by any purely mechanical conception of the heart as a mere pump for the circulation of the blood. The truth is that the heart corresponds to the central portion of the brain, and thus represents the centre of our psychic existence.

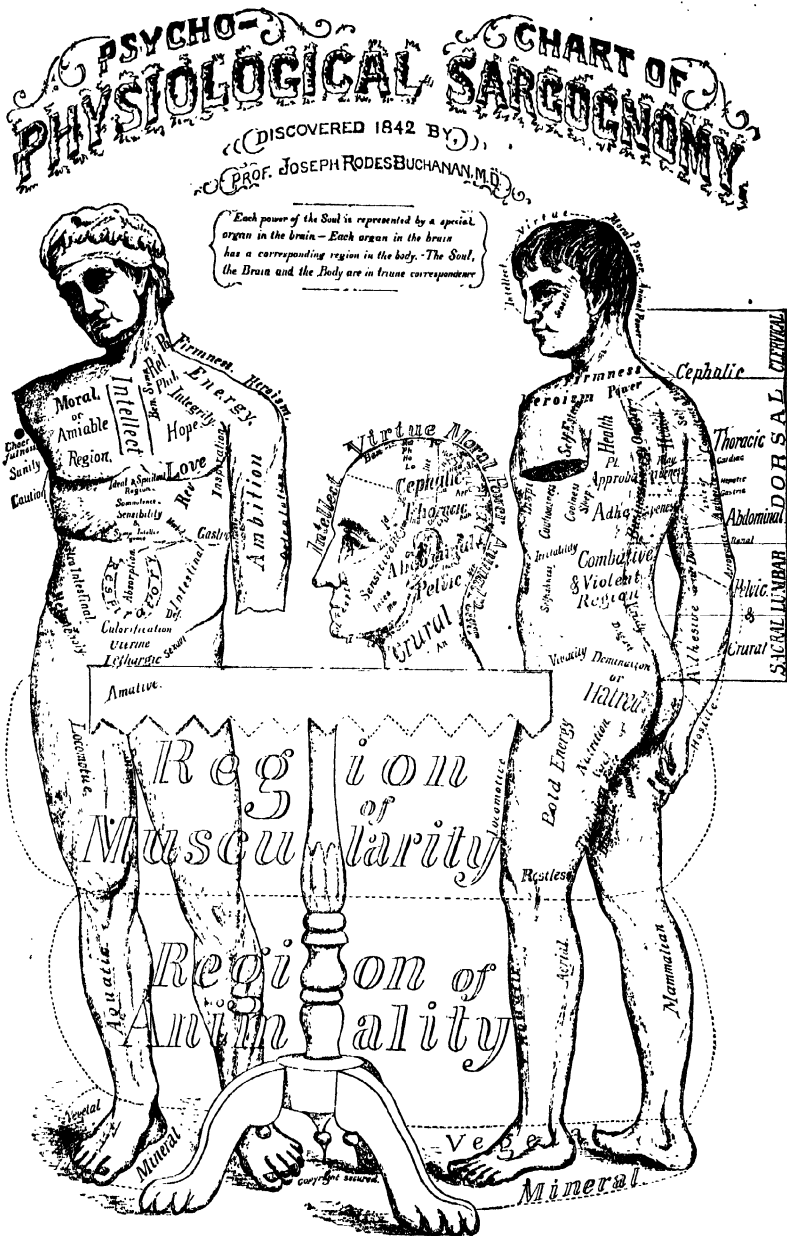
Moreover, adjacent to the heart, on the surface, lies the female bosom, the mamma, which is the especial seat of love, the fountain of maternal love from which we derived our infant life, the development of which marks the superiority of woman in the sphere of affection.

The central portion of the chest, the bronchial region, with which the front lobe of the brain maintains an intimate sympathy, into which the trachea enters and from which the voice proceeds, is the intellectual portion of the chest, as on the other hand its basilar portion, adjacent to the diaphragm, is its animal portion, or region of impulse and activity, associated with the muscular system, and the strong passions, in which it sympathizes with the adjacent liver. Whenever our deeper passions are roused, or whenever the muscular system is vigorously exercised, as in a struggle or a race, we breathe by the diaphragm, giving large development to the base of the chest. But on the other hand, when using only the intellect, as in quiet study, we scarcely use the diaphragm; the lower portion of the chest is inactive, and we breathe by the bronchial region. This is not invigorating, for intellectual action is exhausting, and the speaker who neglects the diaphragm, using only the upper portion of the chest, soon exhausts his vital force, and if he continues will destroy his life.

The lower portion of the chest, thus associated with the animal forces and giving a deep, strong voice, tends toward diseases of a vigorous inflammatory nature, such as pneumonia, while the upper portion of the chest tends to those diseases which occur when there is a feeble vitality, such as consumption, which usually begins at the summit of the lungs, and when it is developed excites by sympathy the hopeful emotions of the upper portion of the brain.

The chest thus illustrates the general law of the constitution that the nobler sentiments sympathize with the upper and the animal faculties with the lower portions of all our organs. In comparing man with the gorilla we find in the latter a larger development of the lower portion of the chest.

It is also a general law of the constitution that the energies lie



posteriorly and the sensitive, delicate functions anteriorly. Thus the anterior portion of the chest sympathizes with the intellect and refined emotions, while the posterior is associated with the moral and physiological energies. Thus the development of the shoulders is the mark of vital power and stamina which may always be relied on. A large shoulder always indicates a strong, enduring constitution, and gives firmness to the character as well as to the constitution; the development of the upper part of the back is a decisive indication for both body and mind. I have been struck with the remarkable prominence of this region in General Jackson. Moreover, the energetic qualities of character make this region prominent by standing erect and throwing back the shoulders, an attitude expressive of health, firmness, self-respect, and courage.

The chest is more developed downward and backward in men, upward and forward in women. Hence women who breathe more by the ribs than the diaphragm can bear a compression of the waist which men could not endure. The inferior portion of the chest and the inferior passions associated with it are less developed in women, while the upper anterior portion of the chest, which sympathetically responds to the noble and refined emotions, is more active.

The sculptor, therefore, should be guided by Sarcognomy in modeling the human form, as every portion expresses or indicates character. A large development of the waist or a very high and prominent shoulder would not be feminine, and a flat or hollow chest would be equally inappropriate for the female form. A very large development of the arms, and especially of the fore-arm and hand, would also be unfeminine. The palm of the hand may be well developed, but not its bony framework.

These principles show us that the small female waist, even when maintained by the corset, is not so unnatural as many hygienists are disposed to believe. The small waist belongs to woman, and is characteristic of her refinement and control over the selfish passions and appetites. Corset compression may increase this to an extent that would be injurious to the animal forces, but the amount of the evil is probably much less than physiological reformers would represent it, at least among sensible women.

The zone of the body which is compressed at the waist is sympathetically the seat of passions that tend to selfishness, contention, violence, and intemperance; and whatever critics may say, the small waist will always be admired in women if it be not abnormally small.

That region is so irritating in its influence that electricians, without knowing the principles of SARCOGNOMY, have discovered that it is not expedient to apply electric currents upon it or through it to any considerable extent.

It would follow from the foregoing principles that the human body is most nobly and gracefully formed when the development above the waist exceeds that below it, and everything that conduces to the development of the chest tends to ennobling and strengthen the character and give the brain all the energy of which it is capable.

Hence the more active the life (normally directed) the better for

the improvement of the character and capacities. The humdrum, tiresome style of the old-fashioned systems of education was better calculated to enfeeble and deteriorate than strengthen the character.

A system of gymnastic exercises of any kind that enlarges the circumference of the chest gives a great addition to the power of the brain and the vital force of the constitution. For a similar reason an elevated locality on mountains or high plateaus from two to five thousand feet above the ocean level is favorable to the highest development of humanity, because it gives expansion to the lungs, which promotes the clearness and activity of the brain.

The lofty highlands of Asia north of the Himalayan and Hindu Kush mountains, east of the Caspian Sea, have been a prolific source of robust and enterprising population, overrunning countries to the west and south, having been the original home of the great Aryan race to which we belong, the dominant race of all civilization, broken into many nationalities and daily extending its empire. The highlands of Scotland have produced the most superior British population: defying the legions of Rome, and maintaining to the present time a social ascendancy in England. The mountains of Switzerland have maintained the noblest civilization of Europe—a republic amid warring despotisms. In these high regions the loftiest spirituality is developed, and in Thibet there is still the most miraculous display of spiritual powers, which seem to be authenticated by the narratives of travellers.

The figures that illustrate Sarcognomy show how minutely we now know the sympathetic relation of every part of the body—its exact correspondence with the brain. This gives a complete guide to the sculptor for artistic anatomy, and a complete guide to the electric practitioner for the appliance of his electrodes,—a knowledge which my pupils are now reducing to practice.

This knowledge enables them so to apply electric currents as to produce a powerful general tonic influence over the whole system, or to stimulate any special organ, or to reduce its activity.

There are currents that produce tranquillity and good humor, currents that produce great vital force, currents that develop heat, or that cool a fever, currents that stimulate the mind, or that produce somnolent repose, currents that increase the action of the digestive organs, currents that increase or diminish the activity of the nervous system, and currents that are potent to subdue inflammations of the lungs or the brain.

Thus the knowledge of SARCOGNOMY gives a control over all the mental and physiological processes of life never before deemed possible, and every student trained in the College of Therapeutics realizes in his experience, no matter what he may have previously known of physiology and therapeutics, or of electric, magnetic, or mental practice, the superior ease, accuracy, and certainty of his treatment when guided by Therapeutic Sarcognomy, which *combines* all therapeutic measures, whether vital, electric, or medical, giving threefold power, and directs local measures so as to control vitality.

Hygiene in the Journal.

THE enlargement of the Journal will permit the introduction of a hygienic department. The attainment of perfect health of soul and body is the greatest success that life affords, and he who has accomplished this may look with indifference upon the wealth of millionaires, even though his pockets may be empty, for he has something worth more than wealth.

The Journal is devoted to practical utility, attainable only by the principles of positive science, and avoids the transcendental speculation which leads to no results, as well as the dreamy notions which flourish only in an atmosphere of credulity.

Principles and sciences are cultivated by the Journal which may not appear entirely practical, until we trace them to their results in society. Inventions and scientific principles may appear abstruse and unpractical until we see their results in the wealth, comfort, and happiness they produce. The pointing of a magnetic bar to the North Pole may seem a mere curiosity; but when we reflect upon the countless millions of international commerce on the ocean that depend upon the magnetic needle for guidance, we perceive its immense practical value.

The science of man, ANTHROPOLOGY, has a greater practical value than the magnet, for in its full development it will guide the nations to a nobler destiny than our present philosophizers deem possible, — a destiny of HEALTH, HARMONY, and universal PROSPERITY. This may not yet be apparent in the pages of the JOURNAL OF MAN, for as yet it has developed but a small portion of this vast science, and my entire lifetime in the future may not be sufficient for its full expression. But when its ethical philosophy, its exposition of human relations, and its monitory laws of life are fully developed, no faithful student will fail to see in Anthropology the BIBLE OF HUMANITY! — more comprehensive and more true than all that men have hitherto honored, and so far beyond the present civilization, so widely different from it, that many generations must pass before its full adoption.

This much I may ask my readers to receive as probably true, if they recognize in all that I have published a fearless pursuit of truth by the methods of careful experiment and absolute certainty.

Among these noble results of Anthropology are some that are near and personal to all of us — the full development of the individual life — the perfection of the soul and body, to which Anthropology gives guidance.

In THERAPEUTIC SARCOGNOMY and Psychometry it gives a ready method of rectifying departures from health, and in its exposition of the constitution and laws of health, as well as psychometric appreciation of its varying conditions and the relations they bear to remedies, it shows how we may preserve a high tone of unvarying health, and thus attain longevity — not the immortality on earth for which a few enthusiastic fanatics have contended, but a century of longevity in which we shall never grow old in a physiological and spiritual sense.

In thus taking up hygienic science, I would say at once that I have great respect for experience, and for all that it teaches. Knowledge gathered by difficult experience and observation through centuries is too precious to be neglected or thrust aside by a new theory. But knowledge is always incomplete, imperfect, and growing. Any faithful student of nature can make some new contribution, and I have two important contributions to make to hygienic science, which are substantially new as I present them, for they differ from the current notions, but are based on scientific principles which have been neglected.

1. The true hygiene is that which looks mainly in the physical, to the condition of the blood, as the paramount element of health, and concerns itself especially with nutrition.

2. The true hygienic science is as much spiritual as physical, which many would now concede; but it requires a spiritual culture and development of character which has never been fully comprehended or described. Anthropology shows just how the character should be cultivated for the highest health, and many of the current notions as to this culture differ greatly from the truth, and tend to barren or at least unimportant results.

A true hygiene will develop health and happiness. This I have personally verified, for few have any higher enjoyment of life than the writer of these lines. In future numbers of the Journal the rational system of hygiene and resistance to disease will be gradually developed.

A CENTURY OF HEALTHFUL LIFE.—We have a great many reports of centenarians. The newspapers say that David Irwin died a few weeks ago near Waseka, Minn., aged 115. He was acquainted with Gen. Washington, and served in the war of 1812. They also say that a Mexican named Jose Diazero is living in Santa Barbara county, California, at the age of 129. Aunt Caroline Harris, a colored woman, 120 years of age, was buried in Quitman county, Georgia, Jan. 12, 1889. She had lived so long in the Harris family that she talked like a mother to youngsters of 60 and 70. She was blind for many years, but during the war regained her sight. The *Sparks Pioneer* reports an old lady in Irwin county, Georgia, 111 years old, who had lost and regained her eyesight, seeing as well now as she ever did. The newspapers report a Russian woman as living now at the age of 140, who reads without spectacles.

In the highland regions of Mexico the climate is very favorable to longevity, and we have many remarkable examples from that country. A correspondent from Mexico of a Boston paper says: "The climate of the Mexican table-land has always been favorable to longevity, and the Indians live to incredible ages, quite resembling the patriarchial achievements in life-duration. The other day an old fellow named Jose Onofre Ojeda died over in a town of the state of Jalisco, aged 115 years. He had been married twice, and, only a year ago thought seriously of a third wife, when death came along to stop his matrimonial schemes. Some time ago an old fellow was living at San Miguel de Allende, aged 135 years, a man still

vigorous. The records of the parish church confirmed his claims to a great age. Not long ago, down in the pretty little tropical village of Orizaba, there died an old woman aged 140 years, and a few months ago a woman named Martina Riviera died here at the age of 150 years, a fact thoroughly attested. The Indians have a proverb that their hair is black when that of the Spaniard is growing gray. A local paper noted, the other day, the case of the Indian, Juan Santiago, who died in 1844, at the age of 143 years. This old chap left two dependent grandchildren, both aged men, whose years were respectively 111 and 109 years."

The well-known author, Hudson Tuttle, sends us the following account of an Ohio centenarian. He is an illiterate man. The cranky people who philosophize about living forever never become centenarians:—

"I have just visited Richard Brewer, of Birmingham, O., now in his 106th year. He is yet able to walk to the village a mile away and back, and supervise his farm affairs. He was one of the earliest pioneers. Lived a rough life as a hunter and trapper; never was sick but once in his life, and that came of plunging into the river full of ice. His senses are all good, his eyesight remarkably so, enabling him to aim his gun with great accuracy. Every vital organ, after careful examination, was in perfect health, except a slight failure in the valves of the heart. He is illiterate, not being able even to read, uses tobacco, is not a total abstainer from liquors, though always temperate, and attributes his longevity to flesh diet and open-air life. He is a man well proportioned, above 6 feet in height, with a frame, not superabundant in flesh, but of iron texture. When he was one hundred years old he threw the best wrestler pitted against him. The most remarkable feature in his character is perfect self-poise, and unchangeable decision. He was married in early life, and his wife died at the age of 98. They had eight children."

Mors et Vita.

BY RICHARD HENRY STODDARD.

UNDER the roots of the roses,
Down in the dark, rich mold,
The dust of my dear one reposes,
Like a spark which night incloses
When the ashes of the day are cold.

Under the awful wings
Which brood over land and sea,
And whose shadows nor lift nor flee—
This is the order of things,
And hath been from of old;
First production,
And last destruction;
So the pendulum swings,
While cradles are rocked and bells are tolled.

Not under the roots of the roses,
 But under the luminous wings
 Of the King of kings
 The soul of my love reposes,
 With the light of morn in her eyes,
 Where the Vision of Life discloses
 Life that sleeps not nor dies.

Under or over the skies
 What is it that never dies ?
 Spirit — if such there be —
 Whom no one hath seen nor heard,
 We do not acknowledge thee ;
 For, spoken or written word,
 Thou art but a dream, a breath ;
 Certain is nothing but Death !

●Mr. Stoddard, in the above, has given a forcible expression to that doubt and despair which are continually recurring in our light literature, as well as our pessimistic pseudo-philosophy. But there is a far different view of these questions which philosophy sanctions and science demonstrates, which may be expressed as follows :

Dim is the eye of the gloomy mortal
 That seeth nothing beyond death's portal.
 What seeth the ox, what seeth the ass,
 As they look to the ground and crop the grass ?
 They see not the stars aflame in the sky,
 For they do not aspire to look on high.
 But the stars still shine with a light divine,
 Yet shine in vain for the earth-born blind.
 Yet oh, not in vain, for the high-born soul,
 That claimeth its kin with the Lord of the whole.
 • For the light of the star, that gleameth afar,
 But faintly revealeth the mystery there.
 Beyond all stars, in the realms of space,
 Lies hidden the power of an infinite grace.
 And deep in the inner depths of the soul,
 The glory resides that was born of the whole.
 Nor death, nor decay that glory can dim,
 Ineffable, bright, as it came from Him !
 The centuries pass, and the earth's round mass
 Seeth death, decay, and ruin, alas !
 But the soul, though dwelling so nigh to the sod,
 Finds its realm in the sphere of the infinite God ;
 In mansions of light, of bliss, and of love,
 For Earth is below and Heaven above,
 The one is a troubled dream of the night
 That fadeth away in the morning light ;
 The other is life unfettered and true,
 With limits and prisons no longer in view ;
 With genius released for a lofty career,
 And Love that we only dream of here !

Science, Art, and Progress.

AN EARTHQUAKE FORETOLD BY MEANS OF PLANTS.—The British Consul-General in Vienna has been instructed by the foreign office to request Prof. Novak to furnish him with information about his famous weather-plant. The committee of the Jubilee Exhibition which has just closed has promised Prof. Novak a certificate to the effect that the weather forecasts made by his plants were correct in 96 cases out of 100. Prof. Novak states that, owing to the great number of letters he has received from England, he has made arrangements with Mr. C. W. Radeke, of Clapham Common, London, to exhibit the plants in England, and to answer all inquiries about them. Further, Herr Novak wishes it to be known that his plants are now giving indications of shocks of earthquake, which may be expected to occur during the next week within 100 German miles south of Vienna. On several occasions, these predictions as to earthquakes have been useful in enabling mine-owners to take precautions for preventing loss of life in colliery explosions. — *Liverpool (Eng.) Echo, October, 1888.*

THE PHILADELPHIA TRAINING SCHOOL.—There is a touch of romance in the career of Mr. Williamson, who has placed his \$15,000,000 fortune at the disposal of trustees to establish a mechanical training school in Philadelphia. He has been a bachelor all his life, and now, in his 85th year, this venerable Quaker makes this generous gift of his princely fortune for the public good. He began life as a farmer's boy without a penny, and laid the foundation of his enormous wealth by practising the most rigid economy. He struck out for himself as a country pedler, then he opened a dry goods store, and used his surplus profits in fortunate investments. Throughout his career he has preferred to give \$10,000 for charity to buying a suit of clothes for himself. He has carried the same umbrella for fifteen years, and has many of the habits of a hermit. He has no household goods to speak of, and no one seems to know where he lives, the city directory giving only the location of his office. All the same, his name will probably go down to posterity, as has that of Stephen Girard, as a wise and generous philanthropist. — *Boston Herald.*

GREENLAND EXPLORATION.—Dr. F. Nausen, a talented Norwegian, has been exploring Greenland on snow-shoes. When he returns we shall hear an interesting story. Dr. N. has expressed an opinion similar to that expressed by psychometers, "that possibly a comparatively fertile interior might be discovered within the massive ice-barriers, and perchance a new race of mankind."

BALLOON TRAVELLING.—The airship of Peter F. Campbell made a trial trip on Coney Island in December. It is a cigar-shaped balloon, 60 feet long and 42 in diameter at the centre. The car has propeller wheels behind and a rudder before, operated by hands or feet so that it can move about in a still atmosphere. The balloon rose 500 feet and moved about under control for half an hour, then sailed northeast and landed at Sheepshead Bay. It would be quite helpless, however, in a wind.

REBUILDING CARTHAGE.—“Cardinal Lavigerie has laid before Pope Leo XIII. and the government of the French Republic a scheme for the ‘refoundation of Carthage.’ The Pope, as the representative of the Rome which destroyed that noblest of all her rivals, will thus execute a noble act of reparation, while France will have the glory of giving back to commerce that ancient trade capital of the Mediterranean. The Cardinal indulges in the most glowing expectations of the future of the third Carthage.”

JERUSALEM.—“The *Neuesten Nachrichten aus den Morgenland*, a German newspaper published in Palestine, states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade is favorable to a rapid increase: it lies among a not very fertile group of mountains, it has next to no commerce, and it has no manufactures. Nevertheless new buildings are rising daily; churches, gardens, and institutes of various kinds are filling up the formerly desolate neighborhood to the distance of half an hour’s walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms, inform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders.”

CREMATION.—There are only 50 crematory furnaces outside of Asia: 20 in Italy, 1 in Germany, 1 in England, 1 in Switzerland, 1 in France, and 23 in the United States. Up to last August the number of cremations was 998 in Italy, 554 in Gotha, 287 in America, 39 in Sweden, 16 in England, 7 in France, 1 in Denmark.

THE COMPTOMETER.—A calculating machine invented by Mr. Small, of Chicago, is a wonderful affair about fourteen inches long, seven wide and five high, weighing eight pounds, and, like a typewriter, is worked by keys. A mere novice can work it rapidly. It was tested at Washington in competition with the most expert calculators on long arithmetical sums, and brought out the answers more promptly and correctly.

THE PNEUMATIC DYNAMITE GUN can demolish any ship by a single shot, no matter how protected by steel, at the distance of one mile. This will protect our coasts sufficiently, and render forts unnecessary. No powder is used; ice-cold air propels the ship-destroying shell.

THE TELEPHONE.—Words spoken in Philadelphia can now be heard at a distance of 450 miles, in Portland, Maine.

ELECTRIC RAILWAYS.—Topeka, Kansas, has just established fifteen miles of electric railway.

ANIMAL INTELLIGENCE.—Mr. Romaine states, in the *London Times*, that he has succeeded with a chimpanzee in teaching it to count. If asked to hand out two, three, four, or five straws it does it correctly.

PINE-FIBRE BAGGING.—It has been found that cotton bagging can be made of pine-leaf fibre cheaper than jute. It is thought that this will be one of the most profitable industries of the South.

SPIKED CLOVER.—A native forage plant, called “spiked clover,” is attracting attention in California. It grows in great profusion on low lands by the streams in Humboldt county, attaining sometimes the height of twelve feet. The plant puts out white blossoms on slender spikes, and resembles the clover leaf in formation. It is eaten with avidity by horses and cattle.

Miscellaneous.

MYSTERIES OF THE BRAIN.—In the next number of the *Journal* will be presented a new exposition of the structural action of the brain, which has never before been published, and has never been suspected by the physiological investigators and collegiate authorities of the medical profession. It is the consummated result of half a century of investigation and experiment by a host of scientists, and might have been more satisfactory than it is, if their labors had all been wisely directed. Unfortunately, the plain open highway to cerebral science—the route pursued by Dr. Gall—the method of studying comparative development, has been abandoned by the medical profession as a body. Hence they have been compelled to waste a great deal of time, performing really the labors of Sisyphus in unprofitable investigations; for in abandoning the method of Gall they had only the autopsies of human corpses, and the mutilation of living animals, by which they could not expect to develop psychic science, and looked only for physiological results. It would be difficult to conjecture how many thousands of animals, such as monkeys, dogs, cats, jackals, rabbits, guinea-pigs, fowls, pigeons, fishes, etc., they tortured and killed, and it would be very strange if they had not attained some valuable discoveries and equally strange if they had attained any satisfactory view. Their views are not satisfactory to themselves or to any one, but their real discoveries are of permanent value.

Meanwhile, after pursuing the method of Gall with diligence for several years (in which I was almost alone) I found the royal road of direct experiment on the brain and psychometric exploration, each confirming the other, and both subjected to the higher laws of Pathognomy. These investigations carried me far away from colleges, from authors, from scientists, and from the whole sphere of modern doctrine and opinion to revel in a new field of knowledge, as Daniel Boone enjoyed his pioneer travels in the forests of Kentucky.

The results of these investigations, fortified, enlarged, and assisted by the hard-earned results of pathology and vivisection, by a host of learned and laborious students, are now to be presented for the first time to the readers of the *Journal*, and a very important chapter of the mysteries of the brain is to appear in the next number.

THE *JOURNAL OF MAN* is still too small for the flood of interesting matter around us. “The Presidential Horoscope” and other interesting matters are necessarily postponed. Readers will please observe that everything in the *JOURNAL* is editorial unless quoted or credited to some other source. Don’t delay remittances: the old

maxim is, "He gives doubly who gives promptly." Do not fail to interest your friends in the Journal and send the names of those who might be interested in it by receiving a sample copy.

CORDIAL RESPONSES.—The following is a fair sample of the sentiments of the readers of the Journal: "Never at any time in my life did I part with two dollars more willingly than I do now. The Journal is such a welcome visitor that, would you double it next year, I would be all the better pleased. I am delighted to know that your work on Therapeutic Sarcognomy is coming to the front; also that we may hope soon for the new issue of Anthropology. With the Journal and the Religio-philosophical we have a feast fit for the gods. Hoping the coming year will bring you health to continue your exertions, and the satisfaction which is always the attendant of a prolonged struggle. — *T. M.*"

THERAPEUTIC SARCOGNOMY. The students of this science are meeting with great success in the treatment of disease by following its principles. As a specimen of what they are doing, I quote from a recent letter of one who is in his first year of practice in company with another practitioner of Sarcognomy: "We are handling all kinds of diseases and with good success. Many cases that have become tired of the old methods of cure we are having success with. We have had quite a number of cases of rheumatism and have not failed of making a cure. We have one case of paralysis which we are now treating with gradual improvement; and lots of liver troubles, chills and fever, and many with nervous troubles. A Mr. T., a man of middle age, who had worn spectacles for four years, was treated twenty-one times and has not used his spectacles since. He says he would not be in the condition he was for a thousand dollars. Mr. E., a tailor, had suffered with rheumatism for three months, broken of his rest every night, and unable to work — *a complete cure with one treatment.* Mr. K. was brought to us a month ago, not expected to live, as the regulars had told him his left lung was gone, and there was no help for him: now considers himself nearly well." The writer of this is a cautious and modest gentleman, who certainly has not exaggerated his success. I should be pleased to receive reports from other practitioners.

LIBRATION OF CLIMATES. — I have seen no mention of an important law of climates which I have long observed in operation. It is this, that as the greatest mass of cold is at the North Pole, it is liable to descend in any direction on either side of the globe, according to the movement of the atmosphere. A strong south wind blowing toward the pole on one side of the globe, necessarily drives the cold polar air toward the other side of the globe which thus becomes intensely cold, in proportion as the former is warmed by the south wind. Thus a mild winter weather on one side of the globe is an indication of cold weather on the other side. This is being illustrated at present. Our warm winter is enjoyed at the expense of Northern Europe and Asia. A dispatch from London, Jan. 4, says, "It is reported that 200 persons have been lost in the snow, and frozen to death in Russia during the past week. The harbor of Odessa is icebound. Heavy snows in the south of Russia have en-

gulfed several trains, and stopped all kinds of traffic." Another dispatch says: "ST. PETERSBURG, Jan. 3, 1889: A terrible disaster has happened at Sabumsseli, near Tiflis, in Georgia. A train became blocked in an immense snow drift; and before aid could be sent, 14 of the passengers perished from the intense cold, and 20 others were badly frostbitten. A relief party which started out to rescue the imperilled passengers lost their way, and perished in the snow." This influx of cold from the north is greatly increased by southern heat. An intense heat in India, Persia, and Afghanistan would bring on a cold wave from the north.

TOPOLOBAMPO ITEMS.—From the *Credit Foncier* of Dec. 15 we pick out several quotations—"Again the flowers commence to bloom on these rocks. A little bouquet of blue and purple flowers on our desk smells exactly like white clover." "Huge pelicans are flying above us or fishing in the bay at all hours of the day. White cranes are thick in the *estero*." "More duck eggs than we can eat—scrambled, in omelets, fried, boiled, and in corn cakes." "From seven to eight hundred pounds of fish were taken at Santa Maria Island with the first haul of our big seine for the season." "I have lived on the shore of the bay. It is a fine body of water, and large enough to give ample room and scope for all the ships that even the most sanguine can hope we shall have. It is also protected by the mountains and hills about it, that ships may ride at their ease in security. There is no harm in having a harbor beautiful as well as safe, and both of these qualities are possessed by Topolobampo." "Anything can be grown here with ease. I am looking out on a thrifty banana tree, over eight feet high, yet less than a year old. In fact, it would be impossible, I believe, to find in the world a place affording us the chance we have here." "The contemplated railroad from the city of Mexico to Acapulco has been undertaken by an English company with ample means to complete it at an early day." "I arrived at Topolobampo on the 29th ult., and found the harbor all that Mr. Owen had described it to be. In fact, it is one of the finest bays I have seen during all my experience of forty years as a seaman in all waters of the globe. What a place it may yet become! I defy any one to show me in all history as great an example of courage and fortitude as has been displayed by the leaders and faithful colonists, heroes and heroines in this movement. I have found sterling men and women who are determined to remain and work at this great socialistic problem. There is a fine harbor, a splendid climate." "The colony is in want of young, strong, able-bodied men, who are accustomed to pioneering."

SUCCESSFUL CO-OPERATION AMONG FARMERS.—The Fruit-Growers' Union and Co-operative Society, of Hammonton, New Jersey, affords a striking instance of successful co-operation among farmers. It was started in 1867 upon a very limited basis. Last year \$63,000 was received and 7 per cent. declared. So far this year the business has been larger than ever before. Thus a large trade has been established, and merchandise of various kinds secured at prices lower than the market rates.

In addition to the merchandise business, the enterprise has proved

a godsend to the farmers in way of shipments. The present year 2,269,239 quarts of blackberries were marketed. In one week 367,000 quarts of strawberries and in two weeks 267,000 quarts of raspberries were shipped. One farmer, from forty acres of blackberries, marketed about 60,000 quarts. If the farmers in the South and other sections of our country would form similar co-operative societies they could secure low rates and be guaranteed better accommodations by railroad and steamship lines, and find a ready sale for their produce. — *American Agriculturist*.

CAPITAL PUNISHMENT DECLINING.—The law abolishing the death penalty went into operation in Italy on the first of January. Belgium has had no execution since 1863. In Prussia, from 1870 to 1880, although the sentence of death was pronounced on 558, only one was executed. Of 21 death sentences in Sweden only four were carried into effect. In France there were a hundred death sentences in 1880, but only 65 executed, and in 1884 only fifteen. In Austria only three per cent. were enforced in 1884. The death penalty is entirely abolished in Portugal, Holland, Roumania, and sixteen of the Swiss cantons. Surely the world is advancing in humanity.

ARBITRATION NOT WANTED IN FRANCE.—WASHINGTON, Jan. 7: — Mr. Sherman laid before the Senate a letter from the secretary of State, inclosing a letter from Minister MacLane. The latter sent to the department a translation of a report of the meeting of certain members of the British Parliament and of the French Chamber of Deputies in Paris on the 31st of October last, in behalf of the movement for arbitration. In a letter accompanying the translation Minister MacLane says that, while several of the French deputies interested in the movement, notably Messrs. Jules Simon and Alexander Passy, are men of ability and prominence, they are few in number, and are not supported by the people or by the government. Mr. MacLane says that on several occasions, when he proposed arbitration to the government, it was politely declined."

VOODOOISM IN HAYTI.—Recent letters from Hayti show that Voodooism is frightfully prevalent. "It is," says the *Boston Globe*, "a combination of *cannibalism*, idolatry, drunkenness, and nameless debauchery, supposed to have originated among savage tribes in the heart of Africa." Hayti is a splendid island, about one fourth larger than the State of Massachusetts, and ought to have a civilized population.

NEW YORK MOVING.—Influential New Yorkers propose to follow the example of Boston, and throw off the yoke of Roman Catholic domination over that city. An organization has been formed under the name of the German Evangelical Alliance, "to maintain and defend the religious liberty of this country wherever it seems to be in danger." They have made an appeal to Protestants in the following language: "The pope has a greater power to-day than any other sovereign. He menaces the United States. In Boston the Catholics have gained control over the public schools, and right here in New York Archbishop Corrigan is an absolute ruler. While millions are expended for the Catholic church, nothing is done for the

Evangelists. It is the duty of all the people who have other than the Roman Catholic belief to make one front against this phalanx of arch enemies." The Alliance will apply for a charter for the central organization, and local alliances will be formed throughout the country.

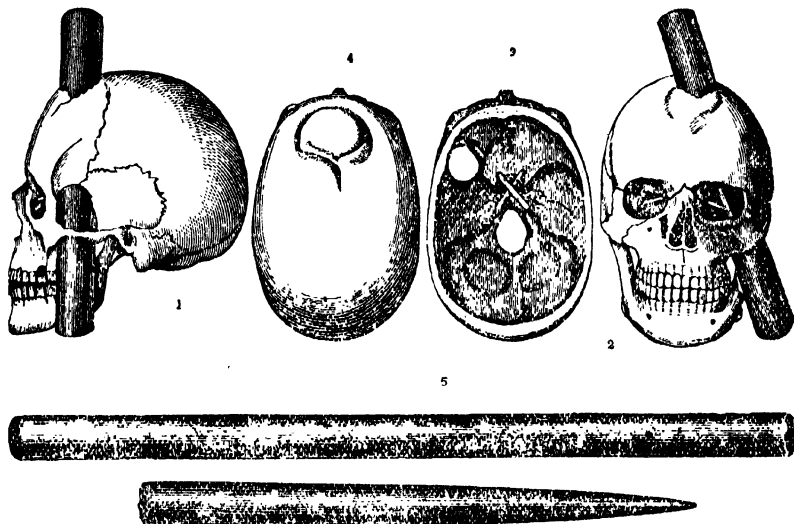
WHO ARE THE SOVEREIGNS?—The question whether the people of the United States are the sovereign judges of their own welfare, and the original source of all law, is likely to come into view when in January the report of Carroll D. Wright on marriage and divorce in the United States shall be published. Our clergy are so much in the habit of thinking it their duty to enforce upon mankind (in past times by fire and sword) whatever they suppose to be the will of God, that they are very sure to assume a good deal of authority on the question of divorce. All really enlightened people know that upon every question that concerns human welfare the only reliable source of knowledge is experimental investigation. Whoever stands in the way of such investigation, by assuming an *infallible* dictum to have been inherited from our remote and ignorant ancestors, is an incubus upon society.

THE LAND QUESTION IN ENGLAND.—Henry George, in the *Standard* says: "From all sides forces have been and are now converging to press the land question to the front in Great Britain. The Irish land agitation and the political difficulties that it has brought, the growth of a similar agitation in the Scottish Highlands, the tithe agitation in Wales, the falling-in of leases in London and other cities, carrying with them the transfer to the ground landlord of blocks of valuable buildings, with enormous increase of rents, the discussion of the nature and effects of mining royalties, the growth of democratic sentiment, the increasing social discontent, the decadence of the old agriculture, and the rise to political importance of the agricultural laborers, the attention that has been drawn to the condition and housing of the poor in the cities, the weakening of the trades unions—in fact, the whole trend of events and of thought has been in the direction of forcing the land question upon public attention. And that a few individuals should be deemed to be the absolute owners of the land on which, and from which, a whole nation must live, if they are to live at all, is a thing so utterly monstrous, so clearly opposed to the first and strongest perceptions of natural right that it can only be maintained on condition that it is not discussed. No matter how timidly it is begun, there is in the nature of the human mind only one end to any discussion of the right of landlords to levy tribute on their fellow-creatures for the use of what was here before man came."

FILTERING WATER is a matter of great importance but is of little value unless the filter can be cleaned. Recent experiments show that many filters actually increase the number of bacteria in the water. A small, cheap filter manufactured in Boston cleans itself by reversing the current through it. The Pasteur porcelain filter, which excludes everything, admits of being washed clean.

Chap. XVIII. — Pathological Illustrations.

The famous case of Phineas Gage fully described. — A tamping iron 43 inches long shot through the head, passing through the front brain, with prompt recovery, — showing the non-physiological character of the frontal organs. — Explanation by positive cerebral science.



DESCRIPTION OF THE PLATE.

1. Lateral view of a prepared cranium, representing the iron bar in the act of traversing its cavity. 2. Front view of ditto. 3. Plan of the base seen from within. (In these three figures, the optic foramina are seen to be intact, and occupied by small white rods. In the first two figures, no attempt has been made to represent the elevation of the large anterior fragment, which must have been more considerable than is here shown.) 4. Cast taken from the shaved head of the patient, and representing the present appearance of the fracture; the anterior fragment being considerably elevated in the profile view. 5. The iron bar (divided) of the length and diameter proportioned to the size of other figures.

THE pathological illustrations are continued because they furnish a rare illustration of the true science of the brain, and we have one case to consider which is worthy of preservation as the most extraordinary that ever occurred, and which it is quite certain will never have its parallel. So extraordinary is it that it is necessary to give the details and the evidence in full to insure it a place in authentic history. Its especial value lies in the fact that though inexplicable upon the old principles of physiology and pathology, it illustrates happily the true science of the brain.

Our Anthropology teaches that the anterior surfaces of the brain are destitute of physiological power, and serve to expend but not to generate vital force; to produce delicacy instead of vigor, as their functions are intellectual and sensitive. Consequently, the loss of the extreme anterior parts of the brain is not injurious to health, unless the injury should cause an inflammation affecting other portions. In the following case the injury was adjacent to the organ of language, which was slightly affected, but chiefly concerned the anterior portion of the sensitive region, including that which gives the

greatest liability to disease. The loss of a portion of this would tend to diminish the morbid susceptibility of the subject and favor his powers of endurance and recuperation, the extent of which is almost as marvellous as the singular nature of the accident.

The case of Mr. Gage is not as conclusive as we might wish in reference to the brain, because the injury was limited to one side, and when one entire hemisphere of the brain is left in perfect integrity it is generally sufficient for all mental operations, and able to resist the morbid influence of the other half. It has been said, however, that Mr. Gage, after the accident, was rather more inclined to the exercise of temper and indulgence in profanity, which would certainly have been the result if the injury had been inflicted on both sides.

The following description of the case is the one published about two years after the accident by Dr. Henry J. Bigelow, professor of surgery in Harvard University:—

“The following case, perhaps unparalleled in the annals of surgery, and of which some interesting details have already been published, occurred in the practice of Dr. J. M. Harlow, of Cavendish, Vermont. Having received a verbal account of the accident, a few days after its occurrence, from a medical gentleman who had examined the patient, I thus became incidentally interested in it; and having since had an opportunity, through the politeness of Dr. Harlow, of observing the patient, who remained in Boston a number of weeks under my charge, I have been able to satisfy myself as well of the occurrence and extent of the injury as of the manner of its infliction. I am also indebted to the same gentleman for procuring at my request the testimony of a number of persons who were cognizant of the accident or its sequel.

Those who are sceptical in admitting the coexistence of a lesion so grave with an inconsiderable disturbance of function, will be interested in further details connected with the case; while it is due to science that a more complete record should be made of the history of so remarkable an injury.

The accident occurred upon the line of the Rutland and Burlington Railroad, on the 13th of September, 1848. The subject of it, Phineas P. Gage, is of middle stature, twenty-five years of age, shrewd and intelligent. According to his own statement, he was charging with powder a hole drilled in a rock, for the purpose of blasting. It appears that it is customary in filling the hole to cover the powder with sand. In this case, the charge having been adjusted—Mr. Gage directed his assistant to pour in the sand; and at the interval of a few seconds, his head being averted, and supposing the sand to have been properly placed, he dropped the head of the iron as usual upon the charge, to consolidate or “*tamp it in.*” The assistant had failed to obey the order, and the iron striking fire upon the rock, the uncovered powder was ignited and the explosion took place. Mr. Gage was at this time standing above the hole, leaning forward, with his face slightly averted; and the bar of iron was pro-

jected directly upwards in a line of its axis, passing completely through his head and high into the air. The wound thus received, and which is more fully described in the sequel, was oblique, traversing the cranium in a straight line from the angle of the lower jaw on one side to the centre of the frontal bone above, near the sagittal suture, where the missile emerged; and the iron thus forcibly thrown into the air was picked up at a distance of some rods from the patient, smeared with brains and blood.

From this extraordinary lesion the patient has quite recovered in his faculties of body and mind, with the loss only of the sight of the injured eye.

The iron which thus traversed the skull weighs thirteen and a quarter pounds. It is three feet seven inches in length, and one and a quarter inches in diameter. The end which entered first is pointed; the taper being seven inches long, and the diameter of the point one quarter of an inch; circumstances to which the patient perhaps owes his life. The iron is unlike any other, and was made by a neighboring blacksmith to please the fancy of the owner.

Dr. Harlow, in the graphic account above alluded to, states that "immediately after the explosion the patient was thrown upon his back, and gave a few convulsive motions of the extremities, but spoke in a few minutes. His men (with whom he was a great favorite) took him in their arms and carried him to the road, only a few rods distant, and sat him into an ox-cart, in which he rode, sitting erect, full three quarters of a mile, to the hotel of Mr. Joseph Adams, in this village. He got out of the cart himself, and with a little assistance walked up a long flight of stairs, into the hall, where he was dressed."

Mr. Joseph Adams, here spoken of, has furnished the following interesting statement:—

"This is to certify that P. P. Gage had boarded in my house for several weeks previous to his being injured upon the railroad, and that I saw him and conversed with him soon after the accident, and am of opinion that he was perfectly conscious of what was passing around him. He rode to the house, three quarters of a mile, sitting in a cart, and walked from the cart into the piazza, and thence up stairs, with but little assistance. I noticed the state of the left eye, and know from experiment that he could see with it for several days, though not distinctly. In regard to the elevated appearance of the wound, and the introduction of the finger into it, I can fully confirm the certificate of my nephew, Washington Adams, and others, and would add that I repeatedly saw him eject matter from the mouth similar in appearance to that discharged from the head. The morning subsequent to the accident I went in quest of the bar, and found it at a smith's shop, near the pit in which he was engaged.

"The men in his pit asserted that 'they found the iron, covered with blood and brains,' several rods behind where Mr. Gage stood, and that they washed it in the brook, and returned it with the other tools; which representation was fully corroborated by the greasy feel

and look of the iron, and the *fragments of brain* which I saw upon the rock where it fell.

(Signed) JOSEPH ADAMS,

CAVENDISH, Dec. 14, 1849.

Justice of the Peace."

The descriptive letter of the Rev. Joseph Freeman, dated Dec. 5, 1840, is omitted, as the description and corroboration is sufficient without it.

Dr. Williams first saw the patient, and makes the following statement in relation to the circumstances:—

"NORTHFIELD, Vermont, Dec. 4, 1849.

"DR. BIGELOW : Dear Sir,—Dr. Harlow having requested me to transmit to you a description of the appearance of Mr. Gage at the time I first saw him after the accident which happened to him in September, 1848, I now hasten to do so with pleasure.

"Dr. Harlow being absent at the time of the accident, I was sent for, and was the first physician who saw Mr. G., some twenty-five or thirty minutes after he received the injury; he at that time was sitting in a chair upon the piazza of Mr. Adams's hotel in Cavendish. When I drove up, he said, 'Doctor, here is business enough for you.' I first noticed the wound upon the head before I alighted from my carriage, the pulsations of the brain being very distinct; there was also an appearance which, before I examined the head, I could not account for: the top of the head appeared somewhat like an inverted funnel; this was owing, I discovered, to the bone being fractured about the opening for a distance of about two inches in every direction. I ought to have mentioned above that the opening through the skull and integuments was not far from one and a half inch in diameter; the edges of this opening were everted, and the whole wound appeared as, if some wedge-shaped body had passed from below upward. Mr. Gage, during the time I was examining this wound, was relating the manner in which he was injured to the bystanders; he talked so rationally and was so willing to answer questions, that I directed my inquiries to him in preference to the men who were with him at the time of the accident, and who were standing about at this time. Mr. G. then related to me some of the circumstances, as he has since done; and I can safely say that neither at that time nor on any subsequent occasion, save once, did I consider him to be other than perfectly rational. The one time to which I allude was about a fortnight after the accident, and then he persisted in calling me John Kirwin; yet he answered all my questions correctly.

"I did not believe Mr. Gage's statement at that time, but thought he was deceived; I asked him where the bar entered, and he pointed to the wound on his neck, which I had not before discovered; this was a slit running from the angle of the jaw forward about one and a half inch; it was very much stretched laterally, and was discolored by powder and iron rust, or at least appeared so. Mr. Gage persisted in saying that the bar went through his head: an Irishman standing by said, 'Sure it was so, sir; for the bar is lying in the road below,

all blood and brains.' The man also said he would have brought it up with him, but he thought there would be an inquest, and it would not do.

"About this time, Mr. G. got up and vomited a large quantity of blood, together with some of his food; the effort of vomiting pressed out about half a teacupful of the brain, which fell upon the floor, together with the blood, which was forced out at the same time. The left eye appeared more dull and glassy than the right. Mr. G. said he could merely distinguish light with it.

"Soon after Dr. Harlow arrived, Mr. Gage walked up stairs with little or no assistance, and laid down upon a bed, when Dr. H. made a thorough examination of the wounds, passing the whole length of his forefinger into the superior opening without difficulty; and my impression is that he did the same with the inferior one, but of that I am not absolutely certain: after this we proceeded to dress the wounds in the manner described by Dr. H. in the Journal. During the time occupied in dressing, Mr. G. vomited two or three times fully as freely as before. All of this time Mr. G. was perfectly conscious, answering all questions, and calling his friends by name as they came into the room.

"I did not see the bar that night, but saw it the next day after it was washed.

"Hoping you will excuse this hasty sketch, I remain yours, etc.
(Signed) EDWARD H. WILLIAMS, M.D."

Dr. Harlow's account of his first visit to the patient, and of the subsequent symptoms, is here appended:—

"Being absent, I did not arrive at the scene of the accident until near 6 o'clock P. M. You will excuse me for remarking here that the picture presented was, to one unaccustomed to military surgery, truly terrific; but the patient bore his sufferings with the most heroic firmness. He recognized me at once, and said he hoped he was not much hurt. He seemed to be perfectly conscious, but was getting exhausted from the hemorrhage, which was very profuse both externally and internally, the blood finding its way into the stomach, which rejected it as often as every fifteen or twenty minutes. Pulse 60, and regular. His person and the bed on which he was laid were literally one gore of blood. Assisted by my friend, Dr. Williams, of Proctorsville, who was first called to the patient, we proceeded to dress the wounds. From their appearance, the fragments of bone being uplifted and the brain protruding, it was evident that the fracture was occasioned by some force acting from below upward. The scalp was shaven, the coagula removed, together with three small triangular pieces of the cranium, and in searching to ascertain if there were other foreign bodies there, I passed in the index finger its whole length, without the least resistance, in the direction of the wound in the cheek, which received the other finger in like manner. A portion of the anterior superior angle of each parietal bone, and a semicircular piece of the frontal bone, were fractured, leaving a circular opening of about three and a half inches in diameter. This examination, and the appearance of the iron, which was found some

rods distant, smeared with brain, together with the testimony of the workmen, and of the patient himself, who was still sufficiently conscious to say that 'the iron struck his head and passed through,' was considered at the time sufficiently conclusive to show not only the nature of the accident, but the manner in which it occurred.

"I have been asked why I did not pass a probe through the entire extent of the wound at the time. I think no surgeon of discretion would have upheld me in the trial of such a foolhardy experiment, in the risk of disturbing lacerated vessels, from which the hemorrhage was near being stanchied, and thereby rupturing the attenuated thread by which the sufferer still held to life. You will excuse me for being thus particular, inasmuch as I am aware that the nature of the injury has been seriously questioned by many medical men for whom I entertain a very high respect.

"The spicula of bone having been taken away, a portion of the brain, which hung by a pedicle, was removed, the larger pieces of bone replaced, the lacerated scalp was brought together as nearly as possible, and retained by adhesive straps, excepting at the posterior angle, and over this a simple dressing — compress, nightcap, and roller. The wound in the face was left patulous, covered only by a simple dressing. The hands and forearms were both deeply burned nearly to the elbows, and the patient was left with the head elevated, and the attendants requested to keep him in that position.

"10 P. M., same evening. The dressings are saturated with blood, but the hemorrhage appears to be abating. Has vomited twice only since being dressed. Sensorial powers remain as yet unimpaired. Says he does not wish to see his friends, as he shall be at work in a day or two. Tells where they live, their names, etc. Pulse 65; constant agitation of the lower extremities.

"14th, 7 A. M. Has slept some: appears to be in pain; speaks with difficulty: tumefaction of face considerable, and increasing; pulse 70; knows his friends, and is rational. Asks who is foreman in his pit. Hemorrhage internally continues slightly. Has not vomited since 12 P. M.

"15th, 9 A. M. Has slept well half the night. Sees object indistinctly with the left eye, when the lids are separated. Hemorrhage has ceased. Pulse 75. 8 P. M. restless and delirious; talks much, but disconnected and incoherent. Pulse 84, and full. Prescribed vin. colchicum, half a fluid drachm every six hours, until it purges him. Removed the night-cap.

"16th, 8 A. M. Patient appears more quiet. Pulse 70. Dressed the wounds, which in the head have a fetid seropurulent discharge, with particles of brain intermingled. No discharge from bowels. Ordered sulph. magnesia, one ounce, repeated every four hours until it operates. Iced water to the head and eye. A fungus appears at the external canthus of the left eye. Says 'the left side of the head is banked up.'

"17th, 8 A. M. Pulse 84. Purged freely. Rational, and knows his friends. Discharge from the brain profuse, very fetid and sanious. Wounds in face healing.

"18th, 9 A. M. Slept well all night, and lies upon his right side. Pulse 72: tongue red and dry; breath fetid. Removed the dressings, and passed a probe to the base of the cranium, without giving pain. Ordered a cathartic, which operated freely. Cold to the head. Patient says he shall recover. He is delirious, with lucid intervals.

"19th, 8 P. M. Has been very restless during the day; skin hot and dry; tongue red; excessive thirst; delirious, talking incoherently with himself, and directing his men.

"20th and 21st. Has remained much the same.

"22d, 8 A. M. Patient has had a very restless night. Throws his hands and feet about, and tries to get out of bed. Head hot. Says 'he shall not live long so.' Ordered a cathartic of calomel and rhubarb, to be followed by castor oil, if it does not operate in six hours. 4 P. M. Purged freely twice, and inclines to sleep.

"23d. Rested well most of the night, and appears stronger and more rational. Pulse 80. Shaved the scalp a second time, and brought the edges of the wound in position, the previous edges having sloughed away. Discharge less in quantity and less fetid. Loss of vision of left eye.

"From this time until the 3d of October, he lay in a semi-comatose state, seldom speaking unless spoken to, and then answering only in monosyllables. During this period, fungi started from the brain, and increased rapidly from the orbit. To these was applied nitrate of silver cryst., and cold to the head generally. The dressings were renewed three times in every twenty-four hours; and in addition to this, laxatives, combined with an occasional dose of calomel, constituted the treatment. The pulse varied from 70 to 96—generally very soft. During this time an abscess formed under the frontalis muscle, which was opened on the 27th, and has been very difficult to heal. Discharged nearly eight ounces at the time it was punctured.

"Oct. 5th and 6th. Patient improving. Discharge from the wound and sinus, laudable pus. Calls for his pants, and wishes to get out of bed, though he is unable to raise his head from the pillow.

"7th. Has succeeded in raising himself up, and took one step to his chair, and sat about five minutes.

"11th. Pulse 72. Intellectual faculties brightening. When I asked him how long since he was injured, he replied, 'four weeks this afternoon, at half-past four o'clock.' Relates the manner in which it occurred, and how he came to the house. He keeps the day of the week and time of the day in his mind. Says he knows more than half of those who inquire after him. Does not estimate size or money accurately, though he has memory as perfect as ever. He would not take one thousand dollars for a few pebbles which he took from an ancient river-bed where he was at work. The fungus is giving way under the use of the cryst. nitrate of silver. During all of this time there has been a discharge of pus into the fauces, a part of which passed into the stomach, the remainder being ejected from the mouth.

"20th. Improving. Gets out and into bed with but little assistance. Sits up thirty minutes twice in twenty-four hours. Is very childish; wishes to go home to Lebanon, N. H. The wound in the scalp is healing rapidly.

"Nov. 8th. Improving in every particular, and sits up most of the time during the day. Appetite good, though he is still kept upon a low diet. Pulse 65. Sleeps well, and says he has no pain in the head. Food digests easily, bowels regular, and nutrition is going on well. The sinus under the frontalis muscle has nearly healed. He walks up and down stairs, and about the house, into the piazza, and I am informed this evening that he has been in the street to-day. I leave him for a week, with strict injunctions to avoid excitement and exposure.

"15th. I learn, on inquiry, that Gage has been in the street every day except Sunday, during my absence. His desire to be out and to go home to Lebanon has been uncontrollable by his friends, and he has been making arrangements to that effect. Yesterday he walked half a mile, and purchased some small articles at the store. The atmosphere was cold and damp, the ground wet, and he went without an overcoat, and with thin boots. He got wet feet and a chill. I find him in bed, depressed and very irritable. Hot and dry skin; thirst, tongue coated; pulse 110; lancinating pain in left side of head and face; rigors, and bowels constipated. Ordered cold to the head and face, and a black dose to be repeated in six hours, if it does not operate. He has had spiculae of bone pass into the fauces, which he expelled from the mouth within a few days.

"16th, A. M. No better. Cathartic has operated freely. Pulse 120; skin hot and dry; thirst and pain remain the same. Has been very restless during the night. Venesection sixteen fluid ounces. Ordered calomel, gr. x, and ipecac. gr. ij, followed in four hours by castor oil.

"8 P. M., same day. Purged freely; pulse less frequent; pain in head moderated; skin moist. R. Antim, et potassa tart., gr. iij; syr. simplex, six fluid ounces. Dose a dessert-spoonful every four hours.

"17th. Improving. Expresses himself as 'feeling better in every respect;' has no pain in the head.

"18th. Is walking about the house again; says he feels no pain in the head, and appears to be in a way of recovering if he can be controlled."

REMARKS. — The leading feature of this case is its improbability. A physician who holds in his hand a crow bar, three feet and a half long, and more than thirteen pounds in weight, will not readily be-

lieve that it has been driven with a crash through the brain of a man who is still able to walk off, talking with composure and equanimity of the hole in his head. This is the sort of accident that happens in the pantomime at the theatre, but not elsewhere. Yet there is every reason for supposing it in this case literally true. Being at first wholly sceptical, I have been personally convinced; and this has been the experience of many medical gentlemen who, having first heard of the circumstances, have had a subsequent opportunity to examine the evidence.

This evidence is comprised in the testimony of individuals, and in the anatomical and physiological character of the lesion itself.

The above accounts, from different individuals, concur in assigning to the accident a common cause. They are selected as the most complete among about a dozen of similar documents forwarded to me by Dr. Harlow, who was kind enough to procure them at my request; and which bear the signature of many respectable persons in and about the town of Cavendish, and all corroborative of the circumstances as here detailed. The accident occurred in open day, in a quarry in which a considerable number of men were at work, many of whom were witnesses of it, and all of whom were attracted by it. Suffice it to say, that in a thickly populated country neighborhood, to which all the facts were matter of daily discussion at the time of their occurrence, there is no difference of belief, nor has there been at any time doubt that the iron was actually driven through the brain. A considerable number of medical gentlemen also visited the case at various times to satisfy their incredulity.

Assuming the point that the wound was the result of a missile projected from below upwards, it may be asked whether the wound might not have been made by a stone, while the bar was at the same moment thrown into the air. It may be replied in answer, that the rock was not split, nor, as far as could be learned, disintegrated. Besides, an angular bit of stone would have been likely to have produced quite as much laceration as the bar of iron; and it is, in fact, possible that the tapering point of the latter divided and repelled the soft parts, especially the brain, in a way that enabled the smooth surface of the iron to glide through with less injury. And assuming the only possible hypothesis, that the round bar followed exactly the direction of its axis, the missile may be considered as a sphere of one and a quarter inches diameter, preceded by a conical and polished wedge.

The patient visited Boston in January, 1850, and remained some time under my observation, during which he was presented at a meeting of the Boston Society for Medical Improvement, and also to the medical class at the hospital. His head, now perfectly healed, exhibits the following appearances.

A linear cicatrix of an inch in length occupies the left ramus of the jaw near its angle. A little thickening of the soft tissues is discovered about the corresponding malar bone. The eyelid of this side is shut, and the patient unable to open it. The eye, considerably more prominent than the other, offers a singular confirmation of

the points illustrated by the prepared skull described below. It will be there seen that the parts of the orbit necessarily cut away are those occupied by the levator palpebræ superioris, the levator oculi, and the abducens muscles. In addition to a ptosis of the lid, the eye is found to be incapable of executing either the outward or upward motion; while the other muscles, animated by the motor communis, are unimpaired. Upon the head, and covered by hair, is a large and unequal depression and elevation. A portrait of the cast of the shaved head is given in the plate; and it will be there seen that a piece of cranium of about the size of the palm of the hand, its posterior border lying near the coronal suture, its anterior edge low upon the forehead, was raised upon the latter as a hinge to allow the egress of the bar; and that it still remains raised and prominent. Behind it is an irregular and deep sulcus several inches in length, beneath which the pulsation of the brain could be perceived.

In order to ascertain how far it might be possible for this bar of an inch and a quarter diameter to traverse the skull in the track assigned to it, I procured a common skull, in which the zygomatic arches are barely visible from above; and having entered a drill near the left angle of the lower jaw, passed it obliquely upwards to the median line of the cranium just in front of the junction of the sagittal and coronal sutures. This aperture was then enlarged until it allowed the passage of the bar in question, and the loss of substance strikingly corresponds with the lesion said to have been received by the patient. From the coronoid process of the lower jaw is removed a fragment measuring about three-quarters of an inch in length. This fragment in the patient's case might have been fractured and subsequently reunited. The hole now enters obliquely beneath the zygomatic arch, encroaching equally upon all its walls. In fact, it entirely occupies this cavity; the posterior wall of the antrum being partially excavated at the front of the hole, the whole orbital portion of the sphenoid bone being removed behind, as also the anterior part of the squamous portion of the temporal bone, and the internal surface of the zygoma and the malar bone laterally. In the orbit, the sphenoid bone, part of the superior maxillary below, and a large part of the frontal above, are cut away, and with these fragments much of the spheeno-maxillary fissure; leaving, however, the optic foramen intact about a quarter of an inch to the inside of the track of the bar.

The base of the skull upon the inside of the cranium presents a cylindrical hole of an inch and a quarter diameter, and such as may be described by a pair of compasses, one leg of which is placed upon the lesser wing of the sphenoid bone at an eighth of an inch from its extremity, cutting the frontal, temporal and sphenoid bones; the other, half an inch outside the internal optic foramen.

The calvaria is traversed by a hole, two-thirds of which is upon the left, and one-third upon the right of the median line, its posterior border being quite near the coronal suture. The iron freely traverses the oblique hole thus described.

It is obvious that a considerable portion of the brain must have

been carried away; that while a portion of its lateral substance may have remained intact, the whole central part of the left anterior lobe, and the front of the sphenoidal or middle lobe must have been lacerated and destroyed. This loss of substance would also lay open the anterior extremity of the left lateral ventricle; and the iron, in emerging from above must have largely impinged upon the right cerebral lobe, lacerating the falx and the longitudinal sinus. Yet the optic nerve remained unbroken in the narrow interval between the iron and the inner wall of the orbit. The eye, forcibly thrust forward at the moment of the passage, might have again receded into its socket, from which it was again somewhat protruded during the subsequent inflammation.

It is fair to suppose that the polished conical extremity of the iron which first entered the cavity of the cranium prepared the passage for the thick cylindrical bar which followed; and that the point, in reaching and largely breaking open the vault of the cranium, afforded an ample egress for the cerebral substance, thus preventing compression of the remainder.

Yet it is difficult to admit that the aperture could have been thus violently forced through without a certain comminution of the base of the cranium driven inwards upon the cerebral cavity.

Little need be said of the physiological possibility of this history. It is well known that a considerable portion of the brain has been in some cases abstracted without impairing its functions. Atrophy of an entire cerebral hemisphere has also been recorded.

But the remarkable features of the present case lie not only in the loss of cerebral substance, but also in the singular chance which exempted the brain from either concussion or compression; which guided the enormous missile exactly in the direction of its axis, and which averted the dangers of subsequent inflammation. An entire lung is often disabled by disease; but I believe there is no parallel to the case in the Hunterian collection of a lung and thorax violently transfixed by the shaft of a carriage.

Taking all the circumstances into consideration, it may be doubted whether the present is not the most remarkable history of injury to the brain which has been recorded." *

Dr. Bigelow is mistaken in his impression that there is no parallel to the case of a thorax pierced by a carriage shaft: I have the record of a still more remarkable case, of a similar character. As to the atrophy of one hemisphere of the cerebrum, it is always accompanied by a similar condition of the opposite side of the body. In the remarkable case reported from the Hotel Dieu by Gueneau de Mussy, the left hemisphere being atrophied, the right side of the body was entirely paralyzed, greatly atrophied and deformed; the atrophy included the right cerebellum, which is subordinate to the cerebrum.

* The iron bar has been deposited in the museum of the Massachusetts Medical College, where it may be seen, together with a cast of the patient's head.

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The Giant March of Science. — Continued.

THE problem of creation or origination is beyond the grasp of human intelligence. The barbarian, whose God is like himself, and to whom the stars are but twinkling lamps for earth, easily imagines a creation according to his own puerile conceptions; but as the mind of man expands, his conceptions of the Ruling Power expand proportionally, and his conceptions of the earth's past history outrun even the power of imagination.

The religious impulse has given us but fables for the ignorant, and science has given but negations upon the great mystery. The only facts and principles that throw any light upon this chaos of mystery are those which have come clearly and positively in the last few years, showing that the power of the spirit world may come to mankind, not only in mental impressions, but in physical phenomena, some of which I have witnessed under test conditions, and all of which have been verified by able investigators and men of high social position.

These phenomena clearly prove that spiritual forces may have a paramount power over matter; and though this form of demonstration is new, it is but another mode of enforcing the truth known to all sound and deep thinkers, that the imponderable and invisible elements of the universe are its paramount energies. Electricity, caloric, light, actinism, magnetism, gravitation, and FORCE in other forms are the basic realities of which matter is but the phenomenon or form.

These fundamental realities which organize and, we may say, constitute or CREATE matter, and govern all its actions, are neither visible, ponderable, nor tangible. They have not the properties of matter, and therefore are not matter, although they are its basis. And as that which is not material is spiritual (for matter and spirit are the only forms of existence which the English language recognizes), it follows that spirit is the basis or essence of the universe, and its Ruling Power must be that spiritual existence which is most antithetic to matter, and therefore most powerful — not localized as matter, but infinite and inconceivable in location; not lifeless as matter, but all life; not senseless as matter, but all intelligence. Such must be the nature of the paramount power of the universe; but by its very nature it is far beyond human comprehension, and hence all theologies fail in portraying God — and the mass of religions are puerile or blasphemous in their theology. Hence every attempt to formulate a philosophy explaining the condition and

destiny of humanity on the ground that God's character is known, and hence he must act according to human theories, are puerile failures. I once attended a lecture on reincarnation from a famous speaker; and the only fact or argument advanced was the assertion that God must have planned a system of reincarnation, because no other plan would have been consistent with his character. But we know nothing of God except what we *infer* from the obvious facts of the universe. We are not born with an infinite knowledge of God from which we can infer precisely what he has done. Pope expressed it tersely, —

“Know then thyself — presume not God to scan;

The proper study of mankind is man.”

The thorough study of man, guided by Psychometry, carries us into his ultimate destiny in the spirit world, and prepares us, as I was prepared in 1842, to welcome and understand the intercourse of the two worlds; but spiritual science has been so entirely and stupidly neglected by the great mass of well-educated people, so thoroughly miseducated by the universities and the church as to be incapable of looking into the mysteries of nature, that its culture has been left mainly to men of business pursuits, and persons who have neither the time nor the qualifications for the scientific investigation of such a subject. At the same time the phenomena have been presented chiefly as a matter of business by persons indifferent to scientific truth; and the materializing phenomena have generally been presented by persons destitute of honesty and veracity, under circumstances favorable to imposition, so that many observers, unable to distinguish between the false and the true, give up the whole in disgust. We have a sufficient number of careful observations by competent persons to settle the question, but I have never gone through any critical investigation of materialization myself, as mediums generally avoid it. But I have had parallel phenomena in the materialization of slate writing and pictures on slates held in my own hands, and paintings also produced between slates when neither colors nor brushes were furnished. This is as conclusive as the materialization of a human form.

But the established fact remains forever that the immaterial is more powerful, and commands the material. It is a fact not entirely new, for all previous science had prepared philosophic thinkers. They know that the invisible imponderables rule — that caloric, electricity, magnetism, light, actinism, gravitation, and force are the basic realities of the universe, which appear to us *organized* into forms that appear and disappear. It is the grandest demonstration of psychic science that not only do living forms and even chemical combinations dissolve, but the molecules of matter themselves may be dissolved, *proving matter to be an organism*, with a basis of force.

But as for the origin of all things, or of anything but an *organization*, or phenomenon, we know nothing, for the subject is beyond our mental grasp. Organizations begin and end, and we may seek their origin. We may seek the origin of man and animals, but not of the eternal elements from which they come. If matter is but an organ-

ism, then matter may have an origin in some form of power, and we may speculate as to its beginning; but the primal forces from which it comes are beyond our grasp. Yet it is a great step in advance to know that forms of matter may suddenly appear and disappear. It is a lightning flash into the midnight mysteries of the universe; and it assures us that the all-potent Deity is not the visible granite, but the invisible intelligent power, the reality of which is demonstrated by spirit return. But what there is between that infinite power and the phenomenal world we do not know, and only barbarian theologies born in the midst of ignorance presume to say. The origin of man and of worlds will hereafter be demonstrated both by psychic and by physical science. The course to be pursued for that investigation I foresee, but one human life is too limited for so grand an exploration, which has so many consecutive and indispensable steps.

Psychometry and spiritual science lead us on very far into the realms of mystery, and take the place of the fables which ancient ignorance has transmitted, co-operating in this with the grand revelations of physical science; and I believe they will far surpass the labors of physical science in the solution of the greatest mysteries, for they reach facts that are beyond the observation of physical science. Denton believed that he had found traces of a destroyed planet which he called Sideros.

We may speculate with La Place upon the probable origin of the earth from a vast realm of fiery force, but at present it is only plausible scientific speculation. As to the origin of man, the longer we investigate, the more remote it appears; yet the utmost stretch of science has not reached to any period when man was not man, with substantially the same brain that he now possesses. The "missing link" has not been found, and Darwinian speculation remains a hypothesis — far from a demonstration; for, in fact, there are a hundred thousand missing links.

Man was cotemporary with the extinct mammoth; but he was thoroughly human, and capable of carving the pictures of the animals around him. M. Ramus allows two hundred and twenty-three thousand years to the past history of man; but the Calaveras skull from California may indicate a much longer period by the position in which it was found, and the immense changes that have followed its interment. A communication from the spirit world (whether true or fanciful I cannot say) claimed an antiquity of over two hundred and sixty thousand years for an ancient civilization the remains of which it was said were concealed by the sands of Arabia. Psychometry will in time reveal the truth on such subjects; and if Prof. DENTON had lived to a ripe old age, I am sure his researches would have illuminated this mysterious subject. My own labors cannot extend far beyond the field of human life.

Geological investigation and speculation incline to give a hundred million years to the periods since the earliest stratification of rocks and beginnings of the humblest forms of life. Sir Charles Lyell claims *at least* two hundred million years for geological history. In

comparatively recent times the coal formations tell of a vast antiquity. In South Wales and Nova Scotia successive layers piled on each other, amounting to eighty or a hundred, have been found. Each layer means the growth of a forest followed by its subsidence, covering it up with deposits, and the formation of a new soil on which another forest grows, until by some cataclysm the forest is again submerged for an indefinite period. The amazing wonder is, that so many of these cataclysms should have occurred with intervals of incalculable length between them. For aught we know, the interval between such events may have been a million years between each; and Mr. Huxley is quite modest in assuming that the time represented by the coal formations is about six million years, but the times between are immensely incalculable.¹

Man made a late appearance upon the scene, but we have indications of an advanced civilization in tropical America fifteen thousand years ago, confirmed by Psychometry; and as the progress of civilization moves with an increasing ratio, it may have required ten thousand years of barbarism to produce even less than what is now accomplished in a single century. Before the dawn of alphabetic literature there was no such method of accumulating knowledge as we have now. A few good ideas occurring to one or two gifted individuals were not a permanent base of progress, for they were transmitted only by tradition, subject to a sure annual degeneration. This was the condition of peaceful times; but barbarous nations enjoy but little peace, and war tends to obliterate all artistic and refining progress. Hence the progress from the stone ages to the metal ages, long as it was, must have been brief compared to the vastly longer time in which men dwelt contentedly in the earlier stages of barbarism. Judging from the stationary condition of the aboriginal Indians of North America, and the stationary condition even of the Chinese Empire, it is not unreasonable to suppose that a hundred thousand years of primitive barbarism may have passed without a change, for it seems probable that a hundred thousand years would make but little difference in the condition of most of

¹ These assumptions as to the origin of coal are invalidated by other theories—the whole subject being still under discussion. The *Phoenixville Messenger* says, "There is in the town of Phoenixville to-day an exemplification of the operations of nature as displayed in the formation of coal, where it can be found in actual process of transformation from vegetable matter to a soft, soapy, carbonic substance, and the latter gradually changing to lignite, and then again into soft coal of the bituminous form. Go along the Pennsylvania Schuylkill Valley Railroad, between the first passenger station of that system and the new one, and you will find a force of men cutting down the bank there, eighteen or twenty feet high, and amid those rocks, perhaps three feet above the railroad track, you will observe a black seam. That black seam is a laboratory of nature. From above, before the Morgan house was removed and the surrounding bank, big trees sent their roots down through the soil, and then through the crevices of the rocks till they reached the seam in question, which in time they filled with roots and fibres.

"The trees above died, and the roots and fibres confined in the seam began to work, chemical changes took place, carbon was evolved, and coal was the result. The laboratory was opened by the building of the railroad before the slow process was fully completed, so that you can find there to-day the vegetable and carbonized matter and lignite and coal all together, proving, indeed, that the popular thought that coal grows is true."

the tribes of Central Africa, if not assisted by more civilized races. The chief utility of such speculations consists in dissipating the barbarian fables of theology which still hang like a dense cloud in the atmosphere of modern civilization. It is but a short time since the citizen who dared to doubt the literal truth of the Book of Genesis would have found his doubts fatal to all social success.

The great question of Evolution must be postponed to a future occasion, that more practical questions may be attended to. The great intercosmical themes we have been considering are interesting, as showing the field in which the Psychometry of the future is to display its power, and to find in planetary and stellar laws much that concerns human destiny. At present these things are only a matter of physical exploration, and physical science can do little beyond the solar system, except to show by the spectroscope that the stars have elements similar to our own, for the nearest star, Alpha, is at so inconceivable a distance that when the earth in its annual revolution occupies a position 185,000,000 miles away from where it was six months before, this star looks down upon us in apparently the same unchanging line. Its parallax is not apparent, but a German astronomer has estimated that its distance is 224,000 times greater than the distance of the sun.

Inconceivably far beyond Alpha are the stars that fill the voids of infinity in inconceivable number. When Sir Wm. Herschel attempted to calculate the number of stars that passed before his telescope in 41 minutes, he estimated the number at 258,000; yet this was only a small or infinitesimal portion of the visible universe. Each one of these stars is supposed to be a sun with its solar system of worlds. But the ancient Jew believed the Deity of this incalculable Universe was chiefly occupied in talking with some of his own countrymen and watching their conduct, and the Christian Church has not repudiated the Jewish superstition.

Science has not yet been able to comprehend our own sun. Prof. Young says that we need "an explanation of the peculiar law by which the sun's surface at the equator makes a complete rotation in about twenty-five days, while a place half-way to the poles requires 27 1-2 days; second, an explanation of the occurrence of the spots in periods (each period or cycle being about eleven years), and of their distribution in the two zones lying between the tenth and thirtieth degrees of latitude on each side of the equator; third, a determination of the variations in the amount of heat radiated at different times and from different points on the solar surface; fourth, a satisfactory explanation of the relations of the gases and other matters above the photosphere, or visible surface, to the sun itself—the problem of the corona and the prominences which appear to view during total eclipses. There are other interesting mysteries, but these are the most important."

Photography is destined to reveal many celestial mysteries, for it reveals things that the naked eye cannot recognize. Photographs of the human face have revealed invisible spots, changes in the skin, preceding a small-pox eruption. The *Photographic News* says, that if

may be possible to photograph in the dark! and plates have been prepared which are sensitive to the non-luminous rays beyond the red end of the spectrum, the dark heat-rays. With such plates and a rock-salt lens we might have photographs of bodies by heat-rays, though not hot enough to be luminous. If there are any dark suns which have become invisible, they may thus be detected. An astronomer at the Brussels Observatory thinks there is another planet between the earth and the sun, near the orbit of Venus, which has been called NEITH. It is said to have been seen seven times. The French have succeeded in producing beautiful photographs by moonlight. Photographs have also been produced by gaslight.

The great questions in the sphere of Astronomy will ultimately prove to have an important bearing on terrestrial life. The sun spots have their influence on climates and on terrestrial magnetism. In the month of July, 1885, observations on the sun at Boston showed that there were sometimes twenty-four spots in one day — the largest of these was estimated to be about sixteen thousand miles in diameter. Every great change in the sun affects the earth; and from a study of the solar observations at the Lyons observatory in France, in 1885-86, in comparison with a magnetic recorder, M. Mascart concludes that there is a relation between the terrestrial magnetic disturbances and "the displacement of certain solar elements accompanying the spots and the faculæ."

Grand discoveries are yet to be made in the subtle forces that pervade the universe as well as in those of the earth. Of all forces, the most mysterious is electricity, and there is no calculating what may be done with it by the inspired inventor Edison. "Knowledge of the earth's electric currents," says Mr. Edison, "may revolutionize telegraphy. • It may revolutionize the meteorological bureau system and make it possible to forecast the weather exactly. I have an idea that it may do something still greater, but I do not care to talk about it at present. Telegraph wires sooner or later will be a thing of the past, I believe. They are expensive and cumbersome, and why use them if you can make an instrument that will be sensitive to the natural earth currents?"

There is no limit to the wonders of electricity.¹ It now conveys the human voice hundreds of miles. A minister may preach in one city, and in all neighboring cities and villages people may hear the sermon and the congregational singing, as, eight years ago, I heard Mr. Beecher and his Brooklyn congregation, sitting in New York. The story of Baron Munchausen concerning playing upon a horn in a climate so cold that the music froze solid in the horn, but came out in full strength and beauty as soon as his ship sailed into a warmer climate, is equalled by the GRAPHOPHONE, of which we have had a specimen in Boston. This instrument *records the voice*, and the sheet upon which it is recorded will give forth the same

¹ A Baltimore company has been formed to run a lightning express for the mail, on an elevated road, at 600 miles an hour! ! Inventors often overlook the resistance of the atmosphere. At the rate of 600 miles an hour, it would be about fifteen hundred pounds to the square foot. No car could travel at that speed, though a small cigar-shaped box might.

words and tones again by means of another instrument. The author may talk to his machine, and the printer may take the record of the spoken words and place the discourse or essay in type. A correspondent, instead of writing, may talk to his friend, send the talk by mail, and then the friend can hear it. Alas, what a flood of books this may give us! what a struggle of a hundred thousand to reach the public ear! Just as this invention is perfected, so that an author can talk a book into existence in a day, another invention is ready to be brought out to lower the cost of printing, — a new type-setting machine — the only satisfactory one ever invented. Patents have been taken out, and I have seen the machine privately in operation, by which one printer can do the work of five. This, I believe, is the first public mention that has been made of it. It promises cheap books, as the invention of Mr. Allen for converting the entire forest into paper makes that article cheap also.

The GRAPHOPHONE has a great future. Eloquence will be immortalized. The speeches of such men as Ingersoll and Gladstone may be embodied with all their fire and force, for the instruction of all nations, and the permanent delight of posterity. A few of the most eloquent and wisest men may reach the ears of millions, and take the place of the fifth-rate or tenth-rate speakers who are listened to at present because they are cheap; but when a few yards of solid eloquence, sufficient to give an audience an hour's delight, may be purchased for a dollar or two, half a dozen first-class clergymen and half a dozen first-class lecturers will be enough to supply our fifty millions with all they want in the intellectual way. The editor of this Journal might give a course of lectures on Therapeutic Sarcognomy or any other important theme, and have it repeated over the country wherever an interested group may be found. The songs of Nilsson and Patti may be stolen and sent round the world by post wherever the lovers of music may congregate to hear them. All charming and interesting things may be made perpetual. If the GRAPHOPHONE had been known to the ancients, we might to-day listen to the orations of Demosthenes, Cicero, and Cæsar, or hear Homer chant his own Iliad.

The lion is destined to extinction, but his roar might be preserved to interest posterity. The voices of all the songsters of the grove may be stolen and reproduced in the city. The roar of Niagara may be sent to Europe. The rage of the cyclone and the hurricane may be recorded, and the music that comes to the gifted few — to the great masters like Liszt, or the inspired young Hoffman, or the wonderful Blind Tom — may be sent to every hamlet in the country. The moving tragedies as performed by our best actors, and the red-hot debates of Congress and other assemblies, may become the familiar intellectual luxuries of every neighborhood; and the perpetuated oratory will become a school for every aspirant to eloquence, as the sweet voices of charming women will furnish a model for the gentler sex.

The wonders and utilities of science will furnish themes for several further essays.

Practical Philanthropy.

IMMENSE sums are given by millionnaires when their grasp of treasure is relaxing in the atmosphere of death. But the millionaire, as a rule, bestows his means unwisely. He who during life has *done little good*, and labored solely for selfish ends, understands little beyond the machinery of accumulation and the policy by which he has built up himself at the expense of his fellows. He has never had any deep interest in the welfare of society; he has not studied the sources of human progress, or thought of the best methods of helping it. Hence his benefactions in the presence of approaching death are blindly given.

The majority of the wealthy, when they can no longer confine their wealth in their own possession, strive to keep as near as possible to a prolonged monopoly by leaving all to those most nearly identified with themselves, forgetful of all mankind. The torpid moral sentiment of the church may pray for the millionaire's soul but it does not give him a single idea of the BROTHERHOOD OF HUMANITY. That is the theory of Christianity, but not the practice. He may give every dollar of his millions to wealthy relatives and heirs to whom it will do no good, while all around thousands of poor girls are struggling with poverty, and thousands of youth are growing up neglected to fill the land with crime, and thousands who have made an unsuccessful struggle to live are slowly dying. He may forget the claims of all; forget the law "Thou shalt love thy neighbor as thyself," — and still he may have a funeral eulogy as if he had been a model of virtue, and leave his corpse in a costly marble mausoleum which proclaims to the intelligent that his last effort was to grasp with posthumous avarice in monumental marble as much as possible of the wealth that suffering misfortune needs.

From wealth thus controlled, society derives but little benefit. The bequests are made to wealthy corporations almost as torpid in their moral sense as himself; to universities and churches in which falsehoods are perpetuated and truths proscribed; to hospitals in which the poor find such a lack of humanity as to make them shrink from their doors, and in which a heartless system of medical practice perpetuates every old abuse; to missionary societies which consume vast sums and do little good; and to ostentatious institutions — libraries, galleries, and museums, which are of less social value than the humblest common school. The wealth of Stewart was supposed to be largely given to benevolence, but had no benevolent result. The Woman's Hotel was an immediate failure, because its tyrannical management made it repulsive to women; and the splendid cathedral-like building on Long Island has been of less benefit to society than a thousand-dollar country church.

What should a wise man do with his wealth — if we suppose a Croesus to be governed by philanthropic motives? It is not *impossible*; but on the one hand, the energy that gathers wealth is a selfish energy; and on the other hand, the possession continually strengthens and fattens the element of selfishness, as the possession of un-

restrained power always tends to make a tyrant. Wealth is power, and therefore stimulates arrogance and vanity as well as selfishness. The remark of Ingersoll that no man could own five millions, for the money would own him, was a shrewd expression of human weakness. But let us suppose a man manly enough to own and hold his wealth as the trustee of a higher power; manly enough to remember the brotherhood of humanity; manly enough to feel that his own wants were few and easily supplied, while the needs of humanity were vast and urgent.

If a demigod could create fifty millions of gold, and wished to bestow it for the good of humanity, where could he place it in the possession of a mortal who would not appropriate all or nearly all to his own selfishness or ostentation, and leave mankind to suffer under the countless hereditary evils of ignorance, crime, poverty, and disease, which still fill the world with woe? Do such men exist, — men who really believe in human brotherhood, and feel it? It is a difficult question to answer. The men who have such sentiments never, or scarcely ever, have a million at their command. But let us suppose a philanthropic millionaire.

How quickly could he dispose of a million without a perceptible result after a few weeks! Five dollars each to two hundred thousand poor men disposes of the million. The same benefaction might be repeated every month until a hundred millions were scattered, and the aspect of society would show no change. It would be like dipping water from a marsh supplied by perennial springs — the marsh would remain as pestilential as ever. We must close the springs if we would dry the marsh. *We must deal with causes instead of effects.* We must bar out the evil. Holland created a land of rich agriculture by barring out the sea, and every nation may create a scene of beauty and prosperity by barring out the flood of ignorance and crime which comes with hereditary force in an uneducated and demoralized populace.

The wise philanthropist will see that an education which develops soul and body together, instead of sacrificing both to an unnatural and forced intellectual culture, closes the fountains of all social evils by developing the moral nature, and producing an industrial capacity which forbids the evils of poverty. He will see that when our young female population is placed by industrial skill in financial independence, with cultivated minds, we shall have a nobler posterity than nations have ever known heretofore. He will see the splendor of the future which is promised by the NEW EDUCATION, and the feasibility of its methods. He will realize that if it can be organized into successful operation by the aid of a little wealth it will be worth more than all the fragmentary schemes of philanthropy which men have been considering.

But has any millionaire proposed to institute the NEW EDUCATION? An offer of five thousand dollars was made by a generous gentleman far from being a millionaire, if others would unite with him, but there was no response. Several hundred copies of the NEW EDUCATION were bought by another philanthropist for gratuity.

itous distribution among teachers. Sagacity, philanthropy, and wealth are seldom united. But fragmentary portions of the new education are being introduced. Industrial education is spreading, and moral education is beginning to be discussed, although few seem to have as yet any clear ideas on the subject. The Stanford University of California and the Industrial School established by Mr. Williamson in Philadelphia will probably evince great progress.

It would seem very plain that the new education is what the world needs, and that a few thousands expended in that direction would be worth more than millions given to any other purpose.

But the still small voice of reason is heard only by a few. The faculty of hearing is organized to recognize a certain range of pitch, above or below which it does not hear. Nature is full of sounds which mankind do not hear, and there are rays recognized only by the most delicate and spiritual eye. The voice that is pitched on the purely ethical plane reaches refined ears, and fails to reach others. The New Education speaks on the ethical plane; and there are many who hear and receive it with delight, while there are others upon whose duller sensibilities it makes little impression.

If our supposed millionaire is a profound thinker, he may perceive something above and beyond all this. He may perceive that, in addition to a regenerative education, we need an entire reconstruction of society upon a basis corresponding with the higher laws of ethics — the law of brotherhood. He will perceive that we have a vast mass of usages and opinions, philosophies and religions, which have been inherited with but slow change or improvement from an ignorant past, and which are so inwoven with the fabric of society as to make any speedy change impossible.

He will perceive, that the CONSTITUTION OF MAN, which is the foundation of all things important to us, is an unknown mystery in the universities, and that, until this broad and eternal basis of all human sciences and progress is constructed, all that may be developed in philosophy, in sociology, and even in the healing art, is but temporary and provisional — liable and indeed sure to be changed when this basic science is established. For in ANTHROPOLOGY we shall find the laws of ethics or religion — the truth or untruth of all religious systems, the principles of sociology for the reorganization of society, the philosophy of the healing art, and the whole truth of education.

If there is anything which is *pre-eminently* needed now, and has ever been pre-eminently needed, it is the science of man, — a science which, when it comes in its fulness, will reconstruct and greatly change all religion and ethics, will propose a reorganization of society, and will complete the development of that system of education which will fit men for a nobler social order, for which at present they are unfit.

The JOURNAL OF MAN will slowly, as the years go on, complete the demonstration or illustration of these assertions. To the profound thinker they are almost self-evident; and the masterful philosopher of Scotland, DAVID HUME, by logical perception, realized that the

mastery of Anthropology was the supreme wisdom; but he is the only philosopher who has expressed this evident truth—evident to those who can conceive the working of the myriad elements of humanity in individual life and in history, and who can perceive that therein must be found the law of development, the law of success, the law of duty, and the law of destiny.

Nothing has ever been conceived by man which is so revolutionary in its results, nothing so beneficent, nothing so comprehensive. Religious, political, social, scientific, educational, therapeutic, hygienic, and spiritual, it will require a host of scientific co-laborers to bring forth and vitalize its powers. Even in its one department of Psychometry it holds the torch for the advancing hosts of science, and promises as large a field of valuable knowledge as all the schools at present understand.

Is there a millionaire, or man of any degree of wealth, who has sufficient intellectual expansion and sufficient philanthropy to realize these things, and co-operate in their development? or must I toil for the remainder of life as heretofore in a solitary labor for future ages? The work that I have accomplished, and am still accomplishing, makes its silent appeal to all who have understanding and intuition, but elicits no response beyond the subscription of a limited circle of readers. Only one generous soul, and he not a citizen of the United States, has shown by *action* a due appreciation of this work and a desire to aid in its completion. I ask co-operation now for the first time. I ask only a loan, without interest, for a few years, of about ten thousand dollars, fully secured as to repayment, to assist in preparing and publishing the great works to which the remainder of my life is devoted, embracing, in the circle of ANTHROPOLOGY, Cerebral Psychology, Pathognomy, Practical Modern and Ancient Psychometry, Therapeutic Sarcognomy, Artistic Sarcognomy, Cerebral Physiology, Physiognomy, Pneumatology, Comparative Development of the Animal Kingdom, Intellectual Education, Ethics, Philosophy and Philosophers, and the Rectification of Logic.

The Japanese at Play.

BY FRANK G. CARPENTER.

THE Japanese are among the happiest nations of the world. They are called the children of the Orient, and however hard be their life's pathway they smooth it with smiles. Laughter lives with them, slight misfortunes pass away with a giggle, and sorrow finds its abiding place in other lands. Good-natured, but not frivolous, their beautiful country is the paradise of travellers; and I have yet to find the first American who has spent any time in Japan who does not speak well of the land and its people.

The climate is that of the warm southern sun of Italy. The skies are as blue as those of the Mediterranean, and the Japanese sunsets outrival those of Naples in their glorious coloring. All nature smiles in her efforts to make the land beautiful. The warm, moist

air of the western Pacific covers the thirty-eight hundred islands which make up the Japanese Empire with verdure as green as that of Egypt in winter; and the rocks, bluffs, and mountains, which in other lands are naked and ragged, are here clothed in green velvet and embroidered with flowers. The valleys are gardens of rice fields, intermixed with the green, camellia-like hedges of the tea plant, and the picturesque houses and more picturesque people make the land one of continuous beauties of nature and life. It is no wonder that the Japanese leave their native land with longing, and that when away they do not rest until their return. They are not among the colonizing and emigrating peoples of the earth, and they at heart love Japan as the Italian loves Italy.

After two months in Japan, in which time I have mixed with all classes of the people, I have been struck with their wonderful good nature, and their capacity for getting pleasure out of the little things of this life. The love of friends and of family is stronger among them than among most other peoples; and though the houses are entirely open to the street, and the various operations of the family may be seen by every passer-by, I have yet to see the first domestic brawl, or to hear the first angry word between parent and child or husband and wife.

The amusements of the people are many; and one sees parties of men, women, and children playing at "Go," which is a sort of Japanese chess or checkers. It is played with boxes of little round bone buttons for checks, and it may be called the great household game of the people. Family parties play at it in their homes. The coolies spread a mat on the streets, and bet on "Go" during the intervals of their work; and old grandmothers and little children stand about and pass their judgment on the moves of the players.

In athletic sports the Japanese stand well among the people of muscle and brawn. Their jugglers and rope-walkers have astonished the cities of London and New York by their exhibitions at the Japanese villages of a few years ago, and their fat wrestlers have been noted for generations.

A little over a thousand years ago the throne of the Mikado was wrestled for. Two sons of the Emperor were the contestants, and each had his champion. The match decided the succession, and the owner of the victor got the throne.

From this time on the history of Japan is filled with the exploits of wrestlers, and the sport became in time mixed up with many of the religious feasts and ceremonies. There are now wrestling matches connected with religious observances at Kioto, and at other places in the Japanese Empire; and it was for a long time the custom for wrestlers to perform at funerals and feasts. They are still employed at feasts, but the day when the lords of Japan had their wrestlers in their employ has passed away; and you no longer see the Daimios with wrestlers in their trains going in grand procession from one part of the country to the other.

The wrestlers, however, are as popular as ever, and the leading men of Japan do not scruple to attend their matches. Count Kuroda,

the premier, is said to be especially fond of the sport; and great wrestling feats are exhibited throughout the Empire of Japan at fixed periods throughout the year. I attended one of these great matches at Osaka, where one hundred wrestlers were present and took part. They had gathered here from all parts of Japan, and were holding a sort of a wrestling tournament, which lasted for ten days.

Osaka may be called the New York of Japan. It is a city of about the size of Chicago, made up of low one and two story buildings open at the front, and with great overhanging roofs which jut out and form a shelter to the visitors or customers who would talk with those within. It has wide streets, unpaved but very clean; and it is so cut up by bridges and canals that it may be called the Venice of the Japanese Empire. It is the great commercial centre of western Japan, an hour's ride from Kioto, where the famous china and the wonderful silks are made. Its surrounding country is rich in fields of cotton, rice, and tea, and its factories are never idle.

It was through this town that I dashed on my way to the great wrestling match. I had two bare-legged men attached to my jinriksha; and we rushed past Japanese girls waddling along with babies on their backs; by carts of merchandise pulled by coolies; through streets of stores where the merchants sat like Turks with their goods piled about them on the floor; into residence quarters, where we saw a very pretty girl and her sister each taking her siesta, stretched at full length on a Japanese futon or quilt, and resting her head on a little wooden pillow; and on into the street of the theatres.

Here all was as bustling as a country fair in Ohio, or a circus day in Washington City. Venders of all kinds filled the street. The placards of the theatres which lined the street pictured in Japanese characters and gorgeous paintings the merits of the various actors and plays, and the doorkeepers added to the din by yelling to the crowd that the prices were cheap and their entertainments good.

The wrestling match was held in the midst of such surroundings. An immense tent of straw matting tied to bamboo poles formed the theatre, and the bare ground was the audience room and stage. The latter was in the centre of the tent. It was a ring of earth about twenty-five feet in diameter, and raised about two feet above the rest of the ground. At each corner of it there was a great post, and these posts formed the support for a covered roof of matting, which was trimmed with a frieze of red cloth extending about two feet low and forming a patch of gorgeous color, inside of which the show took place.

The crowd over the room had seated themselves in all the conceivable shapes of Asiatic comfort. One man was lying half asleep, with his head pillowed on his wooden sandal; and others, at times, grew wildly excited and waved their arms and hands at a successful throw.

I looked in vain for signs of betting; and my guide told me that betting was not allowed, and that the system of French mutual pools on wrestling had yet to be introduced into Japan.

Nearest the stage or wrestling circus was a great ring of fifty or sixty naked giants. These were the wrestlers who were to next take part. Big, brown-skinned men, their arms were the size of a fat American's leg; and their great bullet heads were fastened to puffy shoulders, which stood out so bold and brawny that they made one think of Samson or Hercules. As they sat cross-legged on the ground, smiling good-naturedly at one another, they seemed perfectly naked; but upon rising you see that each has a blue cloth wound tightly about his loins and tied in a tight belt just above the hips. To this cloth a blue fringe, six inches or more long, hangs, and the belt itself is one of the dangerous holds in the wrestling match. If an opponent grasps this he can often hurl the wearer over his head, and it is hence wound so tight that it almost cuts the flesh like a knife. The belts of all the wrestlers were of this same blue color, and all had their long black hair combed straight back from their foreheads and tied up in a cue on their crowns. They were none of them less than six feet in height, and at a rough estimate I judge that not one weighed less than three hundred pounds.

As straight as so many arrows they walked forth with dignity, and rather strutted as they took their places in the arena. Two only wrestled at one time, and the matches succeeded each other very rapidly.

The theatres of Japan begin in the morning and last until sundown. The audiences sit on the floor, and the people are as much affected as children by the plays. Whole families come and spend the entire day in the theatre. Some of them bring their provisions with them, and others have them served from the neighboring tea-houses. In some theatres when a person wishes to leave the hall and come back again, he is not given a return check, as with us. There is no passing of your tickets to newsboys in Japan. The doorkeeper takes hold of the right hand of the man going out and he stamps on his wrist the mark of the theatre. When the playgoer returns, he presents his wrist, the seal of the theatre is shown, and he is admitted. It is a very simple and effective plan, but one which would doubtless be unpopular in America.

The largest theatre in Tokio has revolving scenes which move about on an axis and save the time between the acts. The scenery is made up of the gorgeous extravagancies of modern Japanese art. The actors dress in the most hideous of costumes, and paint their faces until they resemble those on a Japanese screen. The orchestra sit at the side of the stage instead of in front of it, and this theatre will hold about two thousand people. It requires a greater space to seat two thousand Japanese than two thousand Europeans. A man sitting cross-legged on the floor, or lying on his elbow, and drinking tea and smoking while he listens, requires more room than an ordinary theatre seat; and the boxes of a Japanese theatre consist of little compartments carpeted with straw mats, and without chairs or tables. The actors of Japan are of but one sex. Women never appear upon the stage; and when it is necessary to personate women, men take their parts, and dress in female costume.

The theatres of Japan are of all classes, from the story-teller and the babies' peep-show up to the great theatres in Tokio, Osaka, and Kioto. The greatest actors have their reputations here, as with us; and a popular name never fails to bring big prices and to fill the houses.

The smaller theatres and amusement halls are quite as interesting to the stranger as the great ones. No people are so easily amused as the Japanese, and it is a rare study in physiognomy to watch the expressions which pass over the almond-eyed faces of an audience before a popular story-teller. The audience sit on the floor as at the theatre, with the same accompaniments of eating and drinking about them. The story-teller sits on his heels on the stage and sings out his tales in nasal tones, gesturing with a fan as he does so.

At the flower shows, which take place periodically, there are numerous little theatres like the side shows of an American circus or those which follow our county fairs. The boy jugglers here appear in force, and these jugglers are among the baby curiosities of the country: I have watched them many times as they performed their feats in the streets of Tokio,—little brown-skinned boys, ranging from six to twelve years in age. They dress in the brightest of colors, and wear upon their heads a sort of red hood or turban, into which feathers are tucked. Their limbs seem to be made of India-rubber. They can twist their heads around so that their faces look out between their shoulders, and they tie themselves up into knots and unravel themselves in the most extraordinary ways. A couple of pennies is all they ask, and a nickel will make them happy.

The Geishas of Japan are professional amusers, and they are a part of every Japanese feast. They are educated to talk well, to sing and to dance; and when a Japanese entertains his friends he seldom brings his wife in to help him. The wife is the head servant of the household, and it is the Geisha who is paid to do the entertaining. Dressed in the most gorgeous of Japanese costumes, she often wears suits of clothes which cost as much as Mr. Worth's Parisian dresses. She paints and powders, and her hair is done up by the most noted of Japanese hair-dressers. She pantomimes and mimics; and her dances, which by the way are made up of a series of graceful postures, follow the music of her sisters, and interpret the story which they sing. I will not refer to her morals. They are at the best very lax, but there is a tradition in Japan that the Geisha of the past was both chaste and pure; and one of the leading foreigners of Tokio, who married a Japanese wife, says that the fall of the class is largely due to the dollars of the foreigner. Several of the most noted men in Japan to-day are married to Geishas, and some of the highest of the court ladies have danced and sung for pay. This, however, is different in Japan from the American custom. The Geisha of to-day, by renouncing her ways, may become the respected wife and mother of to-morrow. Her business is a profession; and if she remains in it to old age, her sisters, in some instances, take care of her; and in others, she sings upon the streets. The singing women, who, half blind, move about the streets of the Japanese cities, singing

songs of love in voices that have long since been cracked beyond repair, are among the most affecting sights of the country. They play their accompaniments on the samisen, which is a long, banjo-like instrument, as they sing; and they are always rewarded by the sympathetic, if not admiring, bystanders.

The Japanese are very kind to their poor; and I suppose the average of comfort, in accordance with the ideas of the people, is as high in Japan as anywhere else in the world. There are many poor, but few paupers. During the time I have spent in the country I have not met a half-dozen beggars, and the poor seem to enjoy life as well as the rich. One of the luxuries of all classes, which could hardly be called an amusement, is that of shampooing. This is done by the blind, and the blind shampooer is one of the peculiar institutions of the country. Nowhere else have the blind a profession peculiarly their own, and nowhere are they so highly respected as in Japan. Their name is legion. The conditions of Japanese life added to the tropical sun have increased their number; the tying of babies to the backs of their mothers or sisters, and carrying them about all day with their faces upturned, must tend to weakness of the eyes. Japan is a rice-eating nation, and the rice diet is conducive to blindness. The Chinese characters, which are the basis of the alphabet of Japan, are as hard upon the eyes as is the translation of shorthand, or the German; and the night light of the Japanese household has until recently been the candle, filtered through oiled paper lanterns. Nevertheless, I have yet to see my first blind beggar; and the blind teach music, lend money, and do the shampooing of the Japanese people.

A Japanese shampoo is far different from what is meant by this word in America. It is the kneading of the muscles of the whole body, a sort of a massage treatment, resembling the rubbing and slapping which follow a Turkish bath. It is wonderfully refreshing, and I shall not soon forget my first encounter with the blind shampooer. The experience was so strange that I dictated to my guide the sensation as the man worked upon me, and I give this extract as it was written:—

"It is a warm night in Tokio. I am very tired, and I have just heard the whistle of the blind shampooer on the streets outside my hotel. I have clapped my hands, called a servant, and ordered a shampoo. Stripping off my clothes, I now lie wrapped in a sheet on a lounge. The blind shampooer is led in. He is a clean-limbed, æsthetic-looking Japanese, dressed in a long blue gown, with very large sleeves. He has rolled these up, and his dress is open at the neck, like that of a belle at a White House reception. He rolls his eyes toward me as I speak. They look out of slits pointed at each other at an angle of forty-five degrees. His head is bald at the top; and a cue four inches long is fastened at his crown, over a face as sombre as that of the Sphinx. He has left his shoes at the door, and he moves quietly to me and kneels down. He now begins to pass his hands over my body. He first seeks out two spots at my shoulders, and into these his thumbs go, it seems to me, almost to the

joints. The places he touches are evidently nerve centres; for, as he gouges them, my whole frame quivers. He works over my back and down my arm, stretches each of my fingers until they crack, and then takes a jump to my shins. I am surprised at how many muscles and bones I have which I never felt before, and I wonder whether I will not be a mass of aches when the operation is done. Still the shampooer kneads on. All of the motion seems to come from his wrists, and he is a bundle of nerves. Now he stops kneading, and slaps my bones so that they make a noise like the bones of the end man in a minstrel troupe; and with all his pounding, I am surprised to see that he has not even reddened the skin. He goes on until he has put into thorough action every molecule of my frame, and at the end of an hour I am surprised to perceive that all the tired feeling has gone out of me, and I am ready to drop off into a doze."

This shampooing is done by blind women as well as by blind men, and one of the characters that especially appeals to Japanese praise is the beautiful girl who shampoos her rheumatic grandfather. Wives shampoo their husbands, children their parents, and the blind man shampoos all. This custom, along with that of daily baths, has much to do with making the Japanese healthy.

They are the last people in the world one should laugh at. Overflowing with kindness themselves, they are full of charity to others. They learn, surprisingly fast; and with their sharp brains and skilled muscle, their future is exceedingly bright. They seem to have what we have not,—the power to throw off worry in amusement and play; and whatever the changes in their thought and life, they will continue to be the happiest people of Asia, the children of the Orient.

--*The Cosmopolitan.*

The Bull-fights at Madrid.

MADRID, December 19, 1888.

THE great square called the Puerta del Sol is so large that ten streets open out from it, like the rays of the sun, and the sidewalks are wide enough for four carriages to drive abreast. But it is the life, the excitement which prevails here constantly that makes the Puerta del Sol so wonderful a scene. There is no time of day or night up to one o'clock in the morning when you can make your way on these wide sidewalks without being jostled and feeling crowded.

Here we may see the upper classes, the señoras, dressed in the latest French fashion; and very elegantly and richly does a Spanish lady of the *élite* robe herself. Here the "caballero" stands enveloped in the folds of his mysterious black cloak, of which one end is thrown up over the shoulder to the back, where it shows a touch of color in the gay plush lining. From the centre of this square start all the trams of Madrid, drawn by mules, and the constant whistle of the drivers makes the air musical. The street is lined with the gayest of shops; and exquisitely painted fans, tambourines, and guitars fill the windows.

There was to have been a great bull-fight on Sunday, a benefit for one of the toreros, who was so seriously injured two weeks ago while engaged in this tender sport that his limb had to be amputated. It was postponed till Monday, ostensibly because of the rain, but in reality the authorities required its postponement. The city was in such an uproar—a political *émeute*—on Saturday night that they feared some outbreak or demonstration at the ring, and could not control a crowd of sixteen thousand people.

As all seemed quiet once more, we went to the bull-fight Monday, and found it interesting to see the people. Such a crowd!

The street which leads to the Circus is called the Calle d'Alcáala, and is an immense avenue about two hundred feet wide, dividing the city in half from the Puerta del Sol. It is lined with palaces, gardens, and museums, and is the finest promenade in Madrid, next to the famous Prado, which is still wider and longer.

On Monday afternoon, at half-past one o'clock, this avenue was literally alive with carriages, omnibuses, and vehicles of all sorts, driving furiously toward the ring. They were driving ten abreast in some places, and there were hundreds and thousands of them. It was a sight never to be forgotten. I suppose everybody in Madrid who could be spared from their daily avocations and who possessed the sum of five francs was on that road. The bull-fight in Madrid holds the same place in the hearts of the people as the Grand Prix in Paris or the Derby in London.

On the wide sidewalks was a procession of pedestrians all hurrying in the same direction, splashing through the mud, utterly unconscious of everything except their wild haste to reach the arena.

The edifice is an imposing structure of brickwork in a circular form, like the Coliseum, and gives one a vivid idea of the Roman circus. Only about half the seats are under cover, and these bring the highest price. One party from our hotel (Americans of course) paid thirty dollars for a box accommodating five persons, but we had very fair seats for two dollars each. The whole house seems to be in the hands of speculators. There is a royal box, but it was only occupied by gentlemen of the queen's household.

The famous Frascuelo took part. We remained at the horrible performance until the second bull was killed (there were to be eight), and then left with blanched faces. I had read many thrilling descriptions of this scene, and was prepared for a bloody spectacle, but, as we went principally to see the people, thought we should not notice much of the fight. But what horrors! One cannot fail to see it; and the preparatory performance with the horses, which takes place every time a bull enters the ring, is too frightful to describe. How can anybody who has a love for that noble animal, look on unmoved at the torture and terrible death of these poor creatures, although they are but worn-out and useless old hacks?

The torture of the horse is the blot of the bull-fight. I never saw anything more bloody than the scene when the second bull entered the ring. The first one had shown the white feather; and after ripping up one horse, and charging at the men who waved their

red mantles at him, he had turned his back and asked with a pleading look to be allowed to go back to his quarters. At this the crowd jeered at him and cried "Cabra" (goat), "Becerrito" (little calf), and "Vaca" (cow), which are not considered very complimentary. But after he had received four banderillas, or barbed darts in his neck, which are placed there at the risk of their lives by the *chulos* when the angry bull is charging directly at them, he seemed to feel considerably more excited. It took three strokes of the sword in the last act of this scene of death before the first bull was killed by the "espada," who stands alone.

But the second bull from the start wins the heart of the Spaniard. The three picadors sat on their horses, which are drawn up close to the fence around the ring, with their bandaged eye toward the bull. Only one eye is covered, so that they can make some slight show of resistance. This second bull was a magnificent-looking creature. His first act when he rushed into the arena, after casting a bewildered look around, was to charge at the first picador. The bull took the horse on his horns and lifted him bodily with his rider, throwing him over backward on top of the picador; and they seemed to be one struggling mass, horse and rider together.

The *chulos* waved their red cloaks and drew the bull away, while others came to the rescue, and extricated the picador alive and seemingly not much hurt. But the horse had breathed his last. Immediately the bull made a charge across the ring at a second horse, and, although received on the long spear of the picador, he overturned them both sideways this time and left the horse struggling in death agony, which was mercifully cut short by the attendants while the rider escaped unhurt. Before ten minutes had passed three horses were lying dead, and two more so badly wounded they were taken out, as they refused to answer to the spur.

After this fierce animal, who was encouraged and cheered by cries of admiration and delight,— "Viva toro!" "Brava toro!"—had been goaded into further fury by the barbed arrows planted in his neck, and by the waving of twenty or thirty red cloaks under his eyes, with many hairbreadth escapes on the part of those men who draw him off from the *chulos* (who plant the arrows in his neck), the great Matador Frascuelo came in.

Removing his hat he made a speech to the President, swore he would do his duty and kill the bull, and throwing his hat to the ground approached the centre of the ring.

Now commenced the most dangerous and exciting episode of this bloodthirsty sport. There is always an extra matador or *espada* in case of accidents, which do sometimes happen in the most perfectly arranged bull-fights. Frascuelo carried a brilliant scarlet cloth, about a yard square, under which he concealed a Toledo sword, with long, slender blade.

The cloth he waved, and played with the now wild and infuriated bull in a masterly manner, seeming to escape some of its charges in a way just short of the miraculous. He must not strike until he can place the sword on the exact spot, so that it can enter between the

shoulder and the blade; as the Spaniards are extremely fastidious as to the nicety of this stroke, and it is on the surety of his death wounds that the espada builds his reputation.

The sly bulls are the most to be feared, because they sometimes stop short in their on-charge, and rush at the man instead of the waving cloth. But this was what they call a bold bull; and after about ten minutes of skilful playing with the animal, lightly jumping aside at his enraged onslaughts, sometimes seeming to escape the point of the horn by only an inch or two, Frascuelo at last seemed satisfied with his opportunity. Drawing his slender steel suddenly from under the red flag he planted it firmly to the hilt above the shoulder of the bull. It was wonderful to see the immediate effect. Whereas the other espada had required three strokes to finish his animal, this favorite of the people had made his thrust true,—“Buen estoque,”—and death was instantaneous. The poor animal, who had fought so bravely for his life, stood motionless for one moment, looking his victor in the eye, and then, vomiting forth his life-blood, dropped dead at his feet.

It was indeed wonderful to see with what skill this thrust was made in the face of a bull charging madly at the espada, who, while jumping aside to save himself from being impaled, had scientifically placed the point of this slender blade in the exact spot for the fatal blow.

Although the torture of any animal is cruel, still this part of the programme did not seem to me so shocking as the commencement of the show. All were fleeing and scattering away from the bull in mad haste over the fencing to save their lives. But to see the poor horses, half-blinded, so cruelly sacrificed merely because the managers claim that the bull would never fight unless first aroused by the sight of blood, this is horrible in the extreme.

Taken altogether, it is in my estimation the most degrading national sport to be seen in the civilized world. To see the Spaniards take their tender little children to witness this terrible spectacle, and train them to glory in the torture of these animals, fills one's mind with dismay and pity.

Our party of five ladies and two gentlemen left after the second massacre, and met at the entrance, with white faces, looking at each other in silence. The first to speak said, “Well! I have seen a bull-fight, and I feel ashamed of myself for having seen it!”—*Home Jour.*

Chinese and French Babies.

THOMAS STEVENS, who made a bicycle tour around the world, thus describes what he saw in China.

“One day, when travelling through China on my bicycle tour around the world, I came upon a very novel and interesting sight. It is the first thing of the kind I ever saw or heard about. My overland journey led me through many out-of-the-way districts where the people are primitive and curious in many respects. In one of these obscure communities, in the foot-hills of the Mae-Ling Moun-

tains, I saw about twenty Chinese infants tethered to stakes on a patch of greensward, like so many goats or pet lambs. The length of each baby's tether was about ten feet; and the bamboo stakes were set far enough apart, so that the babies would not get all tangled up. Each baby had a sort of girdle or *Kammerbund* around his waist, and the end of the tether-string was tied to the back of this. Some of the little Celestials were crawling about on all-fours; others were taking their first lessons in the feat of standing upright by steadying themselves against the stake they were tied to.

"What queer little Chinese mortals they all looked, to be sure, picketed out on the grassland like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mothers at work in a rice-field a few hundred yards away. All the babies seemed quite contented with their treatment. I stood looking at them for several minutes, from pure amusement at their unique position; but, although they regarded me with wide-eyed curiosity, I never heard a whimper from any of them. Nobody was paying the slightest attention to them; and from appearances I should conclude that they were most likely picketed out in this manner every fine day, while their mothers worked in the neighboring fields. Very probably these Chinese babies soon come to regard their daily outing at the stake with the same degree of satisfaction that very Young America derives from his perambulator ride on sunny afternoons in the park."

The best specimen of baby management ever seen was in the Industrial Palace or Familisterre of M. Godin at Guise in France. The mothers left their children at a public nursery under the care of well-trained women, and they were kept on wheat bran couches, so well attended and amused that visitors heard no crying. The Familisterre was the most successful example ever seen of an industrial co-operative community, where all were prosperous and contented.

A Presidential Horoscope.

THE following remarkable prophetic application of astrology was published at San Francisco last summer by an able astrologer over the signature of Prof. Sol. There are many recorded instances of the success of astrological predictions, which in past times have interested scientists of the highest ability. The subject is one too profound to admit of a hasty judgment.

The tendency of modern science is to enlarge our conception of the interaction of all departments of nature. The influences of the sun, moon, and planets upon the earth, affecting the weather and the human constitution, are more and more recognized even by those who pay no attention to astrology.

One of the most profound and elaborate contributions to the science of astronomical influences was published by the learned Dr. T. LAYCOCK in the *London Lancet* in 1842 and 1843, under the title of a contribution to PROLEPTICS — that is, to the science of anticipating or predicting. His elaborate essays embodied a discussion of lunar influence. He introduced the subject as follows: —

"The opinions hitherto held by scientific men on the validity of the doctrine of lunar influence have been remarkably discordant. The sceptical have always been unphilosophical in their scepticism, and the believers up to the time of Mead were credulous in their belief; both agreed, however, in admitting or rejecting the doctrine without much examination. I propose to review the subject in a spirit of impartiality."

In these essays he gives conclusive proofs of the great influence of the moon, over vital conditions, and the progress and fatality of diseases which are governed by lunar periods.

Those who have studied most deeply the science of meteorology, such as the late Mr. Chapman, of Philadelphia, and Prof. C. C. Blake, of Kansas, who appears to be taking the lead in that science to-day, have been compelled to look through the solar system for the causes that modify the atmospheric conditions of the earth, and control the variations of the weather.

The doctrine of Solar Biology, embodied in a volume by H. E. Butler, of Boston, is regarded by its believers as determining human character from the relations of the sun to the earth, especially at the time of birth.

The publication of Prof. Sol is the following:—

HARRISON'S STAR.—Benjamin Harrison was born on Tuesday, August 20, 1833, at which time the planets' places were, at noon (calculated to the meridian of Washington), as follows: The Sun occupied the twenty-seventh degree of the Celestial Lion, in conjunction with *Leonis Regulus*. The Moon was in the seventh degree of the Scorpion. Mercury, Mars, and Saturn were in Virgo, Venus in Cancer, Jupiter in the Sign of the Bull, and Uranus in Aquarius.

This position of the planets gives the native a strong and well-proportioned body,—rather portly,—a very just, upright, and honorable man who scorns to do any meanness; punctual, faithful to his friends, and magnanimous even to his enemies; in short, a right royal disposition, and very ambitious.

The Sun, with *Leonis Regulus*, a fixed star of the first magnitude of the nature Mars, is a positive declaration of great honor and preferment to the native, imbuing him with a fondness of rule and authority, war, dominion, and conquest.

The retrograde position of Mercury, and his closeness to the Sun, render the mind a little negative on ordinary subjects. The trine and parallel declination of Jupiter to Sol and Mercury gives to the mind that yielding elasticity which is so necessary in correcting self-formed false opinions; but in the knowledge of right he is as firm as the "Rock of Ages," and would die for principle's sake. He is not a very brilliant speaker on ordinary subjects. His speeches may read well, but they lack enthusiasm and magnetic force. But in defending right, or prosecuting wrong, his inherent nature is unfolded when the thunders of his flashing mentality penetrate to the innermost recesses of soul, electrifying his hearers and subduing them to his will. As a general in the army in times of war, he would prove a star equal to the greatest on record. As a subordinate under

others he is weak — that is, he is common. He is a natural-born leader, and would make a better president in exciting times than he would in quieter and peaceable years. He will make a good president, but not so hard a worker as President Cleveland.

CLEVELAND'S STAR. — The following observation of President Cleveland's nativity was published at Boston in the September number of the *Signs of the Times*, in 1884, previous to his election. Time has since proved its correctness: —

S. Grover Cleveland was born March 18, 1837. The Moon, Mars, and Jupiter are crowded together in Leo; and Herschel, Mercury, and Venus hold close communion in the beginning of Pisces. The Sun in the last degrees of the sign is in mutual reception with Jupiter, but weakened by impeding rays from Saturn and Mars. Saturn stands alone in Scorpion, casting his evil square to the Moon, Jupiter, and Mars. These two crowds of planets — one in Leo, and the other in Pisces — will bring crowds of events, good or bad, when operated in life.

The condition renders the native passionate, generous, magnanimous, aspiring, lofty in disposition, ambitious, and persevering. The satellitum of planets in the watery sign, Pisces, gives strong propensities and a fondness for the good things of life. The intimacy of Herschel with Mercury and Venus, and the quartile between the superior planets, Saturn, Mars, and Jupiter, give to the mind an extraordinary cast. The ideas, tastes, modes of thought, and forms of expression will be strikingly original, and the conduct somewhat eccentric. The mind is rather deliberate, but independent, broad, logical, and capable of great application. The aspect of Saturn to the Moon renders him inflexible, determined, and contentious, adding materially to his ambitious tendencies. His opinions are peculiarly his own, and will be tenaciously adhered to. This native is never happier than when diving into secret and hidden things, inventing new ways of doing things, and devising new methods of management and government. The closeness of Mars and Jupiter interferes somewhat with the correctness of judgment at times, and congregation of planets render him liable to disastrous reverses as well as wonderful advances in life. His likes and dislikes are of the most positive character, and he will be firm in friendship or enmity.

ELECTION PROBABILITIES. — The spirit of antagonism existing between the nativities of the two candidates is very striking. The Sun and Moon in Cleveland's radix is afflicted by Harrison's Saturn and Mars. In Harrison's fifty-fifth solar revolution, Mars has progressed to the degree occupied by the Moon in Cleveland's radix. And as this sign will be rising at the opening of the polls on election day, partisan animosity will be very bitter; indeed, there is a mutual hate between the two.

On election day the Sun locally will be near the place of Saturn in President Cleveland's radix, and to the fifty-first solar revolution, and in opposition to his place in the fifty-first lunar progress. Mars will be opposing the ascendant from the seventh. These are bad directions, which will bring a train of disappointments to the President. They commenced to operate last March.

The fifty-fifth solar progress in Mr. Harrison's horoscope is not very promising to himself individually. While he may obtain honors, the greatest trouble and annoyance of his life is now operating; and if we were to form our judgment on the probabilities of election by the comparison of the two horoscopes, we would predict Harrison's defeat. But to arrive at the knowledge of knowing who is to be elected, we must take into consideration the influences prevailing on the day of general election. This we have done by calculating the planets' places to the meridian of Washington for said day. We have traced the path which the orbs will follow in their revolutions; raised the veil of dim futurity; brought flying Nature to confess her secrets, and reveal the side whom they (the stars) will fight for, as they did of old when "they fought from heaven; the stars in their courses fought against Sisera." — *Judges* v. 20.

The heavenly symbols are in order, and the lines clearly drawn favoring protection, which we read as follows:—

In the horoscope for election day the celestial contest will be between the Scorpion and the Bull.

In the figure before us we find the Democratic Star of Hope, weak, cadent, retrograde, peregrine, and located in the House of undoing, misfortune, sorrow, tribulation and disappointment. The Virgin weepeth, and so does the Scorpion.

The Star of Hope for the Republicans is direct, swift in motion, strong and well fortified in his own domal dignity, receiving Luna and ruler of the Bull in his mansion, the Archer who beholds the Angle of honor with a binding approval. Thus we read the stellar orbs.

• Our Next President.

From the Chicago Daily News.

THE people who are figuring on what General Harrison is going to do are all anxious to get some close details about the character and the inner life of the man. For these some of the following facts will be interesting and valuable:—

All his friends agree that his most prominent characteristic is on the religious side. He is a Presbyterian of the severest school, and he is intensely interested in questions of doctrine. The only books that he reads for pleasure are those concerned with the development of the Calvinistic system, and others touching upon the Cromwellian period. He is said to fancy that his own character is like General Harrison of the English Revolution, and he knows more about the life and time of that Roundhead trooper than he does of his grandfather, the president. But he reads few books, and has little sympathy with book culture. The only novel he has ever been heard to praise is Lew Wallace's "Ben Hur." He reads the newspapers as part of his day's work, but for pleasure he takes the *Presbyterian Herald*. He prefers, however, neither to read nor to talk about reading; but in the evenings he sits around generally, and, like Walt Whitman, loafs and invites his soul.

He does not play cards, checkers, chess, dominoes, or anything the sort, and has a horror of gambling and gamblers. Neither does he drink; and when in 1884 he gave a formal state dinner to Blaine and other notables, wine was conspicuous by its absence from his table. He has declared, however, that he will not depart from the usual state custom, and that wine will be served to those who wish it at the White House. The general's Danville speech has been often quoted to show that he had leanings toward prohibition. He is absolutely destitute of a sense of humor; and it is said, when in a company where merry tales are told, his laugh is rather a concession to his idea of the demand which public opinion makes upon him than a symptom of enjoyment. When men are gathered together, and a story which might be described as unfit for publication is told, the general does not laugh, but he does not leave the room.

Mrs. Harrison, on the other hand, has a fund of spirits which sometimes finds expression in practical jokes. Mrs. Harrison is a most voracious reader. She is a lady of fine culture, elegant in her tastes, and fitted by both character and education for the honor which has come to her. She is very fond of Browning, of company, and of amateur theatricals. She keeps thoroughly abreast of the literature of the day, and the only point where her husband's character and her own touch is in their deep and common religious convictions.

Magnificent, Transcendental, and Entrancing.

BOSTON is surely a wonderful place, with its immense wealth and intense poverty, its zealous spirit of prohibition, and its thousands of rum-holes, its heavy financial basis and wild-cat speculation, its solid science and intangible crankery, its orthodox stability and turbulent progressiveness, its keen mechanical genius and its vapory transcendentalism, its honest industry and its diversified swindles, its pessimistic doctrines and its rainbow utopianisms, its intense avarice and its fanatical prodigality among the credulous, with its unrivalled capacity for blowing bubbles of mammoth size and iridescent splendor.

A book of two hundred pages has recently been issued here, entitled "A Call from the Unseen and Unknown," which probably surpasses all previous emanations of Boston's peculiar and irrepressible genius, as the reader will see by the following quotations, which show that the mystical transcendentalisms of T. L. Harris, the bold assertions of "The Law of Laws," and the ponderous verbosity of Oahspe are cast into the shade by this loud "Call from the Unseen and Unknown:"—

"About the beginning of the last quarter of the present century, there was placed in the hands and into the guardianship of a small body of men, a complete series of Laws embodying the physical, mathematical, and quantitative formulation of all the Forces of Nature, and affording a correct explanation of all the phenomena

of Life, Mind, and Spirit, and of all mentally and spiritually cognizable phenomena. Given therewith was a description of a series of hitherto unknown phenomena and general facts, relating to various objects, cognizable by the six senses (as well as by the seventh sense); and a natural system for the classification of aggregates (objects) and forces. Relating directly to the Seen, and tangible universe, there are 36 forces of which they have the exact definition and laws, and with whose properties they are experimentally acquainted. Relating to the Unseen and intangible universe, there are 72 forces of which they have the exact definition and laws, and with the properties of which they are capable of making exact experimental investigations. The remainder of the forces belong to the secret knowledge of the Mahopanishada, and will be revealed to no one except those who have made the attainments requisite for entering into the interior of the innermost of the G . . . K . . The forces which have hitherto been known by name and a *few* of their properties are completely understood and all their laws formulated. The formulation of a law does not mean simply the statement of the ideas involved, but the exact mathematical relations in terms of exact physical concepts. To formulate a thing means a great deal more than to write it out in the form of a description. These discoveries explain what a force *is*, and the physical method of all attraction and repulsion, and this knowledge is capable of practical application. These Laws are known exoterically as ENS, MOVENS, and OM. They explain not merely the well-known phenomena of Nature, but they embrace the theoretical and the experimentally obtained physical formulation of the fact of man's triune duality, and the greatest of all facts, the demonstrable existence of an Universal Consciousness! These laws constitute the first physical and mathematical explanation of the chemical formation and dual origin of life; of the formation, and construction, and distribution of suns, planets, constellations, systems, galaxies and ether globes; of the material conservation of the universe, and the origin and nature of meteoric matter; of the cause of the revolution of planets; of the order, succession and form of all organic beings, and the phenomena they present; of intellection, intuition, heredity, telepathy, sleep, death, psychity, pycnomy, psychism, memory, consciousness, sensation, hypnotism; of prayer, yoga, concentration, love, sex, reincarnation, karma, growth, life, and all allied subjects. It is not to be supposed that all phenomena have yet been studied — to do so will require all the successive lives between our present stage of evolution and our complete emancipation from individuality and personality. But it is claimed that these laws are the KEY for the unravelling of all mysteries, because all phenomena must be the result of forces acting according to definite quantitative relations; and the knowledge of what a force *is*, and of the necessary methods of its operation will point out the exact experimental steps necessary for the complete mastery of any subject. These laws are at present kept where it is not probable that thieves will break through and steal, and the secrets of the fundamental portion of the processes

will, like the laws themselves, remain the permanent property of the executive head of the G. N. K. R. Special portions of the practical part of the laws will be given into the hands of the branches as fast as they are able to utilize, and these branches will dispense methods and means to the special departments belonging to them as fast as these departments commence to utilize according to their needs.

"These laws do not consist of mere formulæ and of hitherto unknown facts: they embody myriad processes, industries, methods, opportunities and enterprises of incalculable value to humanity when properly and wisely utilized. They were not furnished for instruction merely, and there was a wise purpose in the mind of the Universal Consciousness in bringing about their discovery or in permitting their revelation, and it is the work of the G. N. K. R. to carry out that purpose. The work of that body of people has succeeded because they have devoted everything they possess to the accomplishment of that purpose, and it will continue to succeed as long as they remain faithful to the work assigned them by PANTOGNOMOS, acting under the further guidance of the INMOST.

THE HISTORY OF THE LAWS OF ENS, MOVENS, AND OM.

"About the commencement of the last quarter of the nineteenth century, PANTOGNOMOS delivered into the hands of three people the above mentioned Laws, and these three people were charged with the preliminary organization and management of the special branches of work over which they had temporary control, and these three men were ETHNOMEDON, EKPHORON, and VIDYA-NYAIKA. *They were first to organize a body of trustworthy people whose duty it should be to protect and elaborate the Laws, to arrange for their practical application, and to guide their use towards the realization of the object of PANTOGNOMOS, and this first organization was the G. N. K. R.*

"It has been said that ETHNOMEDON is a Buddhist priest filled with the wisdom and erudition of the Hindoo and the Egyptian philosophies of antiquity, and that it is his mission to organize the better minds of the different races of people on the globe into nuclei for the reception of truths, of a class suitable to the needs of those special races, and to collect a body of men capable of looking after the interests and progress of the special races, over which they have severally been placed, according to the necessities of the method which the laws involve. A majority of the twelve double departments of the G. N. . . . were organized in 1883. These departments have the interests of the various races for their study, and it is their duty to collect all sociological and ethnological facts respecting them. It is also their duty to aid, in a manner unseen and unknown, the progress of all that tends towards the unfolding of those races over which they have charge.

"It has been said that EKPHORON is a young man to whom has been entrusted the elaboration, scientific development, and practical application of the laws to the needs of humanity — the disbursement of the results and processes being subject to the decision of PANT-

OGNOMOS. Others, have maintained that he is, a centenarian filled with the accumulated knowledge and experience of a long life-time of earnest study and investigation, and that having made in his old age remarkable discoveries regarding the forces and laws governing the universe, and being too old and feeble to present them to the public in a proper form, selected from among the young men of the Occident one to whom he confided his secrets, having previously exacted a promise that they should not be given to the public until they had been thoroughly perfected, and that even then they should be given only to those endeavoring to elevate humanity by a definite method and without selfish interest. And there are others who think him only a personification of the transmitted mental qualities and phylogenetic experiences of a long course of heredity: that EKPHEORON is simply the higher and better nature of the student who feels himself unworthy of the momentous work made possible by the scientific application of the Law — and who feels unwilling that the experimental evidence and the formulation of principles leading to the enunciation of the fundamental law governing all organic action and duty (the Golden Law of Morals) should be made by one whose personal weaknesses and foibles might retard their reception by the world. Whoever EKPHEORON may be when the time comes matters not; truth needs no advocate except its inherent harmony to ALL that is — it does not have to be attested by miracles, or to be received through inspiration in order to be true — if these laws fit and harmonize with all other facts they are true: but if there is a single known fact or a single fact yet to be discovered that will not fit these Laws, then they are not true and no miracles or evidences of supernatural revelation could make them so. EKPHEORON has been entrusted with the preparation of the methods, knowledges, and means, according to the Laws of ENS, MOVENS, and OM, and upon him rests the responsibility of mistake, in all details of the application of the same to the wants of the departments of the association to which THREE belong.

"It was his duty to organize the twelve departments of the first branch of the G. N. K. R, and seven of the G . . . K . . were started during the year 1888 — the first one was, however, started previous to that year. Four are yet to be organized. All experimental work and collection of knowledges will be done under the supervision of the G . . . K . .

"It has been said that VIDYA-NYAIIKA is a very old, old man; bowed down with the weight of centuries and tremulous with the weariness of completed tasks innumerable; that in his time he has witnessed the rise and fall of empires and creeds, and the growth and decline of races and religions; that like the wandering Jew he has made for himself familiar paths in every land and clime, and gathered from the skill and lore of men the secret learning of the years gone by. Acquainted with the temples, caves and tombs of every age, — with ceremonies, rituals and shrines of every creed, he stored away the weighty truths with a miser's care, until congenial minds, by nature reared, could foster and perpetuate the embodied

culture among the sons of men. It is thought by some that it is his mission to effect a union between the Occident and the Orient and to unite into one religion the *a priori* and sambudhistic philosophy of Kapila with the modern inductive and deductive methods of research, others, that he only intends to effect a union of the highest minds in either, but it is more reasonable to conclude that he simply intends to embody and collect into one system the religious knowledge and culture of all times for the special use of the members of the G. N. K. R. This is to be inferred from the fact that the above organization will not accept any philosophy as the basis of action or guidance, and therefore its teachings can never retrograde into a creed, or become the basis of a new sect. To him belongs the organization of the twelve departments of the G R, the first department of which is now being organized under ADHY-APAKA.

WHY WERE THE LAWS TO BE KEPT SECRET?

"It was plainly seen by those who were conversant with the Laws at the period of their discovery, that they contained many facts and many Laws, and a knowledge of many Forces that would prove dangerous to society if they were made known to the world."

While the reader pauses to recover from his astonishment, he may be informed that ADHY-APAKA is Hiram E. Butler, author of Solar Biology (of 478 Shawmut Avenue, Boston), and that VIDYA NYAIIKA is a good-looking young man of uncertain location at present, passing by the names of E. C. Ohmart, or Mr. Clinton, or Dr. Anderson, according to circumstances, possessing a good education, a fluent tongue, good knowledge of physical sciences, immense pretensions, and a very captivating way among women. Notwithstanding his immense ability to produce unbounded wealth in various ways, he was quite lacking in ready cash, and depended upon a plausible agent to enlist moneyed men, and give him a start in showing his powers. Not succeeding in that line, he has taken possession of Mr. Butler, whose fanatical religious enthusiasm, optimistic credulity, belief in his own near relation to Divinity, and remarkable ignorance of physical science enabled him to believe that the Divine power was to be manifested through the plausible Vidya-Nyaika. Why these divine powers were so carefully concealed was explained as follows; but why the appeal was made, not to those who are capable of judging, but only to the ignorant, Nyaika does not explain:—

"If it were true that all that can be known by the highest minds should be taught to the lowest, then there would be no wisdom in teaching to the people of the Messianic Cycle a different line of knowledge than to those of the Kali-Yug, or to those of the Great Cycle. Suppose, for instance, that a body of people were in the possession of a secret that would enable them to manufacture foods at no expense; suppose foods were free to all in consequence thereof, what would be the effect upon society? Those having attained that development and that higher consciousness prompting them to be ever busy in attaining a higher culture, would be benefited and

would have more time to devote to the good of the world; and those who had not reached that stage of evolution would betake themselves to a warmer climate where they needed no clothes, and would cease to be active; they would quit work, enterprise would cease, and retrogradation would ensue. The necessity of maintaining life by means of food compels people and all animals to keep busy—without action life cannot exist—and if foods could be had without effort, the majority of the human race would cease to be occupied in the various enterprises and industries through which the necessary experience is obtained to enable them to take a higher step in their upward way. Perhaps no greater mistake could be made than to publish a process for making foods as inexpensive as air and water.

“Would you give to a man of low moral impulses an instrument that would noiselessly shoot poison into a person, or into any number of people, in such a manner that no one could detect the crime?”

“The Forces concerned in the production of thought psychity, and in the production of intuition and inspiration, would be a dangerous power in the hands of those susceptible of ambition, for there are instruments capable of making forces of this kind very much more intense than can be given off by the action of the brain, and the use of such instruments would enable those of evil inclinations to work incalculable damage. A knowledge of the forces concerned in the production of psychity and psychism would enable the man of Hate to use an instrument capable of transmitting forces many times more intense than can be given out by the human mind, and would enable him to control the wills of those whom he wished to use for purposes of his own—and while the will of a person is thus controlled, he is not only liable to be used as an instrument for evil, but during that time the person controlling is getting the development, and not the individual, whose will is being used.

“Announcements have been made from time to time of the discovery of a new force, and the world became a willing listener; but here is an organization that stands ready to give the proper persons theoretical, mathematical, and physical demonstration of the fact that they are in possession of not *one* but *scores* of hitherto unknown forces! Shall not such a knowledge be confined to those who would sacrifice their lives for the perpetuation and elaboration of these opportunities?”

WHAT IS THE G. N. K. R?

‘The G. N. K. R is an association having under executive charge the three branches called respectively the G. N. . . . , the G. . . K. . . , and the G. . . . R. The latter organization is called the Genii of Religions, and will consist of twelve distinct departments, the first of which is now being formed. The one next to the latter is called the Genii of Knowledges, and will consist of twelve distinct departments, seven of which were formed in 1883, and the first of which was formed in 1876. The other branch is called the Genii of Nations, and eight of the departments thereof were organized in the year 1883. The G. N. K. R was formed in the year 1873, under the

direction of PANTOGNOMOS, who placed in the hands of the heads of the three branches (ETHNOMEDON, EKPHORON, VIDYA-NYAIIKA) the Laws of ENS, MOVENS, and OM, and the secrets connected therewith. EKPHORON was given entire charge of the scientific elaboration and application of the same, subject to a covenant to use the opportunity and the means at his disposal for certain definite purposes, and according to definite methods: to each of the thirty-six departments of the three branches sufficient means and knowledge was to be given to empower them to carry out their special work which would enable them to contribute to the ultimate objects of the G. N. K. R.

"Nature, which is the work-shop of the INFINITE ALL, produced the people at the head of the association and the thoughts they think; both the organization and the laws they have in charge; both the duty and the means for accomplishing the work. It is, to say the least, the result of that adaptive and directive process in nature which has brought about the universal evolution. The first exoteric department of the entire movement is department No. 1 of the G. . . . R, the rest of the departments of the other two branches were all organized secretly, and remain a secret except to those who are members. Department No. 1, is also a secret department, but it is being publicly organized. The G. N. K. R. was conceived in 1873, the child will be born in 1890, it will be able to walk in 1896, and can commence to care for itself about 1900, or at least in 1907. The work of the THREE heads will then be accomplished, and abler persons will arise to take charge of the movement.

WHAT ARE ITS OPPORTUNITIES?

"This opportunity for getting practically unlimited wealth from Nature, opens up possibilities far greater than those of mere financial transactions. This wealth stored up by the PAST should be used for purposes more universal than the gain or benefit of any one people, nation or age. This accumulation of opportunities belongs in justice to the entire world:—to the world's interests it should be devoted. Not to the interest of the American race alone—not to the gain of this century alone, but to all centuries and peoples that are to come.

"The first great work to be undertaken is: *the Collection of the Sun of ascertainable Knowledge of the world.* There will ultimately be collected in the ARCHIVES of the G. . . K. . . all known facts; and this collection will constitute the Bible of the Association. Every tested FACT will be a VERSE in that Book. Every PRINCIPLE will be one of its Doctrines. Every Fact is a special REVELATION from ALL that IS. Every FACT, PRINCIPLE, and LAW, in that book is an inexorable COMMANDMENT! To carefully determine exactly what are Facts and what are not, the Laboratory will constantly be required. All the Knowledge in all the books and manuscripts in the world can be collected and systematically arranged, and every separate Fact recorded in its proper place, and it will require but a very few books to contain (without repetition and tautology) all that is now scattered through millions of volumes.

"To collect those FACTS from the literatures of the world will require quite a number of linguists, and an enormous amount of clerical work. But it will require more than mere ability to sift assertions — these assertions must all be tested in an experimental way before being recorded. The opinion of no one man, nor of any body of men can be taken as authority. Every fact, before being recorded in this Bible, must be carefully tested in a fully equipped laboratory; and this will require an army of the ablest Physicists, Chemists, Electricians, Mathematicians, Philosophers, Astronomers, Botanists, Biologists, Geologists, Paleontologists, Mineralogists, Anatomists, Philologists, Physiologists, Physicians, Microscopists, Archæologists, Entomologists, Statisticians, Ethnologists, Experimentalists, Mechanics, etc., procurable in the world."

"Among the teachers in this course we find Christna of Hindostan; Buddha Saika, of India; Salivahenā, of Bermuda; Zulis, Thor, Osiris, and Horus, of Egypt; Odin, of Scandinavia; Chrite, of Chaldea; Zoroaster and Mithra, of Persia; Baal and Taut, of Phœnicia; Indra, of Thibet; Bali, of Afghanistan; Jas, of Nepaul; Jehovah, of the Jews; Wittoba, of the Belingonese; Thammuz, of Syria; Atys, of Phrygia; Xamolus, of Thrace; Zoar, of Bonzes; Adad, of Assyria; Deva, Tat, and Samono Cadam, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Hesus, Eros, and Bramilla, of the Druids; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaïtes; the Gentaut and Quexalcote, of Mexico; Fohi and Tien, of China; Ixion and Quirinis, of Rome; Prometheus, of Caucasus; Confucius, of China; Christ, of Palestine; and Mohammed, of Arabia; and all the philosophers from Plato, Socrates, Aristotle, Lucretius, and other Grecian and Roman writers down to Spinoza, Schopenhauer, Fichte, Kant, Hegel, Buchner, Mill, Darwin, Faraday, Tyndall, Spencer, and the Physicists and Scientists of the world. To determine from all that has been thought and done, and from the best knowledge of the present time what constitutes the physical basis of right and wrong, and to define the same in the terms of mathematical and physical concepts, and to make the same applicable to all conditions and organisms, was the fundamental conception of the work of PANTOGNOMOS as given to the three heads in whose hands the laws and the work was placed.

"The Society Esoteric has demonstrated that its culture cannot well be carried beyond a certain point under the influences of a mixed society, in a city in the midst of all kinds of miasms, diseases, psychisms, and all adverse influences. 'Westward the course of empire takes its way,' and westward, upon the mountains, the Esoteric College will find its location, and will embody the highest culture of the Messianic Cycle, under the immediate tuition of teachers raised up for the purpose by YAHVEH.

"The G R, through their representative, have legally placed in the hands of the Founder of Esotericism in Boston (The ADHY-APAKA) of Department No. 1, of the G R and the Originator of the College Esoteric, such industries as will, if put into operation upon a business basis, defray all the expenses of the Department,

the College, and the preliminary work; and *will repay to the donors who assist in accomplishing the preliminary work, more than the usual percentage of interest upon invested moneys.* The donation of one of the industries, subject to the condition that it shall be fully and efficiently operated within two years from date, has already been legally made from VIDYA-NYAIKA to ADHY-APAKA of Department No. 1, the proofs of which can be seen in the hands of Prof. Hiram Erastus Butler.

"Prophecy, peering through the clouds of the Present into the wide expanse of the Future, has ever been busy picturing Golden Cities, Elysian Fields, Utopias, Gardens of Hesperides, and Olympian Mountains. The tide of time has at last washed from out the great ocean of Possibilities the methods, knowledges, and materials, wherewith to construct and maintain the 'silent city' wherein the followers of YAHVEH can taste the Nectar in the Chalice of every pure experience, feed upon Ambrosia, feel the peace and the joy of the universal sensorium, and commune with the Infinite LOVE.

"May all high hopes and right desires, co-operating with intensified human Will and purified human Love, under the Guidance of YAHVEH, crystallize into an immediate embodiment and incarnation of the principles of the Esoteric Culture and the Messianic Cycle, is the earnest prayer of your humble servant.

"May the Justice and Peace of OM reside within you.

"Om, mane, padmi, AUM!

"By VIDYA-NYAIKA.

"Lag m-ig! ozp, ikkf, Nobi Orn Snon gzi, hlng kgx jngl, mjkh! Ki-f mro T-ij Jo—k llon, smgh mmls ki-f G R. llon, 1890 Smhu uug Tjkm Uzu Tkky uhop, myr kus smog mlln, o-me, jimg smls mlln; J-m kgx ulog, mum lm-g O-l nokm 1888, 1888.

"G . . VIDYA-NYAIKA . . R; G. N. K. R.

"Rhu wop uug rkog, xla Smgr olmd Tkhp mphn Smgr nlii n-g pjq lm-g Isaiah II. 2, 3, 4; Jer. 50. 5. Mlg G R glg R-lt o-me, YAHVEH kgw Kkgw Dent. xxxiii. 19. 1890 hklj 1900 xl&."

"11th. The College will possess the combined knowledge of all ages past, and as soon as in good working order, can control, by new and startling inventions and discoveries, all the methods of civilization, and give to the world a system of ethics which will remove war and strife; but of this we are not at liberty to speak further than to say that it can control the world's food-supply, not by monopolizing or interfering with the present sources of supply, but by offering a new and perpetual source of edibles and nutrients containing all the elements needed for the growth and maintenance of the body and mind,—one that will do away with the slaughtering of animals, and the eating of improperly preserved foods, diseased meats, and partly decayed vegetables."

The foregoing marvellous fanfaronade is probably as amusing as anything ever produced by Dickens. The reader may well wonder

as to its origin. According to those who know, Mr. H. E. Butler, a gentleman of unlimited ambition, unlimited credulity, unlimited ignorance of science, and of mediumistic and psychometric constitution, publishing an esoteric magazine, and leading an esoteric society in Boston, took a short cut to wealth and power by hunting for the buried treasures of Capt. Kidd under clairvoyant guidance, in which he failed like many similar dupes. In this dilemma he called upon Vidya Nyaika (Ohmart) to furnish him a scientific detector to find the gold. Ohmart evaded this by suggesting that a true detector would be immensely expensive, and proposing a much more profitable method of finding gold by the scheme of the G. N. K. R. The alliance was readily formed, and the book published last December, a very remarkable book. The writer evidently regarded himself as addressing a rare collection of gullibles — goslings that would accept anything he might give them, and lets himself out with a rollicking impudence, feeling that it was not even necessary to give any plausibility to his fictions. But the whole thing was badly overdone. The newspapers got hold of the matter, and published it as a swindle, for Butler claimed to be getting in large sums. The scheme of scientific immortality by means of strict chastity, “living like Jesus,” was eclipsed by liberal charges of licentious libertinism, and threats of arrest and prosecution. Ohmart suddenly disappeared, and Butler left the city on the 10th of February. Having previously dismissed Mr. Latham, the managing editor of the *Esoteric*, who was too profoundly disgusted with the whole business to co-operate any longer, the magazine will now be used to boom the G. N. K. R. and the prospective college? and the public will decide whether Butler is the dupe or the confederate of Ohmart — or both.

This matter is allowed its space in the Journal as a warning to the public against the ignorant credulity which dishonors many progressive movements. The supply of credulous fools appears inexhaustible. The bogus bank of Mrs. Howe in Boston, which was to pay a hundred per cent. to all depositors, the two sugar swindles by pretended inventions, the materializing frauds, the bogus Christ of the Boston Spiritual Temple, as well as various prophets and pretended reincarnations of Jesus Christ and the Holy Ghost, show that the virus of ancient superstition still lingers in modern civilization.

Hygienic Principles.

THE first great basic law of Hygiene is that power, happiness, and health belong to the higher, not the lower realms, and consequently they descend from the spiritual sphere instead of ascending from the material. In other words, it is the brain that vitalizes the body and the soul that vitalizes the brain. The soul itself is vitalized from above, from the Infinite source of life, love and power.

Hence all systems of hygiene which ignore the brain, the soul, and the world of the divine or spiritual, the oversoul of the universe, are too limited and imperfect in their resources to promise much of hygienic power or longevity.

This is no intangibly transcendental doctrine. It is a truth that will become apparent to all who reflect. Do we not know that life depends upon HOPE, and that when absolute despair possesses the soul every energy is paralyzed and we soon sink into mental dementia and physical paralysis. Moreover, pathology shows us that serious disease in that portion of the brain in which Hope resides results in paralysis.

Without the supernal gifts of hope and faith we can do nothing; but with them we accomplish wonders, and they who inspire hope and faith in the invalid, whether by religious impressions or in any other way, produce miraculous cures — miraculous to those who do not understand the hygienic power of the soul when inspired with enough of hope and faith.

Miraculous cures will always be found common where true and intense religious sentiment abounds, because that sentiment inspires the soul with hope and faith on the grandest scale. It teaches us the glory of immortality, the joy of heaven, and the vast range of Divine beneficence which provides such a future for man, thus enabling him to recognize as trivial all the evils of this life, and to experience that sublime serenity which no calamity can disturb. Thus is the power of the soul developed which vitalizes and sustains the body, overcoming diseases by what physicians call the "*vis medicatrix naturæ*," a curative power which does not exist when the soul is paralyzed by despair.

From the principles and laws by which the essential element of life, the energy of the soul, is preserved, arise many practical rules; as on the other hand there are rules derived from the physical side of existence, rules or principles as to diet, bathing, exercise, rest, clothing, atmosphere, travel and amusement which may be discussed hereafter, and which are better understood at present than the spiritual hygiene, although in reference to diet many errors are current.

For the present I would merely present this principle of spiritual hygiene. No gloomy, jealous, malicious, or scornful sentiment should ever be cherished one moment. We should intelligently recognize for our own protection all the evil that exists, that we may guard against the knaves, the fools, the frauds, and vampires of society, but it should never be more than an intellectual recognition, looking upon these social evils and nuisances with a feeling of compassion for their imperfect development, or with the same passive firmness with which we meet the storms of winter and the fiery heat of summer which have not the power to disturb our serenity.

In the serene atmosphere of psychic health, hope, and power there is no sentiment of scorn, of disgust, of hate, misanthropy, or despair. The soul, strong in itself and serene in view of its noble destiny, buoyant with love and hope, sustains the body with such a normal strength that it imitates the soul in its stability, and feels no disturbance from those slight causes which continually derange the health of feeble natures.

In the men of heroic mould, who go through exposure, danger,

and fatigue with impunity, there is this interior spiritual strength, combined with that bodily constitution which comes from the long operation of the strong will and enthusiastic spirit that lead men to do and dare, to persevere and conquer.

It is the strong heroic quality of the soul which thus builds up in active life the body which is able to execute its noble purposes; and though much may be done to protect and develop the body by the common conceptions of hygiene the development of the soul power should be our chief aim, for the possession of that insures the qualities of body, as effects follow from causes. This view of the heroic, generous, and hopeful soul as the soul of both spiritual and physical rectitude and health has an important ethical bearing. It teaches that health and longevity are associated with the nobler qualities of humanity, and that the ignoble elements of human nature tend to oblivion in death. Myriads are swept away by pestilence and every form of disease because they have not so lived as to develop a healthful stamina or have not acquired sufficient knowledge to protect themselves from the causes of disease. The "survival of the fittest" is the law of nature, and if we would be among the survivors we must cultivate all the nobler elements of humanity, the elements which are associated with the upper portion of the brain.

This is the nobler half of hygiene, which has never yet had a scientific exposition, nor could it have been fully developed before the establishment of a true Anthropology. Let us then first consider the psychic elements of hygiene, before we discuss the physical management of life.

WINTER HINTS ON HYGIENE. — Cold is one of the most potent causes of disease. When applied to the whole body, so that we are thoroughly chilled, it deadens all vital processes, and also drives the blood inward, producing various congestions, but especially congestion of the lungs. Hence winter is a dangerous season for the old and feeble, in proportion to its severity. Pneumonia is especially the disease of cold weather. Cold applied to the surface, when we are unable to resist it, congests all the interior organs. When applied to the lower limbs, it produces congestion of the lungs. Hence it is dangerous to have a draft of cold air blowing against the feet and legs, or to allow the legs and feet to continue cold and wet. Standing in slush, melting snow and ice, is especially injurious. When the feet and legs have been thus exposed, they should be toasted before the fire.

It is indispensable to preserve the warmth of the back, especially at the shoulders. A cold draft striking that region is very dangerous. The shawl and the capes of the old-fashioned great-coat were an important protection. Sitting out of doors with the back and shoulders exposed to the cold night sky is a dangerous practice. A prudent person would not sit with the shoulders exposed to a cold window.

Sitting in a stove-heated room through the day, and sleeping in a cold room at night is a great mistake, and still worse if the bedroom

is on the shaded side of the house; worst of all if its floors or walls have been damp. A cold, dry atmosphere stimulates and irritates the lungs, hindering sleep and its restorative influences. A warm, moist atmosphere soothes the lungs, and promotes sleep. In *all diseases of the lungs*, warm moisture in the air is healing. Hence a pan of water evaporating on the stove is of great benefit to the lungs; and if the water had sugar or liquorice dissolved in it, it would be still more soothing. The air being dry in very cold weather, there is great need for moisture when it is heated by a stove which increases its relative dryness.

Stoves are often mismanaged. A stove should be as large as possible, so that its surface need not be overheated; and it should have a good draft to carry off its gases. Many persons, from a mistaken economy, use a valve or damper in the stove-pipe which checks the escape of gas, and also stifles the fire. Hence there is a leakage of gas into the apartment, and the gas from a stifled fire deprived of air is absolutely poisonous. All gases from combustion are injurious and deadly, but the gas from a stifled fire is carbonic oxide, which is about four times as injurious as that from a fire which is burning freely, and especially destructive to the brain. A fire may easily be checked by covering it with ashes, which is a harmless practice, but to check it by obstructing the stove-pipe with a damper valve is a dangerous and unwholesome practice.

When we are exposed to severe weather, a woollen muffle of open texture should be wrapped around the lower part of the face and back of the neck. If it covers the nose, so that we breathe through it, it protects the lungs greatly from the impression of cold. This arrangement protects the base of the brain, and thereby sustains our warmth and vital force.

Miscellaneous.

LITERATURE AND PUBLICATION. — Literature has very largely been absorbed in the great whirl of business, and become an adjunct or appendix of financial movements. Business must be largely advertised, and literature is appended to the advertisements. Literature itself, as a rule, does not pay, but if on the level of the popular mind, it attracts readers, and thereby makes a channel for advertising *which pays*. The newspaper is published for its advertising income, and this is becoming true of magazines also; and as the advertising pays, all the literature is thrown in for almost nothing or for the cost of paper and presswork, — hence the marvellous cheapness of our newspaper literature.

But literature is not cheap when it addresses the thinkers instead of the masses, and has to pay its own expenses instead of being carried free by the advertising omnibus. Scientific and reformatory literature cannot be cheap because it is not addressed to the masses, and therefore is not sustained by advertising. The JOURNAL OF MAN being addressed to a small class of the progressive and enlightened cannot be cheaply published. Nevertheless it is published

at a lower rate than medical books which, in fact, address a larger class. Many medical works are published at a rate at which the Journal would command three or four dollars. It is published as cheaply as possible at present, and requires faithful payment from every subscriber to meet its expenses. Yet it might be enlarged a little, and improved, if by the co-operation of its readers it could secure a larger circulation. If every reader would secure one additional subscriber, the Journal would prosper, and might be made still more valuable to its readers.

A. NEW BOOK. — The well-known author, HUDSON TUTTLE, sends the following announcement. His name is a sufficient assurance that the book will be valuable and interesting: —

"I have contributed to various journals during the past year sections from a work on psychic science, which embodies the inspirations given me on the spiritual nature of man, in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the work. It essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows: Matter, Life, Spirit, Mind; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness induced by Disease; Thought Transference; Intimations of an Intelligent Force, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer in the Light of Sensitiveness and Thought Transference; Immortality — what the Future Life must be, granting the preceding facts and conclusions; Mind Cure, Christian Science, Metaphysics, their psychic and physical relations.

I hope to publish the work the coming spring, but desire to secure the co-operation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced, as suits their convenience.

The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Address

HUDSON TUTTLE, Berlin Heights, Ohio.

BISMARCK AND ASTROLOGY. — It is said that Bismarck accepts the assistance of astrology, and that a mysterious stranger at stated intervals appears at his country house, and is closeted with him. If so, this may account for his conviction that his own death will occur between 1890 and 1894. Belief in marvellous things not appreciated.

by the multitude is not uncommon among deep thinkers. Was it not Shaftesbury who said that all wise men were of the same religion, but what that religion was they never told? Evidently there is a great deal of belief in the marvellous that is not displayed before the public. The Queen of England, Louis Napoleon, and the Czar of Russia have been familiar with the marvellous phenomena of Spiritualism, although they enjoyed it *sub rosa*, and had not sufficient magnanimity to assist the people to the knowledge they privately enjoyed.

It is not two centuries since the faith in astrology which to-day prevails in China and India was common in European courts, and it lingers there still in private.

"The Hohenzollerns," says the *Herald*, "are stated to have firm confidence in the apparition of the 'White Lady' in the great Berlin castle; the royal family of Wirtemberg has long cherished peculiar beliefs, it is said; and the late Emperor Louis Napoleon was notably superstitious. Bulwer's strange ideas presented in some of his novels are known to have been matters, not of literary fancy, but of firm belief on their author's part; and his son, the present Lord Lytton and late viceroy of India, is said to have similar occult tendencies. If astrology is at all justified by events, there must have been some gloomy horoscopes cast in the courts of Europe concerning recent years, for the annals of the reigning families have been dark with tragedy from the assassination of Alexander of Russia down to the suicide of Crown Prince Rudolf of Austria."

Bulwer was a man of too little moral principle to care to favor any unpopular truth, but he must have been thoroughly acquainted with spiritual science; for my late friend, that admirable lady, Mrs. Dr. Hayden, a noble medium, made him acquainted with it near forty years ago, and spent some time as his guest at Knebworth.

LAURENCE OLIPHANT, the distinguished writer and traveller, who died last month at Twickenham, England, was one of the most versatile of men. He studied for the bar in the University at Edinburgh, but gave up practice to travel in Russia. He then became private secretary to Lord Elgin, and was made by him civil secretary and superintendent of Indian affairs. After travelling through the Southern States, and joining Walker's Nicaraguan expedition, he went with Omer Pacha's army as a correspondent in the campaign of 1856. Then he was *chargé-d'affaires* at Pekin. Returning to England, he resigned from Parliament in order to join a spiritualistic society called "The Brotherhood of the New Life," at Brockton, Chautauqua county, N.Y. To this community he was attracted by the founder, Mr. Harris, a poet and preacher and a man of magnetic power, whose philosophy was based on that of Swedenborg. Mr. Oliphant, with his wife, his mother, Lady Oliphant, and her former lady's maid, lived here for some time on terms of equality with every member of the community. After working as a day laborer and a common domestic among the brothers, he in 1873 became manager of a cable company, holding this position for two years, and leaving to go to England for the purpose of planting Hebrew societies in

Palestine. Most of his time during the past ten years was spent in Palestine. He was a frequent contributor to current literature, and has written several books which have been widely read, the best known being "The Land of Gilead," "Episodes in a Life of Adventure, or Moss from a Rolling Stone," "Traits and Travesties," "Tender Recollections of Irene Macgillicuddy," "Altiora Peto," and "Piccadilly." Mr. Oliphant's last visit to New York was in June of the past year, at which time he was just bringing out his new book, "Scientific Religion," in which are set forth his views on "the higher possibilities of life." He was, notwithstanding some peculiarities, a man of rare culture, amiability, and purity of thought. — *Home Journal*.

MME. ALICE LE PLONGEON, wife of the famous Yucatan explorer, Augustus Le Plongeon, has few if any equals in archæological knowledge in her own field. She is still a young woman, having been a girl in her teens when she made a romantic marriage. M. Le Plongeon, during a visit to London, found a slight, dark girl poring over Mexican antiquities in the British Museum. They compared opinions on the collections from Uxmal, fell in love, and sailed away to the El Dorado of ruins, where they stayed fourteen years. Mme. Le Plongeon has had yellow fever three times, and has nursed and vaccinated two or three native Maya hamlets through small-pox. She speaks Spanish and the Central American Indian dialects, and is said to be exceedingly modest, with all her learning. The Le Plongeons are at present living in Brooklyn. — *Home Journal*.

CRIME AND IMMORALITY.—A correspondent of the *English Churchman* furnishes the following statistics copied from a papal source, viz., *L'Amico di Casa Atmanico Popolare*, published at Turin:—

BIRTHS.

	Legitimate.	Illegitimate.		Legitimate.	Illegitimate.
London . . .	75,097	3,207	Monaco .	1,854	1,760
Paris . . .	19,921	9,707	Vienna .	8,821	10,350
Brussels . . .	3,448	1,833	Rome .	1,215	3,160

Rome, therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty-six times worse than London.

In relation to murders the statistics are equally unfavorable. Here they are taken from the same source:—

MURDERS.

England has 1 in 178,000 people.	Spain has 1 in 4,113 people.
Holland has 1 in 163,000 people.	Naples has 1 in 2,750 people.
Prussia has 1 in 100,000 people.	Roman States has 1 in 750 people.
Austria has 1 in 77,000 people.	

Comment is needless, unless it be to say that two-thirds of the murders which occur in Great Britain are committed by professed Catholics.

A CATHOLIC SCHOOL DECLARED ILLEGAL.—The parochial school question, which has been the source of much agitation in Eastern Massachusetts the last year, has entered upon a new phase

at Haverhill. St. Joseph's School there, under the direction of the Rev. Father Oliver Boucher, has among its pupils nearly all the children of the French laborers of the city. As this includes no small part of the school population, the Board of Instruction took a look at its methods and branches of study. They found that the instruction was not in the English language, that the studies demanded by law were not taught, and that its efficiency was so inferior to that of the public schools as not to meet legal requirements. The board has accordingly declared that the school is illegal, and ordered the truant officers to prosecute such parents who insist on sending children there. The decision causes a great stir among Catholics. — *West British American*.

P. S.— Judge Carter has decided that the school is *not illegal*.

RUSSIAN DESPOTISM.—It is said that Russia employs spies at foreign universities to mingle with the Russian students, and detect any disloyal sentiments. When young Herr Micalowski, of Moscow, studied jurisprudence at Leipsic, he said to some of his friends in discussing a financial crisis of the government, "The whole concern will go to the Devil shortly if the financial methods are not reformed." When he went home eighteen months afterwards he was arrested at the frontier, reminded of his unlucky speech, and given a short sentence of banishment to Siberia.

ORIENTAL ECONOMY.—The old Mussulman justice, the justice of the "Arabian Nights," was administered by a *cadi* according to his innate notion of the fitness of things, modified or confirmed by a more or less appropriate text from the Koran. In criticising native justice, we must bear in mind that this system existed in Egypt within the memory of a middle-aged man. In Bowring's report upon Egypt, published in 1840, he gives various instances of this, and exemplifies Oriental notions of justice by a conversation he relates between a Mohammedan and an English traveller: Governor: "Is it true that you in England send your thieves and rogues to a distant country?" Traveller: "Yes." Governor: "And what may be the cost of sending each?" Traveller: "Perhaps £100, or 10,000 piastres." Governor: "And what is the cost of a sabre?" Traveller: "About £10, or 1,000 piastres." Governor: "And what is the cost of a hempen rope?" Traveller: "Almost nothing." Governor: "And you call yourselves a civilized and an instructed people, you who can get a sabre for 1,000 piastres and a rope for almost nothing—a sabre that would behead many rogues, and a rope that would hang many thieves—and who pay 10,000 piastres to get rid of one! This is your civilization!" — *The Fortnightly Review*.

THE TRIUMPH OF BRADLAUGH.—Through the energy of Bradlaugh affirmations may now be substituted for oaths in all cases. He is now an honored member of Parliament, and in a recent letter he says in conclusion: "Re-elected, I spoke again from the bar on April 28, 1881, and told the House, as I stood with my return in hand, —

"I have been hindered in every way that it was possible to hinder me; and it is only by the help of the people, by the pence of toilers in mine and factory, that I am here to-day, after these five struggles right through thirteen years. I have won my way with them, for I have won their hearts; and now I come to you. Will you send me back from here? Then how? You have the right, but it is the right of force, and not of law."

"And in a third speech, at the same bar, on Feb. 7, 1882, I told the House,—

"If I am not fit for my constituents, they shall dismiss me, but you never shall. The grave alone shall make me yield."

"And now all this seems long ago. I have sat in the House, and worked as a legislator through three full years, doing at least a little each year to justify my presence there. The House since 1885 has been very generous to me, and has helped me to achieve work which I could not have done had it been hostile, or even if it had been indifferent. If the House would be as just to my constituents as it has been generous in its audience to myself, and would voluntarily erase the obnoxious resolutions from its journals, then the page of the struggle story might be well closed."

Bradlaugh's religious sentiments were like those of Ingersoll, and this with his democratic ideas was the cause of the bitter opposition.

POLITICAL EXPENSES.—A writer in the *New York Sun* asserts that Col. Quay at the head of the National Republican Committee had \$1,300,000 to use in the election, and that the various political parties expended \$550,000 in the city of New York. Nevertheless he contends that money does not produce much effect on elections, which he illustrates by showing the success of candidates who had no money, and the failure of those who relied on the pocket-book. Mr. Astor, who had \$100,000 to spend, got a small vote; and the wealthy have often been defeated by popular men.

A CHANCE FOR POOR WOMEN.—The feather-workers of New York organized a systematic strike when the attempt was made to reduce their wages, and, by generous co-operation, were entirely successful, Miss Van Etten being the head of their executive committee. Now the *Sun* says:—

"The society desire to organize the needle-women into a union, as they are the most needy of all laborers. When a woman has to make 156 buttonholes for 6 cents, sew on 280 buttons for 10 cents, make corset covers, with their numerous carefully felled seams, for 25 cents a dozen, skirts for 60 cents a dozen, and at the same time furnish their own thread, needles, and replace all the movable machinery they wear out in the machines, it is time something was done for their emancipation. There are 200,000 of these women, and they are the most difficult trade to organize, for they are not all skilled laborers, and their ranks are more readily recruited. Their deplorable condition, it is claimed by the society, is brought about by foreign and tenement labor, sending the work outside of the factories to be done by the sweating system, and, by the numerous charitable institutions.

"This lowers the rate of recompense ; and the reformation of fifty depraved women often drives five hundred good women to despair, and the same degradation, for the want of sufficient wages for their work. Miss Van Etten, undismayed by the magnitude of her task, is determined to organize these women into a union, and not only that, but to organize consumers' unions among the wealthy ladies of kindly intent. While the poor women discuss in the rooms at 21 Lafayette Place the best means of inducing employers to pay them better wages, and while they arrange how to get a law passed by which they shall, upon every garment for the making of which just and reasonable remuneration has been rendered, paste a label testifying to the same, the rich ladies shall meet in their drawing-rooms, and organize themselves into kindly clubs, pledging themselves to buy only the labelled garments. If labelled garments once became stylish there would be a demand for them ; this demand the manufacturer would be bound to supply ; therefore it follows that the emancipation of the white slaves in the tenement houses is in the power of the lilies of the up-town fields ; and Miss Van Etten adds, 'I know there are enough charitable women in New York to accomplish this, — enough kind-hearted women, who, if they cannot afford to pay a higher price for their petticoats, will take them at the same price with fewer frills when they realize that those frills are wrought by starving women. Enough is done in charity every year to make every one prosperous if it could be paid in wages. The churches and societies provide coal, medicine, diet, clothing, and all that, for the poor ; and the manufacturers know it, and cut down your wages accordingly, just as restaurant keepers expect their servants to be paid largely by the customers' fees. The manufacturer gets the charity, not the employing women, whose taskmasters forget that "the laborer is worthy of his hire."'

CO-OPERATION.— Having given a great deal of time to the attempt to introduce Rochdale Co-operation in this country with but little success, I am well aware that it is opposed by keen business competition, and requires a great deal of patient industry and business capacity to make it successful. However, it is gratifying to find that in England this industrial scheme, which started in a stable with a wheel-barrow load of goods, is now grandly successful. As stated by George J. Holyoke, "They now own land ; they own streets of dwellings and almost townships ; they own vast and stately warehouses in Manchester, in London, in Newcastle-on-the-Tyne and in Glasgow. They own a bank whose transactions amount to \$8,000,000 a year. They possess more than 1400 stores, which do a business of over \$160,000,000 a year ; they own shares capital of \$45,000,000 in amount, and are making now for their 900,000 members more than \$15,000,000 of profit annually. The mighty power of co-operation has enabled the working class in the last twenty-five years to do a business of \$1,800,000,000 giving them a profit of nearly \$140,000,000. Their splendid wholesale society has been buying stations in the chief markets of Europe and America. Their ships are on the sea. The life-boats they have given ride on our

coasts. They have invested \$4,000,000 in the Manchester Canal; they issue newspapers; they erect public fountains; they subscribe to hospitals and public charities; they own libraries, reading rooms, and establish science classes, and subscribe scholarships in the University. Formerly the religion and politics of the working people were dictated to them by their employers, squires, and magistrates. Now co-operatives have built halls for themselves, where they can hear the thing they will on any day they will. No landlord nor public authority can lock the door upon them, because they own the place."

The aim of Rochdale Co-operation is to save the expenses or profits of middlemen, by direct exchange between producers organized in a systematic manner, so as to avoid the losses and expenses of speculative trade.

WARFARE AGAINST SCIENCE. — Prof. Andrew White, late president of Cornell University, says: "The warfare of religion against science is to be guarded against in Protestant countries not less than in Catholic; it breaks out in America not less than in Europe. I might exhibit many proofs of this. Do conscientious Roman bishops in France labor to keep all advanced scientific instruction under their own control—in their own universities and colleges? so do very many not less conscientious Protestant clergymen in our own country insist that advanced education in science and literature shall be kept under control of their own sectarian universities and colleges, wretchedly one-sided in their development, and miserably inadequate in their equipment. Did a leading Spanish university, until a recent period, exclude professors holding the Newtonian theory? so does a leading American college exclude professors holding the Darwinian theory. Have Catholic colleges in Italy rejected excellent candidates for professorships on account of 'unsafe' views regarding the immaculate conception? so are Protestant colleges in America every day rejecting excellent candidates on account of 'unsafe' views regarding the apostolic succession, or the incarnation, or baptism, or the perseverance of the saints."

THE STANFORD UNIVERSITY. — Mr. Olmsted has been intrusted with a remarkable and novel problem in this work, being not only the planning of the general scheme of the buildings themselves, in their relation to their peculiar situation, and of the surrounding grounds, but also the laying-out of a complete university town, which is not, as is ordinarily the case, to grow out of an existing village, but is to be a new growth, with all the appliances necessary for a modern education, in a situation remote from any great centre of population. This task, though without a precedent, has been successfully accomplished with Mr. Olmsted's accustomed fertility of resource.

The entire tract embraces about 7000 acres in the San Jose valley, about 30 miles from San Francisco, overlooking the head of the bay, and not far from Menlo Park, the country home of several prominent Californians. It occupies the rolling slopes of the low hills of one of the interior coast ranges. In addition to the immediate surround-

ings of the university, the plan embraces an arboretum, in which it is proposed to gather the arboreal vegetation of California and of other regions of the world with similar climates, and an artificially planned forest of several hundred acres which will serve as a model to planters on the Pacific coast. The arboretum will doubtless become to the university and to the Pacific slope what the Arnold Arboretum here in Boston is to be to Harvard University and the northern Atlantic slope. Senator Stanford has decided to devote to the arboretum as much space as is needed to contain every tree that can be made to grow in that climate with the aid of irrigation. The trees are to be planted in open order, and arranged with vistas and views, so that the place will have the features of a pleasure ground in addition to its scientific character. Mr. Thomas Douglas is to superintend the planting.

The central buildings of the university are now partly under construction, after designs by the Boston architects.

The public streets of the town, which curve pleasantly and easily, are to have borders 10 feet wide planted with shade trees. All this work is to be done immediately, and all land within the limits of the town not to be presently occupied is to be closely planted, and thinned out before the growth becomes crowded.

THE GROWTH OF NEW YORK into a city as large as London is now will take place in a much shorter period of time than people commonly suppose, if we include Brooklyn in the great metropolitan community. The population of New York and Brooklyn combined, as the registration for the last election indicated, is somewhere about 2,500,000, two-thirds in New York and one-third in Brooklyn. The rate of increase since 1880 seems to have been extraordinary, but even if the rate between 1870 and 1880, or about one-third in the ten years, is kept up, in twenty years we shall have a population of hard on 5,000,000, or more than what is called the Greater London now contains.

The increase in wealth and display has kept pace with the growth of the town during this generation, and it will continue with the greater growth that is to come, until New York ranks as the greatest city of the world. The grand residences which have been built in so large numbers along the now fashionable centre of the town will be far surpassed by the palatial structures which will go up during the next generation to the westward of Central Park and along the banks of the Hudson far up to the extreme northern limit of the town. The Central Park itself, so long the boast of New York, will be one of the minor public pleasure grounds when the new parks recently acquired by the municipal government have been laid out and completed for public use. This series of parks, in extent by far the greatest provided by any capital in the world, will have a water front nine miles long, and in their vicinity a new town will rapidly grow up, with architectural features and methods of public improvement which will distinguish it from the old town, with its monotonous building, and its mathematical regularity of streets and avenues.—*New York Sun.*

THE LATE DR. KANE, the husband of one of the Fox girls, was known as a believer in Spiritualism, but for want of moral courage opposed its cultivation. When he was first taken to a séance of the Fox girls by Gov. Talmage in 1854, a spirit rapped the name of John Torrington, which Dr. Kane said was the name of one of the party of Sir John Franklin. The spirit told correctly of his grave and its headboard, which Dr. Kane knew to be true. Dr. Kane asked if an island had been discovered by his expedition, and was told that it had been. He asked the name, and was astonished at the reply, "An island named through the subserviency of uneducated falsehood after an enemy of his race, Louis Napoleon."

The island received that name from one of Franklin's crew who was a friend of Louis Napoleon. Kane jumped up, and exclaimed, "Is it possible? the strangest thing in the world—can it be so?" "The English Government was always mad about it; and now this Englishman, although in his grave, cannot brook the insult."

SANITARY MATTERS.—It has been wisely suggested that a good test of the health of any place may be made by comparing the deaths under five years with the deaths over sixty. The report of the New Jersey Board of Health shows six unhealthy places in which the proportion is as follows: Bayonne, 171 to 17; Orange, 124 to 47; Atlantic City, 97 to 33; Montclair, 22 to 6; Passaic, 89 to 25; Perth Amboy, 70 to 17. These were the worst. The best were Midland, 4 to 17; Milburn, 3 to 13; Bernardsville, 4 to 15; Union, 5 to 12; Clinton, 7 to 16. Only the small places have a good record.

BLAKE'S WEATHER FORECASTS.—A correspondent of the *Kansas Farmer* says: "Every reasoning person who has read Blake's paper, *The Future*, will conclude that his weather forecasts are based on science and that he has carried the study as far, perhaps, or farther, than any person who ever lived. Two warm winters and our six cold winters past were foretold by him long before and published. Not only so, but certain peculiar characteristics of some of the winters were predicted. I remember of reading, one fall, to quite a company, his description of the winter we were to have just prior to the great drouth; he went on to tell the kind of spring we should have, but concluded—'Frost and rain are not going to be the trouble to farmers next season; on or about the 26th of June a drouth is to begin and it will prevail from the Rockies to the Atlantic. Many parts will not have a drop of rain for sixty days, and it will prevail longer in some parts; yet there will be rain in streaks.' I quote from memory. How we all laughed. I remember saying, 'This man is a bold prophet. It would seem miraculous were it to come to pass.'

"Again, a winter was to begin, according to him, with a tremendous blizzard and deep snows about the last of November, yet by the middle of December a general thaw would make it muddy up toward the Arctic. Everybody would say winter is over; yet by the end of December a tremendous cold spell would set in and carry frost far south and give us one of the coldest winters. All occurred just as predicted. Looking back it does not strike one as so very remarkable, but when one reads such forecasts long before they occur and marks them, waiting and watching, he is deeply impressed."

Chap. XIX. — Correlation of Cerebral Organs.

Importance of correlation, antagonism, and co-operation, which are demonstrable and practical — Occipito-frontal correlation — Occipital organs the support, but are not the seat of intellect — Case of R. B. described, showing loss of intellect and character by occipital injury, contrary to the old phrenological system — Interesting analogous case from Hennen's surgery — Occipital necessary to frontal, and coronal to basilar — Effects of deficiency which impairs co-operation — Sources of folly and error in frontal and occipital deficiencies — Evil effects of coronal and basilar deficiencies — Supreme importance of the higher faculties.

IN Chapter XVI. a brief statement was made of some of the interior correlations of the organs in the brain, — correlations which were not known or suspected by Gall and Spurzheim or any of their followers. All the cerebral organs have definite relations with each other, — relations of antagonism and relations of co-operation, the discovery of which is due to my experiments and to my exploration of the laws of Pathognomy, the absolute guide to cerebral philosophy.

Without the knowledge of antagonism, correlation, and co-operation, cerebral science is but the medley of inaccurately observed and unsystematized facts, without philosophy, which we find in phrenological authors.

That such a co-operation as I have mentioned not only exists, but is of paramount importance to the student of Anthropology, can easily be demonstrated by a philosophic exposition of the subject, which would be too extensive for this condensed treatise, which aims at conciseness. Suffice it to say that these doctrines are demonstrable in the practice of cranioscopy, for they give us a key to character and lead us into correct opinions where we should otherwise be in error. Hence they are highly important to the practical phrenologist. Moreover, they are corroborated irresistibly by the developments of modern vivisection and the very numerous pathological observations of the 19th century, which prove, as I have taught, that the co-operation of the occipital organs is necessary to the frontal, and the co-operation of the superior surface of the brain is indispensable to the basilar organs; for aside from vivisection, which gives clear demonstrations of the same truth, we have an abundant catalogue of autopsies showing that the intellectual faculties have been impaired and sometimes even destroyed by diseases of the occipital lobes, and also that the entire muscular system has been paralyzed, not only by basilar diseases of the brain (in the striata), but by diseases of the upper surface, the physiological power of which, and their relations to the base, were not at all suspected by the founders of the phrenological system, and were not suspected by myself until discovered by developing the science of correlation, which shows the dependence of the frontal on the occipital region, and the reciprocal dependence on each other of the basilar and coronal regions.

The occipital organs are indispensable to the frontal, because the latter are in themselves destitute of all energy, and require to be sustained by the energy of the occiput. Without its aggressive energy, vigilance, and self-reliance, the frontal organs sink into imbecile feebleness. That the frontal organs are destitute of physio-

gical energy has been so well established by pathological records that it is now well understood by the best physiologists, and it is unnecessary in this brief work to quote the pathological facts for so familiar a truth. The dependence of intellectual power upon occipital energy we may see illustrated everywhere, for the men who make an intellectual impression on their cotemporaries are not, as a rule, always marked by very superior frontal developments. The secret of this power is generally to be found in other parts of the head. Physiologists have even gone so far as to refer the perceptive intellect to the occiput, by showing that blindness results from injuries and diseases of the occipital region, either in what is called the angular gyrus, or in the convolutions nearer the median line. In this they are illustrating correlation, which shows that the occipital region is necessary to maintain perception; but they have overlooked the facts which show that perception depends directly on the perceptive organs resting on the supraorbital plate over the eye, the injury of which produces blindness, and they have not looked at the facts of comparative development — at the fact that the occipital convolutions near the median line, which they would make the exclusive seat of vision, are pre-eminently developed in man, and are defective in birds, which surpass men in visual power. The immediate seat of vision is at the roots of the optic nerves, in the portion of the optic thalami into which the optic nerve is inserted and the anterior portion of the quadrigemina or optic lobes, which become atrophied in cases of blindness. In animals that have a complete decussation of the optic nerves, each of the anterior quadrigeminal bodies corresponds to the eye of the opposite side. Its injury produces blindness of the opposite eye, and injury of the eye reacts on the quadrigeminal bodies, which are observed in certain fishes to be developed in proportion to the use of the optic nerve. Vision is perfect in fishes by means of the optic lobes alone when the cerebrum is entirely removed. The occipital lobes co-operate with the quadrigemina in the act of vision or *reception of impressions*, but intellectual vision or conception of visual ideas belongs, in man, to the supraorbital convolutions of the front lobe.

Many pathological facts might be adduced to show that the co-operation of the occipital and frontal organs is so necessary to intellectual operations that proper intellectual action may be as effectively hindered by disease of the posterior as by disease of the anterior organs. Such facts would seem to refute entirely the phrenological exposition of the frontal intellectual organs if we were limited to the ideas of Gall and Spurzheim, and did not understand the law of antero-posterior correlation which dissipates the mystery. A single pathological case will be sufficient to illustrate this subject.

. In the case of R. B., a lumber merchant (reported by Prof. Hun, of Albany), who died in 1884 with extensive lesions and atrophy of the left hemisphere, involving the entire space from about two inches above the base of the middle and posterior regions to within an inch of the median line, above, and down the occiput, the lesion was limited anteriorly by a line ascending from the centre of the

temple upward and backward to the middle of the organ of Firmness. Thus the whole posterior superior quarter of the cerebrum was involved excepting a narrow portion along the median line. (Technically described, it involved the posterior central convolution, the superior and inferior parietal lobules, gyrus angularis and supra-marginal convolution, with the exception of portions along the median line.)

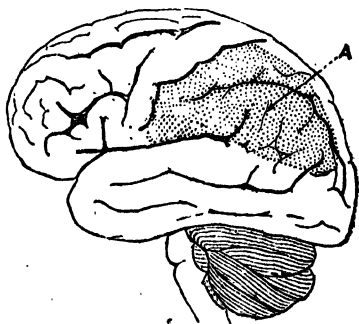
According to the laws of correlation this must have had a very damaging effect upon the intellect, unless it could have been resisted by the vigor of the sound hemisphere, which it seems was not the case, as his whole brain had been enfeebled very much by disease.

Setting aside the law of correlation, such a case as this would appear to prove that the intellectual faculties were not located in front, for there was great intellectual impairment in this case, although the autopsy showed that all the intellectual organs were sound, and the disease was limited to the regions mentioned. But we know very well, physiologists as well as phrenologists know that the frontal organs are intellectual. A vast amount of pathological investigation has established (independent of the phrenological study of craniology) that there is an organ of Language, at the junction of the front and middle lobes, the disease of which destroys the capacity for reading, writing, and speaking. This is established beyond doubt or rational controversy, but in this case the power of language was as badly affected as in many cases in which the disease was located at the organ of Language. It is therefore evident that the posterior superior region is the seat of those energies which enable us to exercise our intellectual functions, since they are equally destroyed by an injury which is either anterior or posterior. The anterior intellectual capacities are handled by the posterior energies; take away either, and intellect is lost. In like manner the basilar muscular capacities are handled by the coronal will-power, and the loss of either produces paralysis.

The extent of the lesion in the case of R. B. was shown by means of the annexed engraving. It represents, not a photograph, nor even a drawing of the brain, but the fundamental plan of the cerebral convolutions (according to Ecker), with a dotted space showing the extent of the disease and atrophy, and, as Dr. H. states, showing it rather larger in proportion than it actually appeared.

It was disease of the left hemisphere in its superior posterior quarter.

The membranes over this hemisphere manifested a watery effusion, showing a general decline of vital power in the hemisphere. This effusion occupied the space left by the shrinking brain, and was greatest at the point marked by the letter A, "where it formed a large, fluctuating bag which resembled a mass of jelly." At this



point there was almost complete atrophy of the convolutions, but the whole substance under the convolutions was not apparently affected. The base of the brain appeared to be sound, so also were the ventricles and the entire right hemisphere. The report refers especially to the region of Language as being sound, saying, "The convolutions of the island of Reil, the left inferior frontal convolution, and the white matter immediately beneath it, were entirely normal." Professing to be a complete examination, it mentions nothing abnormal in the intellectual region.

What effect should such a condition produce? According to the old phrenological system, which is retained by those who do not keep up with the progress of science, language and all the intellectual faculties should have been unimpaired, and the man should have shown a lack of Adhesiveness, Approbativeness, Conscientiousness, Cautiousness, Sublimity, and Acquisitiveness; should have been unsocial, unfriendly in manners, reckless, fearless, prodigal, and indifferent to business and duty, but highly vigorous in his animal forces and passions, and not at all lacking in hope—a statement which differs widely from the facts.

In September, 1876, from typhoid fever he acquired paralysis of the right side, and aphasia (loss of speech), and was delirious. On his recovery, the hemiplegia of the right side continued, and he "had well-marked aphasia. Frequently at table he asked for a chicken when he wanted an egg, etc. He always knew in such cases that he used the wrong word, and recognized the right word as soon as he heard it."

Let us bear in mind that no disease was found in the organ of Language nor in the basilar organs which transmit commands to the muscles. In July, 1877, the right hemiplegia and aphasia existed still, but there was considerable improvement, which continued. In October "he drops fewer words, and uses words more correctly. He has, he tells me, less confusion. He says he does not get strong." His improvement continued in 1878, yet he preferred using the left hand to the right. He resumed business, "and had very little difficulty in expressing himself, especially when he was interested in what he was saying, and was a little excited," which shows that what he needed was mental energy.

"His principal trouble, and the one which did not improve at all, was that *he could not spell, read, or write*. He could not spell the simplest word, such as 'cat,' from memory." He could not spell the sign of John Kingsbury correctly even when looking at it, and when he shut his eyes he could not spell it at all from memory. "He was entirely unable to read. He might read one, or perhaps two words correctly, but could go no farther. He understood perfectly what was said to him." This is the condition of persons deficient in the occiput; they are impressed by those who speak to them, but they have no reaction.

"He could sign his name with his right hand, if he went at it with a rush; and everything went smoothly; but if by any chance he was stopped in the middle of the name, he could not finish it, not know-

ing what letter came next. If the next letter were told him, he might, perhaps, finish the signature. He was able to write a little if some one told him the letters of most of the words. He frequently complained of a 'dull, bad feeling in his head.' At times his mind seemed clear, but at other times he seemed dull, and could not clearly comprehend some simple business transaction. At one time for several months he was *very despondent*, and thought that he had no money, and must go to the poorhouse."

He had a severe attack of gall-stones in 1878, and milder attacks subsequently. His condition declined after his son's death in 1881, and was also injured by the sun's heat in 1884. "His leg dragged in walking, and his arm became almost useless. His mind became a little dull. He found great difficulty in expressing himself, and would work a whole day trying to frame a sentence before he could get it right and express his meaning. His articulation was distinct, and he rarely showed any mental irritability."

This vigor of speech belonged to the lower occiput, which in his case was not affected. His mental deficiencies, with sound intellectual organs, were due to the occipital organs that co-operate with the intellect, which were so severely diseased and atrophied. The lesions of the brain were such as to deprive him of the power of vigorous thinking and of mental application. If the organs involved in this case had been largely developed and active they would have made him an energetic and honorable citizen of strong mind, cheerful, buoyant spirits, great social qualities, prudence, firmness, industry, health, and honorable ambition. Atrophied as they were, he sunk to the reverse — unfit for business, profoundly melancholy, embarrassed in mind, feeble in body, slowly sinking to death. A more minute account of his mental condition and habits would have been very instructive, but this is not the fashion of medical reports.

This case illustrates the coronal co-operation with the base as well as the occipital co-operation with the front, as there was no disease found in the basilar organs, which control the muscular system. The disease was above, in the convolutions which modern physiologists now recognize as a psycho-motor region, by injury of which they produce paralysis in animals. In a psychic sense they are organs of the nobler emotions and will-power; but in physiological action they are connected anatomically with the basilar sources of muscular motion, and the higher power governs the lower.

Thus we learn by modern investigations that the correlative occipital organs may produce effects formerly supposed to depend on the front lobe alone, and the correlative superior organs may produce effects formerly supposed to result from the basilar region alone. We cannot properly understand either the abnormal or the normal action of the brain, without reference to the laws of correlation.¹

¹ Though unwilling to encumber this exposition by much of anatomical illustration, I cannot omit to introduce a case that is singularly analogous to that of R. B., as the injury was in a similar location. It is a case given by Hennen in his "Principles of Military Surgery." He says, "Capt. B., a particular friend of mine, was wounded by a musket ball in the head, at Waterloo, on the 18th of June, 1815." When Dr. H. found him in Brussels, "he burst into tears without having the

As the occipital organs are necessary to the frontal, because the latter have no power in themselves, so the coronal organs are necessary to the basilar, because the latter are helpless by themselves. Voluntary action depends on brain power; and the basilar organs do

power of uttering a distinct word. His countenance was pale and ghastly, and his mouth somewhat distorted; his eye languid and suffused with blood, his skin dry but cool."

"On examining the wound of the head, I found an extensive radiate fracture occupying almost the whole of the left parietal bone [the lesion of R. B. corresponded to about four-fifths of the left parietal bone]; at the centre there was a piece of bone apparently the size of a musket ball, beat in through the membranes of the brain, and bedded in its substance, but considerably more toward the frontal region than the occipital." The ball was "wedged in between the displaced pieces of bone and the portion which, though cracked, preserved its situation." "The leaden wedge and several loose splinters which jammed it in were easily removed; and on making one perforation with a large-sized trephine, I removed the depressed portion of bone, which was forced into the brain nearly an inch and a half from the surface of the scalp. It was of an irregularly oval shape, about one inch long by half an inch broad, and fractured in such a manner that the internal table formed a much larger part of its circumference than the external. No relief followed the operation." He had a restless night, was bled sixteen ounces, and next day was much relieved by a bilious diarrhœa. "He made an attempt to articulate, and pronounced audibly the letter T once or twice." Next day his appearance was improved, due to the spontaneous diarrhœa; he still made efforts to speak without success. Next day, the sixth from his wound, "he grasped my hand with great fervor, looked piteously in my face, and to my inquiries as to his feelings, he uttered audibly, though with much labor, the monosyllable 'THER,' to which in the course of the day he added 'O!' and in a most pathetic tone repeated the words 'O! ther,' 'O! ther,' as if to prove his powers of pronunciation."

Dr. H. printed in large characters on a sheet of paper the words, "Shall I write to your mother?" "It is impossible to describe the illumination of his countenance on reading these talismanic words; he grasped and pressed my hand with warmth, burst into tears, and gave every demonstration of having obtained the boon which he had endeavored to solicit."

"From this period *his mental faculties gradually developed* themselves; he regained a consciousness of the circumstances immediately preceding his wound, and, in succession, those of a more remote period. The power of speech was the last which he perfectly regained, and for which he usually substituted the communication of his thoughts and wishes in writing. Throughout the whole of his convalescent state, *melancholy ideas constantly predominated*, although previous to the accident he had been remarkable for his flow of spirits. He returned to England nearly recovered, on the hundred and third day from the wound."

The injury to the brain in this case was not so extensive as with R. B., and did not involve the upper surface so as to produce any paralysis, but there was the same melancholy, the same oppression of the intellect in a less degree, and same suppression of language, showing that the damaged region of the brain in these two cases is a region that sustains intellectual action and cheerful spirits, as I have long been teaching. Sound mental action, power of concentration, tranquillity, and cheerfulness belong to the region injured by the musket ball in this case. The loss of speech and language in these two cases is very interesting, as it is the same, or nearly the same, loss arising from injuries at the organ of Language. It is still further illustrated by a case in which the famous surgeon Dupuytren, after using a trephine on the right parietal bone, plunged a bistoury into brain over an inch in search of an abscess, with the result that the patient was immediately deprived of speech. These three cases and others of a similar character do not interfere with our well-established knowledge of the organ of Language and other intellectual faculties, but serve to show a law of co-operation or correlation which physiologists have never suspected. The posterior injury interferes with language, but not in precisely the same manner as disease at the organ of Language, which, according to its situation, may supersede the power of speech, of writing, of reading, or of understanding and using words. In a case given in Baron Larrey's Memoirs, a soldier wounded in the temples at the organ of Language lost all proper ideas of words; his affirmative was "Baba," and his negative "Lala;" and he expressed his wishes by saying "Dada" and "Tata."

not furnish brain power, but expend it in action. Violent basilar action exhausts the brain, tending to apoplexy, paralysis, and general prostration or exhaustion; but the coronal action of the organs, which give courage, will-power, love, hope, enthusiasm, and energy, sustains the brain, and enables it to maintain the unflagging activity of the muscles. When these noble qualities fail entirely, the man is hopelessly broken down; and pathology illustrates this by showing that disease in these organs breaks down the health, and ultimates in entire paralysis and death.

These occipito-frontal and corono-basilar co-operations it is sufficient to mention for the present; and hereafter we may consider in what manner the basilar organs in turn contribute to the coronal, and the frontal to the occipital. Let us now consider the effects of deficient harmony and equipoise between the correlative and between the antagonistic regions.

What is the consequence when the anterior organs are not sustained and restrained by equivalent occipital development?

1. Evidently their action is enfeebled, becoming less positive, and more liable to being controlled by other minds of more positive character. When there is a lack of courage, men yield to others more courageous. When there is a lack of the spirit of independence, men yield to domination and fascination. When there is a lack of business energy, men use their industrial and artistic capacities under the direction of those who have that energy. When there is a lack of self-sufficiency, oratory, and leadership, men of good intellects are led intellectually by oratorical and instructive leaders. This is made intelligible by daily experience, but it is much more clearly intelligible to one who understands the correlations of all the organs or faculties, and can trace their operation minutely, knowing the reasons of their correlations. The study of correlations does not complicate the subject, but gives it greater simplicity and clearness.

2. As it is the function of the occipital faculties to bring us into action, to come into contact with nature, and to achieve a conquest over difficulties, it follows that when the occipital faculties are deficient, men are not properly executive, and do not come into contact with nature, but become more meditative and introspective, giving the subjective a predominance over the objective, and preferring the interior products of imagination to the exterior products of divinity — the exterior realities which continually surround and instruct us. This is the source of many Oriental superstitions — the unpractical, feeble, and meditative character of the people or their priests and writers.

Being thus misled by their own passive and subjective natures into a fictitious realm, they are still more misled by the influence of stronger minds in which the same infirmity existed, and the influence of stronger characters, whose arrogant assumption for selfish purposes introduces falsehood and imposture. This is the history of the superstitions and false philosophies which still oppress the world by their presence.

Thus the passive and credulous class of mankind are continually

led into error, and become the dupes of visionaries, false pretenders, and absolute knaves, although, in conversing with them, we perceive an amount of natural intelligence and receptiveness which makes us wonder at their delusions.

The number of the deluded is greatly increased by a very large class of feeble-minded individuals who are utterly incapable of vigorous reasoning, and whose mental weakness is greatly aggravated by ignorance and lack of education.

The delusions to which men of great frontal predominance are liable are various, according to the influences under which they fall, but their own spontaneous tendency is toward harmless and optimistic conceptions. This is very common among spiritual mediums. Persons of that temperament naturally take roseate and poetic views of all subjects, and are incapable of vigorous criticism. They see good in all things, with but little of the evil. For example, if they speak of Buddhism, they find in it only a beautiful system of religion, and say nothing of its superstitions and its injurious tendencies, or false philosophy. When they speak of persons, they are equally deficient in criticism, and use commendatory language concerning those whose delusions, vices, or crimes render them unworthy of encouragement or recognition. Under such influences the Spiritual movement assumes a rather heterogeneous and sometimes demoralized condition, and falls out of sympathy with positive science and critical investigation.

On the other hand, the major portion of the world's errors arises from intellectual or frontal deficiency, — from incorrect and careless observation, forgetfulness, lack of sagacity, lack of foresight, and lack of reasoning capacity, all of which result in ignorance and delusion.

Other very prolific sources of delusion are the lack of just appreciation of what is presented by superior intelligence, lack of candor and sincerity in the pursuit of truth, and lack of modesty and reverence. The former deficiencies lead to stolid bigotry and stubborn conservatism — the latter to a disregard of what is well known, and a pragmatic, self-sufficient officiousness in thrusting upon the public the crude and superficial ideas of those who are themselves sadly in need of instruction — a literary vice very common in the United States, although the flood of trashy and misleading literature has large contributions from Europe.

It would require a great amount of time to review the large field of delusive and trashy literature, which it is desirable to avoid, because it is not worth reading; and we are very much in need of what might be called an Index Expurgatorius, especially for the benefit of young students, whose time and labor are often misspent upon unprofitable species of literature which ought to be entirely superseded by something better.

It thus appears that a certain symmetry of development between the anterior and posterior regions is necessary to proper efficiency, success, and proper guidance of life. Equally or more necessary is the symmetry of the coronal and basilar development, for without

the support of the coronal region, the basilar runs to destruction; and without the aid of the basilar region the coronal is unable to act upon the body, maintain the physiological processes, and supply the brain with oxygenated blood; and hence life becomes impossible because the spiritual element cannot maintain an efficient body.

The great majority of human abortions—the feeble, sickly, half-developed, wretched, inefficient, corrupt, sensual, beastly, and criminal classes—are defective in both coronal and basilar regions,—morally and physically defective,—and have neither happiness, health, efficiency, nor longevity.

The effects of basilar deficiency are seen in muscular feebleness, inefficient digestion, lack of red blood, lack of force of character, and tendency to consumptive, nervous, and asthenic diseases. For want of a physical basis it is impossible to build up a strong or superior character, though all the virtues may be cultivated, and the character be worthy of esteem. But when the coronal region is defective, the consequences are far more serious.

It is the doctrine of Anthropology, that the higher regions of the brain are the especial home of our spiritual energy; that these spiritual energies sustain the brain and nervous system, and thus sustain our health, happiness, and spontaneous activity, giving to all the processes of life a correct and harmonious action.

This is demonstrable by my experiments in which every sensitive feels an exaltation of life and an increase of happiness from the stimulation of the upper regions of the brain. It is demonstrated in the treatment of patients by those who follow the principles of Therapeutic Sarcognomy, by the hand or with electricity. It is demonstrated, too, in the lives of noble, heroic men and women who in the discharge of duty undergo toils and perform an amount of labor from which others would shrink; and this great truth, which really needs no such corroboration, is placed beyond all doubt by the phenomena of disease studied in hospitals and private practice, and explained in a thousand autopsies. The autopsies show with entire unanimity, and have shown ever since cadavers were dissected to explore their pathological anatomy, from Morgagni to the present time, that disease of the superior organs of the brain lowers all the powers of life, confines the patient to his bed, and, when sufficiently far advanced, ends in paralysis and death.

These facts, which did not attract the attention of Dr. Gall or any of his followers, form a splendid contribution to the true Anthropology and the sublime ethics or religion which Anthropology teaches, because they show, with a force which even the most obtuse cannot resist, that man's real welfare of body as well as soul is lodged in, or dependent upon, his higher nature, which has its home in the upper regions of the brain.

Restrictive Medical Legislation.

ANOTHER attempt has been made to introduce in the Massachusetts legislature a bill of the most scandalous and tyrannical character, the object of which is to deprive the people of all aid in sickness except from regular graduates, and place the whole profession under the despotic authority of a central Board of Health. The bill has no ostensible parentage, is uncalled for either by the people or the profession, and will probably be thrown into the waste basket. It has been met with a vigorous opposition and scathing denunciation, as well as numerous remonstrances from the people. Eloquent speeches against the bill were made by Geo. M. Stearns, an eminent democratic politician and by C. J. Noyes, former speaker of House, which have been published in the Boston dailies. My own remarks presented the medical view of the question, and I would be pleased to lay them before the readers of the Journal, but its space is still so limited that it would interfere with matter I would not exclude, and I have decided to make my readers a donation of the speech in addition to the Journal matter.

Fraud and Imposture.

W. R. COLBY, the ex-convict and impostor, who has been before the public as a medium at San Francisco, has been denounced and exposed by Col. Bundy, and after threatening a libel suit, has found it necessary to make his escape. If he shows himself there again, he will be arrested. The impostor Bridge, in Boston, who was lauded by John Wetherbee as the finest medium known, has finally confessed his impostures, and participated in exposing his colleagues by showing in public the various disguises, wigs, etc., captured from materializing seances.

UNBLUSHING IMPUDENCE. — The Esoteric imposture of Ohmart and Butler, described in this number of the Journal, has been fully exposed in the newspapers, and in consequence not only Ohmart but Butler and his wife have absconded from Boston suddenly to some safer region. Butler's agents at 478 Shawmut St. have issued a so-called defence which offers nothing in exculpation or refutation, but abuses Mme. Blavatsky of London for expressing her unfavorable opinion, and glorifies Butler as a saint and paragon of every virtue. He has certainly shown ability in the way of deluding the credulous, fascinating and misleading if not corrupting women, and surrounding himself with passive followers. The imposture will not entirely cease as long as the Esoteric Magazine has readers, and when it has come to an end some other form of imposition will be patronized by the multitude of the ignorant and credulous. The latest fanaticism is the belief in a new Christ at Rock Island, Illinois, — a Mr. Schweinfurth, whose mother was filled with the Spirit of the Lord. A Mr. Whitney is the apostle of this second Christ, and spiritual miracles are claimed for the new faith.

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Hypnotic Treatment of Disease and Vice.

IN all attempts to make an impression on human beings that may beneficially change their conditions for the better, there is a principle of the highest importance, which is only beginning to be appreciated properly, viz., that the subject should be in a plastic condition, and incapable of offering much resistance.

As we work not upon cold iron, but upon that which has been softened by heat into a plastic state, so should we operate upon the human mind and body. A calm and passive condition as a listener is necessary for a pupil who is to be instructed and guided by a teacher, but much more than this is necessary to any great success. The subject should be not only thoughtful, but passive and sensitive, all his energies of mind and body being for the time subdued. Hence my pupils are instructed to put their patients in the passive impressible condition by means of the organ of somnolence in the temples and its correspondence at the epigastrium and above it. In that somnolent or hypnotic condition, diseases are easily modified or conquered by appropriate treatment with the hands or with electricity, and impressions on the mind are made with ease. This impressible condition is natural to many persons who are therefore good subjects for therapeutic treatment, and for near fifty years the public has been entertained in this country by public exhibitions of such persons who may be controlled by a word, and made to realize anything the operator suggests. As an exhibition for curiosity or amusement, such exhibitions are rather repulsive; but if our mesmeric operators had directed their labors to the treatment of disease instead of public amusement, they would have had splendid and commendable results.

This is what has been done in France, and done by members of the medical profession, although in this country professional bigotry prevents medical men from engaging in so laudable a form of benevolence.

It is lamentable to see so powerful an agency used in this country almost solely to furnish coarse amusement for public audiences, but it is much the same in England, and the following description by Gurney and Myers in the "Nineteenth Century" portrays a common style of exhibition:—

"The scene may be a public hall in a university town, the operator a woman of vigorous frame and commanding gaze. Sitting along the back of the platform is a row of young men, groups of whom are in turn called forward, and seemingly compelled to go through ridiculous

antics, to laugh, sneeze, or jump, till they are floundering in agony, to divest themselves of their personal property, and generally to behave in a manner for which the blushes of a lifetime will hardly atone. In the midst of this scene a disturbance is heard at the door, and a bare-headed undergraduate is seen forcing an entrance. With gaze fixed on the mesmerist, he pushes his way to the platform, regardless of the obstacles interposed by the audience, over whose hats or persons he tramples with equal indifference. Remonstrances are not spared him, but he does not appear to hear them, and ends his headlong career by flinging himself at the feet of the stern mistress of his destinies. It turns out, on inquiry, that on a previous evening he has been bidden to attend, and all his efforts and precautions have not enabled him to resist the command.

"Or let us shift the scene to an exhibition before a less educated assemblage, where the greater simplicity of the 'subjects' makes them succumb still more rapidly and completely to the operator's will. Here will be seen a score or so of rough boys and men crowding on to the platform. They are accepted as 'subjects' without parley, and in a few minutes a majority of them are to be seen blindly following about a slight youth who reminds us of the former operator in nothing except the force and fulness of his gaze, and who has apparently dominated them by that gaze alone, aided by a few passes from his fingers.

"As they crowd on his heels, jostling over him and each other in their efforts to gain his eye, they have all the air of Franksteins which his magic has created, and of which he now can rid himself no more. At last, with a clap and a gesture, he restores them to comparative sanity. He then calls one of them forward and bids him place his flat palm on his own, a rapid pass or two, and the victim, with all his contortions, can no longer remove his hand from the cohesion of the living magnet. Another series of passes, and the whole arm is rendered stiff and insensible. Pins may be run into it, pinches may assault it, and its owner looks on in smiling contentment. Another 'subject' is then selected and thrown into a deeper state of trance, in which he is told that he is to awake in a quarter of an hour, and then to perform a long series of actions, such as taking off his coat, and putting it on inside out, stealing his neighbors' handkerchiefs, and so on. While he is left to his quarter of an hour's slumber, a dramatic element is introduced, and the whole remaining bevy are induced to pore upon the ground, and solemnly employ themselves in reading the inscriptions on imaginary tombstones. In pursuing these studies, they unintentionally collide, and angry pushes vindicate the objects of their respective homage from desecration by alien steps. Suddenly a white handkerchief is fluttered in their midst by their relentless controller, and, at the word 'ghost,' they fly asunder in the wildest confusion, one or two leaping out among the audience, convulsed with terror, and taking refuge under chairs and benches. After a time the last impression seems to vanish, and in an absorbed and stealthy fashion they again approach their respective tombstones, to be again scattered by a wave

of the magician's handkerchief. And, at last, when the churchyard struggle has become too thronged and violent, a sudden word fixes each all at once back in the place and posture in which it finds him. They are now released, and one of them in shame and confusion hastily attempts to leave the place of entertainment. Vain thought; he is suffered to skulk down the length of the hall, but at the very threshold a word of command from the platform turns him as motionless as Lot's wife, and another brings him back like Eurydice, drawn all unwillingly from the portals of safety by a force which he can neither resist nor comprehend.

"Then follows an interlude in which the sleeper, punctual to the time appointed, wakes up and performs in correct order, but with bewildered pauses — during which he appears to dive into the very depths of his memory — the series of actions which had been impressed a quarter of an hour before on his sleeping brain. The final act of the drama is one of calm. Another whispered suggestion persuades each subject, in turn, that he sees floating in the air above him some object which his imagination is allowed to shape into sunset glories or angel beckonings, or whatever may most readily stimulate his sentiments of admiration and awe. One stands rapt and motionless, transformed from an ordinary English working boy into a model for St. Sebastian, others fall one by one on their knees, their homely countenances lightening with an expression that a painter might envy. A ruffianly tanner in the centre of the stage clasps his hands, and shows a dark visage concentrated into glowing intensity. Leaning over him, the mesmerist says, 'What do you see?' In a gruff whisper comes the answer, 'Heaven!' But this state of tension cannot be too far prolonged. Gradually the adoring crew roll over from their knees on their backs, and the curtain falls on a bevy of motionless figures who have sunk below the limit of consciousness into profound and dreamless sleep. In another minute, if we peep behind the curtain, we shall see the operator waking his subjects one by one. One or two of them complain of headache, which a few upward passes relieve, and they walk home apparently none the worse — later on, indeed, we shall have to point out circumstances in which they may find themselves much the better for their evening's experience."

In the following article, Dr. C. LLOYD TUCKEY has given an interesting description, in the "Nineteenth Century" for December, of the great success of Dr. Liébault. Judging from his statements, the impressibility of the French population must be very great. I have long known that it was much greater than that of the English, and it was in consequence of this that Mesmer and his followers have had so much greater success in France than in England. What is possible in France is still more possible in more southern countries — in Spain, Portugal, Italy, Greece, Turkey, Asia Minor, Arabia, Egypt, and all Northern Africa, while India was shown by Dr. Esdaile's experience to be unequalled as a field for magnetic treatment. The southern portion of the United States will prove also to be an excellent field for such treatment. The students of Therapeutic Sarcog-

nomys have had great success in Texas, and Mexico offers a still more inviting field for mental and manual treatment.

Dr. Liébault, as described in the following essay, has relied almost entirely on mental treatment or suggestion; but his success would have been very greatly increased if he had understood the principles of Sarcognomy, and applied them in manual treatment.

Dr. Tuckey deserves much credit for his independence in doing full justice to a subject which the old colleges have uniformly opposed and discredited in England and America.

"The ancient capital of the duchy of Lorraine has an eventful history, and from its position, so near the German frontier, we may safely prophesy that stirring times are yet in store for it. But, whatever may be its future, this thriving and charming town has one claim to celebrity which may perhaps dwarf and outlive all others: it is the birthplace of a system of healing which seems destined to be of immense importance to humanity, and which may considerably modify the present practice of medicine.

Treatment by psycho-therapeutics has been so much written about and so universally discussed on the Continent, that it is somewhat surprising to find the subject unknown commonly or misunderstood in this country. It is to introduce the general reader to a discovery of unusual interest and importance that this paper is written. The scientific and professional inquirer, and all who would go further afield in their investigations, are referred to the exhaustive and critical works of Liébault, Bernheim, Beaunis (*Le Somnambulisme provoqué*, 2me édit., Paris, 1887), Liégeois, Ochorowicz (*The Power of the Mind over the Body*, London, 1846), Braid (*De la Suggestion Mentale*, Paris, 1887), Hack Tuke (*Illustrations of the Influence of the Mind over the Body*, 2d edit., London, 1884), Charles Richet, and others.

It is now about thirty years since the first author on this list — Dr. Liébault of Nancy — conceived the idea of employing suggestion combined with hypnotism as a therapeutic agent, not merely for the relief of so-called nervous and fanciful complaints, but for the cure of the majority of diseases which afflict humanity. Those were the declining days of mesmerism. After having excited universal attention and some enthusiasm, it had been finally boycotted by the medical profession. For many years he had to contend with prejudice and strenuous opposition from every side; but through good and evil report he persevered in his work, laboring chiefly among the poor, and devoting the best part of his life to their gratuitous relief. In spite of the publicity with which he carried on his treatment — his dispensary having from the first been open to all who chose to visit it — and of a very able treatise in which he fully described his method and recorded his cases, his system seems to have attracted little attention until it was taken up by Dr. Bernheim, professor in the Faculty of Medicine at Nancy, who publicly demonstrated its success in his hospital clinique, and published (in 1880) his celebrated book *De la Suggestion et de ses applications à la Thérapeutique*.

This work at once secured the attention of the medical profession and of physiologists and psychologists generally, and did much to place the system on a firm basis. Knowledge and appreciation of Dr. Liébault's method of treatment spread rapidly, and took root, and we now find it practised by a considerable number of specialists and other medical men all over the Continent.

I believe that if the intelligent traveller who breaks his journey to the Vosges or Germany at Nancy were to know what an interesting drama is daily being enacted in one of the back streets of the town, he would spend a couple of hours with Dr. Liébault, even at the risk of curtailing his visit to the Ducal Palace or leaving unseen the rather mean-looking cathedral. The genial doctor welcomes all inquirers, and generally inoculates them with some of his own enthusiasm.

Let us look into his dispensary, and see what is going on. It is an unpretentious one-storied building, separated by a garden from his house. Every week-day morning its doors open punctually at seven — for the day begins early in French provincial towns — and patients come crowding in. Of these there will be on an average about thirty or forty, belonging mostly to the small shop-keeping, the artisan, and laboring classes. These invalids are of all types, from the keen-eyed little *bourgeoise* — whose sedentary life in some small shop has not dulled her vivacity — to the stolid-looking, heavy-footed hind from some Alsatian farm. Most of them are suffering from some chronic complaint. One is sure to see cases of old-standing paralysis, asthma, epilepsy, rheumatism, neuralgia, and especially of dyspepsia in its Protean forms. The professional observer will note examples of rare disease of the circulatory and nervous systems, sent up probably from the surrounding districts by practitioners whose science they have baffled.

A new patient enters upon his course of treatment in the usual fashion. His medical history is inquired into, with any side facts which may bear upon it; his present symptoms are investigated; he is, if necessary, examined, and every detail of his case is entered for future reference. He is then desired to sit down and watch the treatment being applied to other sufferers: this is found to have a quieting effect upon patients, and to give them confidence. In half an hour or so his turn comes, and Dr. Liébault calls him to take his place in the large arm-chair, which probably has held more devotees of Morpheus than any other chair in the world. The Doctor speaks kindly and reassuringly to him, tells him to banish all fear and, as far as possible, all extraneous thoughts, but to closely follow his words and suggestions. One by one the phenomena which attend the oncoming of sleep are suggested to him. 'Your eyelids,' says the Doctor, 'are becoming heavy: you can hardly keep them open. My voice sounds more and more distant. Your sight grows dim, and objects appear indistinct to you. A numbness is creeping over your limbs. It is impossible for you to keep awake: your eyes are shut.' (Here the eyes are held closed by the operator's hand.) 'You are fast asleep.' If the subject is of average sensibility, he will indeed

be asleep by this time, and his appearance will be exactly that of one slumbering naturally and peacefully.

It is now that the treatment commences. We will take a very common case, and suppose that we have before us a sufferer from chronic indigestion. For years he has not eaten a meal with healthy appetite nor without feeling some uneasiness after it. He has constant nausea, tightness across the chest, headache, sleeplessness, and depression of spirits—in short, all the miserable symptoms of dyspepsia. With these his appearance fully agrees. He is heavy and apathetic; his eyes are dull, his body wasted, his skin dry and discolored.

The Doctor begins by rubbing and gently pressing the parts chiefly affected, at the same time telling the patient that the pain he now feels is to pass away; that his digestion is to become easy; that he is to take food with appetite; that the secretions and functions are to become natural; the circulation is to improve; the chilliness and nausea are to be replaced by warmth and well-being. He next touches the head, saying that the dull aching and heaviness are to disappear; that sleep is to come at night, quickly and naturally; that the complaint is to be entirely cured.

These 'suggestions' given, the sleeper is allowed but a few moments more of oblivion. Patients are still coming in, and the chair is wanted. So the Doctor arouses him with a word, or a few passes of a fan, and his place is taken by another sufferer. He will most likely feel wide awake at once and all the better for his short sleep. The pain has vanished, and in its stead is a comfortable sensation of warmth; his head feels cool and clear, and he returns home with a more natural appetite than he has known for a long time. Before leaving he is told to come again next day, when the same process will be gone through; but he probably will be more quickly influenced, and on subsequent visits it may be enough for him to sit down, to have Dr. Liébault look at him, close his eyes, and say 'Dormez' for him to fall into profound sleep. This sleep is apt to become more sound each time it is induced, and the sounder it is the better for the patient. But even when only a slight torpor can be obtained good results may be expected.

If possible the treatment is repeated every morning for several days, and all that the Doctor has foretold comes to pass. The dyspeptic recovers his appetite, his cheeks begin to fill out, he loses the cadaverous hue of chronic ill-health, the distressing symptoms disappear, and in a short time he is cured.

I have purposely chosen a very simple case, in which the disease was due to some functional disorder, such as a slight local congestion or an abnormality of secretion. But it would be wrong to suppose that the suggestive treatment is adapted for only comparatively mild ailments. Experience has taught the exact contrary, and indeed I am inclined to doubt the wisdom of treating all patients and all maladies indiscriminately by this system, and to think that it should be reserved for cases which have resisted ordinary methods of dealing.

Dr. Bernheim divides the progress to complete hypnotic sleep into a series of defined stages. The first stage is characterized by torpor of the limbs and general somnolence, though the subject can still exercise his will if called upon to do so. He is conscious of all that goes on around him, and would probably deny having any unusual sensation. The second stage resembles catalepsy. If a limb be placed by the operator in any position, no matter how strained, it will remain so fixed for an indefinite period; the subject, if ordered to relax it, will attempt to obey, but the will has lost its power over the muscles, and the limb retains its attitude, or, after some time, falls, as by its own weight. The sleeper, if here aroused, may still deny having slept, and is frequently able to repeat any conversation that may have been held near him.

In the next two stages the influence of the operator becomes more apparent. A movement of the patient's limbs, induced by him, is automatically continued. The patient becomes deaf to every voice except his; bystanders may speak to him as loudly as they will, but he takes no notice of them, while each word of the operator is heard and, in many instances, replied to in the toneless, level voice familiar to all who have heard persons talk in their sleep. The fifth and sixth stages are more advanced states of automatism. In the seventh comes absolute forgetfulness of all that has occurred during the sleep. In the eighth the patient is prepared to entertain any hallucination suggested to him by the operator. Give him water to drink, telling him it is wine of some special vintage, and as such he will accept it; hold strong ammonia to his nostrils, describing it as some delicate perfume, and he will inhale the strong fumes without wincing and with evident satisfaction. In the ninth and final stage, which is only reached in rare instances, he becomes susceptible to post-hypnotic hallucination. Tell him that on his awaking he is to sit in a particular chair, to open a certain book, to address some person present; he will in due time obey, though often with visible reluctance, and if questioned as to the motive of his action, he will reply that something, he knows not what, impelled him to it. On the contrary, he may be required *not* to see some given person. He is awakened, and though that person may be at his elbow, may speak loudly to him, and even touch him, the patient will utterly ignore his existence. This state, which is termed *negative hallucination*, may continue for some hours unless dispelled by the operator. I must here explain that such experiments have no place in serious practice, and that those I witnessed in Dr. Liébault's dispensary were made by him only as a means of easy demonstration, and of course with the full consent of the subjects.

Persons under treatment, when asked *why* the sleep has come upon them, assign various reasons. Some attribute it to having fixed their eyes on one particular object—the operator's hand, for instance, held in front of them. Others suppose that his voice has lulled them to unconsciousness, as a cradle-song lulls an infant. But they generally agree in saying that both the falling asleep and the awaking are easy and pleasant; as regards the latter, however, there

are occasional exceptions. Now and then a patient, especially in the early days of his treatment, will awake with feelings of chilliness, nausea, and faintness, such as many of us have experienced after sleeping at an unwonted hour and in an unusual position. But these effects are removed by putting him to sleep again for a few moments and 'suggesting' that he shall wake without any disagreeable sensations.

Hearing for the first time of this treatment by suggestions, one may be inclined, if not to set the whole thing down as a delusion, at least to take for granted that the induced state is a form of hysteria, attainable only by impressionable women, or by men of unusually feeble mental and physical organization; to consider it useless as a means of healing, or effectual only for those *malades imaginaires* who are always in search of some new medical dissipation and are prone to fancy cures as unreal as their ailments. Such a conclusion would, however, be entirely false. All physicians practising this system are agreed that men — no feeble valetudinarian, but soldiers, outdoor laborers, artisans of the most commonplace and practical type — are, if anything, more susceptible than women. It is true, indeed, that Dr. Liébault's patients, and hospital patients generally, are peculiarly impressionable. This is easily accounted for. Those persons, as a rule, belong to the working classes; they are accustomed to obey and to conciliate their superiors in social rank; with them the voice of authority falls on ears prepared to receive it, acts upon a brain that is unaccustomed to weigh, to argue, to resist. This is one reason why children are the best subjects. Between the ages of three and fourteen, all children, except idiots,* may be considered hypnotisable.

Observing this, though thoroughly convinced of the truth of Dr. Liébault's system, I still felt some doubts as to its general applicability. Desiring to either confirm these or dispel them, I determined on leaving Nancy to visit Amsterdam, where Drs. Van Renterghem and Van Eeden, disciples of Dr. Liébault, carry on an extensive practice, chiefly among the middle and upper classes. In Holland, and especially in the capital, education and culture reach a very high standard, while it cannot be said that among any class the emotional and imaginative faculties have undue predominance. Accordingly I watched with great interest the practice of these physicians, to whose professional courtesy and kindness I owe much gratitude. Among their patients I found the same results as among the humbler clients of the good doctor at Nancy. The hypnotic or somnolent state was indeed not always induced with equal rapidity, but unsusceptible patients were extremely rare, and, the state once induced, the suggestive treatment had exactly the same effect as on the poorest and most illiterate subjects.

*The system has, however, done wonders for children of extremely weak intellect. Dr. Liébault told me of one case in particular, that of a boy eleven years of age who, when first brought to him, appeared almost idiotic and quite incapable of being taught. But during a three-months' course of treatment, his brain became so developed that he had learned to read, and to do sums in the first four rules of arithmetic.

There are, of course, persons who pride themselves on their strength of intellect, and their superiority to all influences of this nature. These are usually not hypnotizable, because they refuse to concentrate their thoughts, or concentrate them to resist the suggestions of the operator. But such persons would, naturally, no more put themselves under suggestive treatment than they would consult any physician whose advice they were determined beforehand not to follow.

As I have already said, the most generally susceptible age is from three to fourteen; but susceptibility, once existent, continues in the adult subject to an advanced period of life. In old age it diminishes, or entirely ceases, and in children under three no effect can, as a rule, be produced, it being hardly possible to command their attention. For this same reason lunatics and idiots* are commonly insusceptible. It is also extremely difficult to affect persons whose minds, though not in conscious opposition to the influence, are preoccupied or excited, or who are suffering acute bodily pain, or even some minor discomfort, the thought of which they are not able to put aside. It follows that, although operations have been performed during the hypnotic sleep, and as painlessly as if chloroform had been administered, yet hypnotism and suggestion can never supplant the ordinary anæsthetics. Before an operation the patient's mind must, except in very rare cases, be too much perturbed to be brought under the hypnotic influence; and it is indeed as well that the treatment should be regarded as purely medical, and not as an accessory to surgical practice.

One is asked whether treatment by 'suggestion has' power over every form of disease. Over some it has none, or only to a very limited extent. It cannot remove developed cancer or tumor. It cannot reconstruct what disease has destroyed, nor make the mortified limb sound, nor do the legitimate work of the surgeon's knife. Neither can it stay the course of small-pox, diphtheria, and other acute maladies whose name is a terror. In their presence, so far as our present experience goes, it is comparatively ineffectual, or must at least go hand in hand with the ordinary systems of medicine.

It is in diseases of slower development, in diseases that may become, or have become, chronic, that treatment by suggestion is eminently successful. It is especially so in affections of the brain, of the nerves, of the digestive system. It frequently acts like magic on rheumatism, on paralysis, on hysteria, which is indeed no fanciful ailment, as some will persist in calling it, but a real and terrible foe, taking many shapes, and requiring to be combated with the best and strongest methods at our command — moral as well as physical.

And the effect of this treatment is, in many cases, not merely physical; it has decided power over evil habits and vicious propensities. Dr. Liébault has counted among his patients many slaves of alcoholism and other forms of self-indulgence who through him have become enfranchised. One man whom I remarked, a French soldier, had for months been under almost continual punishment for drunk-

* See note, p. 120

eness. Dr. Liébault has made a temperate man of him — I say “temperate” advisedly, because in that part of France teetotalism does not as yet enter into the scheme of things. He is allowed a small quantity of wine at meals only, and is forbidden to take an extra glass or to drink between whiles. The man declares that he feels no desire to exceed his allowance, nor to accept offers of drink from his comrades. I should judge him to be by nature singularly destitute of the moral strength necessary for self-restraint.

Another case was that of a railway porter, who, by persistently smoking and chewing tobacco, had brought himself into a lamentable state of health. He suffered from dyspepsia, intermittent action of the heart, sleeplessness, and muscular tremor, and had threatenings of amaurosis. The doctor suggested complete disuse of tobacco, and ordered him to feel a distaste for every form of it. This command was strictly obeyed. The patient smoked and chewed no longer, because he could not; he turned with loathing from his pipe and his quid, and in about a week he was cured of the consequences of his indulgence. The doctors at Amsterdam told me they had treated many victims of the morphia-craving with equally good results.

The passion for intoxicating drink, regarded formerly as altogether a moral vice, is now recognized as a form of disease, and called alcoholism, dipsomania, and such-like names. The opium passion, and all uncontrollable cravings for narcotic poisons, are looked upon in the same light — as disorders of nerve or brain, hereditary or self-acquired, to be less condemned than pitied, and to the care of which not the moralist alone, but also the physician must bring his best efforts.

It is possible that in time *all* vice may come to be so considered — sin, as a physical malady; crime, as its manifestation. Facts given in Dr. Liébault's book, and others brought forward by Dr. Bérillon at the meeting of the French Association for the Advancement of Science, held at Nancy in 1886, also instances published from time to time by Dr. Auguste Voisin (of the Salpêtrière in the *Revue d'Hypnotisme*, point unmistakably to such possibilities. Treatment by suggestion has been tried on many devotees of vice, and with the happiest results. Inmates of the Paris female reformatories — women steeped in depravity, obscene of tongue, and as it seemed utterly incorrigible — have, by a course of this treatment, been transformed into decent members of society, and, in some instances, have for years held, and deserved to hold, positions of trust.

From this point of view, how important, how doubly grave becomes the vocation of the physician who in very truth shall minister to a mind diseased. What is termed Preventive Medicine has, during the last few decades, become a branch of medical science; so likewise, in the not very remote future, Reformatory Medicine may take a recognized place.

What is the explanation of these phenomena which we have here imperfectly discussed? In the various scientific treatises on the subject, by the authors whom I have referred to and others, several theories are advanced to account for them — theories differing mate-

rially from each other, and yet agreeing at some important points. The Nancy school has followed the example of Braid, the celebrated Manchester surgeon, who was the first to formulate a rational explanation of the mesmeric and kindred states (Neurypnology, London, 1843). Its disciples reject all theories of supernatural and mystic influence; they deny the presence of a 'magnetic fluid,' and maintain that hypnotic and natural sleep are analogous. Professor Bernheim quotes instances in which, by speaking to a patient who had fallen into natural sleep, he has produced the hypnotic sleep without awakening him, and without any visible sign of transition. The subject still slept peacefully; only his mind had come into communication with that of the physician. 'Then,' a reader may insist, 'some emanation, some magnetic or electric current, must have passed from the one organism to the other.' Not so: the relation between them was merely such a relation as may at any moment exist between any two human beings. The sleeper obeyed the doctor's voice — yes, because he *heard* it, and it was a voice he had been accustomed to obey. Or he followed the Doctor's gestures, either because his intensified sense of hearing conveyed to him the faintest sound made in producing them, or because, his sleep being light, he *saw* the movement from between his slightly open eyelids. A gesture made behind the patient, and so cautiously as to produce no sound, or made before him, his eyes being kept covered, says Dr. Bernheim, produces no response whatever.

[In this the followers of Braid show a narrowness of mind too common in the medical profession by ignoring the researches of others. It has often been demonstrated that a subject may be affected by an operator whom he does not see or hear, and even at a considerable distance. And as to the transmission of an aura, influence, or fluid, it has been demonstrated throughout the present century by the effects of mesmerized water and by the influence which the magnetizer sends in paper to his patients, which often produces cures. It is demonstrated too by the psychometric perception of an influence in anything which has been in contact with a human being. This influence may even be conducted like electricity by suitable media, or obstructed from transmission by certain non-conductors.]

Many persons can, by auto-suggestion, determine their time of waking. A man has to rise at an unwontedly early hour in order to begin a journey or to transact some important business. Before allowing himself to sleep, he impresses this necessity on his mind, and in all probability he will awake at the appointed time. With some people such self-obedience has become a regular habit, and however fatigued they may be they are certain to awake at any moment they have determined on before going to sleep.

Indian fakirs and Mahomedan dervishes, who by long practice have attained an amazing power of concentration, can at will produce in themselves a state of hypnotism, shown by mental exaltation and complete unconsciousness of their surroundings. While so absorbed, they will placidly endure conditions which in their normal state would cause unbearable fatigue and agony. Buddhist devotees —

and indeed devotees of many other religions — attain by what, practically, is auto-suggestion a foretaste of Nirvana, or a state of trance, ecstasy, or beatific vision. The history of cults abounds with such cases.

Dr. Liébault tells me that he has frequently employed auto-suggestion as a means of self-cure: when suffering from some slight ailment, such as an attack of neuralgia, he has lain down, fixed his eyes on some bright object, and wished to sleep for half an hour and awake free from pain. A true hypnotic sleep has been thus induced, and he has awaked at the suggested moment, with the pain gone. I take it, however, that his case is exceptional, and that the curative suggestion, to be effective, must generally be supplied by another person.

Professor Bernheim defines the hypnotic state as a *psychical condition, in which the subject is influenced by suggestion to an increased degree*. In this state, as we have seen, he is in relation with the operator, whose suggestions he accepts and obeys unquestioningly. These suggestions may be trivial and useless, as in the case of some experiments which I have quoted for illustration; or they may be, and in treatment are, serious and beneficial. But, whatever be their nature, the patient's mind is, for the time being, entirely bent on carrying them out; and, if so directed, will act on the body to effect changes of beneficial tendency. Thus some morbid habit is, for the time, controlled by a command or suggestion acting through the imagination. A patient is subject to periodical attacks of some complaint — say asthma or neuralgia. His system has accepted the morbid condition, which has become as much a habit as waking in the morning, or eating at regular hours. Such a one is put into the hypnotic sleep; his mind is closed against all impressions except the suggestion of the operator; it strives to obey this suggestion, that the pain shall not return at the usual time. That time arrives, and the morbid habit tries to assert itself. There will be some uneasiness, a transient difficulty of breathing in the one case; a slight pricking or burning in the other; but the morbid habit is weakened, and a few repetitions of the treatment suffice to overcome it. In cases where the complaint is of long standing, very little, of course, can be done without perseverance, as a complete change has to be effected in the constitution.

And still, though we see and record such results, we cannot tell *why* or *how* a patient in the hypnotic state is influenced to his cure. We may theorize on this subject, but as yet it remains a mystery. Whether human intelligence will ever compass it, is doubtful, though great neurologists, among others Professor Charcot of Paris, are at work trying to make it clear. In the meantime, the friends of treatment by suggestion accept it, as we all accept much that we cannot understand.

[This is a true expression of the prevalent ignorance of psychic and cerebral science, owing to the abandonment of the rational and easy methods of investigating the brain and soul. It is obvious that the processes of Dr. Liébault are not such as would control mankind

generally in their normal condition of vigor and firmness. The effect is due to a sensitive passiveness in the subject, which is to many a natural condition, especially when they submit to an operator. This passive sensitiveness and impressibility belong to the anterior half of the brain — to all of it in some degree, as the opposite positive condition belongs to the posterior half.

It is at the anterior end of the middle lobe (behind the sockets of the eyes) that my experiments have definitely located all our physical sensibilities, and this location has been confirmed by the experiments of Ferrier and other vivisectors and pathologists. Hence, by touching the temples of a sensitive individual an inch behind the external angle of the eye, we produce the extreme degree of sensitive impressibility, and this results in the closure of the eyes if the impression extends a little above the spot just mentioned.

If we extend an arch from this region of somnolence and impressibility over the top of the head to the same on the opposite side (which will pass just in front of the coronal suture), we indicate the portion of the brain which evolves the spiritual as well as the physical sensibility. The organs lying along this arch develop Ideality, Spirituality, Faith, Imitation, Devotion, Friendship, and Admiration — faculties which enable one to surrender to another's influence, and to be controlled by another mind. There is much of this tendency in the French national character, as shown by their blind devotion to any popular leader. At present the favorite is Boulanger.

The group of organs just mentioned are more predominant in females than in males, and hence that sex affords a larger number of impressible subjects. This impressibility or capacity of being moulded by social influence, and harmonized with our friends, is very important in conjugal and social life, and gives a certain unity and solidarity to the family and to society; but strong positive characters preserve their individuality, and make their impression on all around them instead of being controlled by society.]

“Let it be our task to suppress the evil and develop the good. Let us surround the practice of hypnotism with those precautions which the welfare of society demands, and suffer it to be employed by qualified men only, who may be trusted to use it as they use other curative agents, without any affectation of mystery or occultism. Let us put down degrading exhibitions of unhealthy psychological experiments, as they have been put down in Holland, Switzerland, and other countries; and let no one allow himself to be psychically influenced by a stranger nor by any person in whom he has not well-founded confidence. Stories of men and women being hypnotized against their will by strangers, are, I am inclined to believe, mostly mythical — the general experience of experts being that no person can hypnotize another for the first time without his or her consent. The hypnotizer is able to guard even his most susceptible patients against being so affected by another than himself, by suggesting during the sleep that they shall obey no hypnotic influence except his own. Of this Dr. Bernheim gives an interesting example. A very susceptible patient, whom he had formerly hypnotized with

ease, put herself under his care. Judging that she was again a fit case for the psycho-therapeutical treatment, he endeavored to induce the sleep, but, to his surprise, found her absolutely insusceptible. He presently called in Dr. Liébault, who in a few seconds put her in a deep sleep, and, while she was in that condition, asked her why she had resisted Dr. Bernheim. She replied that Dr. Beaunis, whose patient she had recently been, had suggested to her during sleep that she must be susceptible only to his influence and that of Dr. Liébault. Of this order she had no recollection in her waking moments.

The Continental physicians who practise this system are wisely careful to protect themselves and their patients with such precautions as they would use in administering anæsthetics:—never hypnotizing any patient without his own free consent, or that of his natural or legal guardians, and insisting on some third person being present—if possible a relation or friend of the patient. The more cultured and broad-minded of them regard the treatment, *not* as a universal specific, to be used against all diseases and with all patients to the exclusion of other means of healing, but rather as a valuable adjunct to these in certain cases. They choose not to be innovators but improvers—not to take away but to add; and they work with a firm conviction that it should be the aim of medical science and of its exponents to press all remedial agents into the service of humanity.”

The foregoing admirable essay shows a spirit of progress among French physicians widely different from that of the Allopathic followers of the American Medical Association. The bigotry and arrogance of that Association in America greatly exceeds that of the old profession abroad. The culture of hypnotism and the psychometric experiments in France are referred to very contemptuously in several American medical journals. They manifest an intense jealousy against anything but drug practice, and against anything done without the authority of diplomas. A specimen of this intensely selfish jealousy appears in the *Boston Medical and Surgical Journal* of Jan. 24 which says of Dr. Tuckey's report:—

“Doubtless there is much exaggeration in the results claimed. Not even Dr. Liébault's high reputation and apparent honesty can altogether divest his practices of all semblance of *charlatanry*.” “In characterizing such performances as Dr. Tuckey witnessed at Prof. Liébault's dispensary as having about them a *semblance of charlatanry*, we have expressed the simple truth. No one knowing anything about hypnotism can believe that more than one-fourth of those patients that present themselves at Liébault seances are amenable to, or can in any way be benefited by, hypnotic influence. Yet all are encouraged to make the trial, and all are expected, doubtless, to pay their fee. Moreover, no knowledge of medicine or surgery is required for the exercise of this new system of therapeutics. Prof. Liébault may be a master of pathology and diagnosis, but what he does, according to Dr. Tuckey so successfully, the veriest ignoramus, provided he have the brazen assurance, may do just as well.”

From this we learn that a simple method of relieving disease, which anybody can practice, is *charlatanry*, disgraceful to an educated profession. It may diminish professional revenues, and that is *quackery*. A five hundred dollar fine for interfering with a doctor's fees by successful competition is what the *B. M. S. Journal* or its allies have asked from the Massachusetts Legislature. To what a low moral status do the Allopathic colleges reduce their pupils.

The foregoing description by Dr. Tuckey shows that Dr. Liébault has himself the temperament of a good magnetic healer which qualifies him to attain success where many others might fail. It also shows that he does not confine himself to suggestion, but puts his hands on the morbid organs for local treatment, so that after all he has done nothing but what has been done before by operators who were not physicians. To heal disease by the imposition of hands is an old story.

Dr. Liébault deserves credit for using so extensively in healing the power of suggestion, which has been so much used for amusing exhibitions. But this is not new except to the graduates of Allopathic colleges, who have been so carefully kept in ignorance of everything but drug practice and mechanical measures. Healers like Dr. J. R. Newton often used suggestion as an auxiliary in their treatment, but not as their principal agency. A mesmeric healer, Dr. Quimby, of Maine, was the first to make suggestion his leading measure — what he called a shorthand method — impressing the patient with the idea of health. From this arose the *mental healing* method which Mrs. Eddy associated with some very crazy metaphysical and theological notions, and called it “Christian Science,” though, as presented by her, it is equally destitute of Christianity and of Science. Mental healers generally are disposed to repudiate the fantastic notions of Mrs. Eddy. Mental healing or mind cure rests upon the same principle as the suggestion cure of Dr. Liébault and others — curing the patient by a suggestion of health given when he is passive.

The Profundities of Theosophy, and Shallows of Hinduism.

THEOSOPHY is a very noble word. It signifies Divine Wisdom; and Dr. Gall, the expounder of the mentality of the brain, with a wisdom greater than he knew, gave the name Theosophy to that portion of the brain which reverentially aspires to the Divine, and realizes or enables man to realize the true sentiment of religion.

As thought is intellectual presence, and presence involves environment, and environment becomes an influential or controlling power over sensitive natures, it follows that the soul by thought not only comes into rapport with, but comes into sympathetic identification with, that toward which its thought is directed, and thus by contemplation of the Divine, rightly directed, not to the demon that theology has called god, but to the All-wise Benevolence that glows in all life and fills the incomprehensible, the soul may truly assim-

late the radiant elements of the Divine nature and thus acquire that elevation and profundity of thought which deserve the name of Divine Wisdom. Nor should I be willing to recognize any system of religion as worthy of the name, which does not elevate its disciples to nobler views of life and consequently to nobler and wiser action.

Therefore we may assume that true religion is the basis of Theosophy — the impelling power which lifts the pure intelligence above the mere cognizance of material things and selfish interests, to a larger comprehension of the psychic and material universe, and their interior relations.

‘It is the unworldly thought, the consciousness that earthly things occupy but a small space in the grand cycles of human destiny, which enables man in his brief hour on earth to act in a manner worthy of his ultimate destiny.

Ever on the approach to the border line where earth and heaven are contiguous, does the soul of man begin to realize that higher existence for which it has been prepared, and that far wider range of intellectual capacity which comes with the loss of material incumbrance, whether it be on the invalid’s couch, when the soul is slowly losing its hold on the body, or in the sudden presence of death by drowning or by poison. There comes a grand and weird illumination of the mind, as it grasps the whole panorama of life. And when physical life is stilled by an anæsthetic, and the soul thus relieved of physical consciousness by anæsthetic vapors, there comes a still grander and wider sense of the mysteries of the universe, and a realm of infinite possibilities, of which the poet Tennyson professes to have had a realizing sense.

There is, then, an element in the constitution of man which has an affirmative relation with Divine Wisdom; and if there be such an element there is no reason why it should not be cultivated by reasonable men, instead of being surrendered to the exclusive possession of rhapsodists, enthusiasts, and fanatics; nor should we hesitate to mark a broad dividing space between the legitimate aspirations of the theosophic mind and the arrogant assumptions or vain imaginings of those whose vanity lifts them above the necessity of acquiring any useful knowledge before they give forth their dreamy and confused ideas.

The vast amount of ignorance and credulity among the half-educated and superficially educated classes has produced an immense demand for bogus philosophy and spurious psychology and religion. But I do not hesitate to assert the claims of INTUITION as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy which will hereafter be an important part of the intellectual life of the best and wisest.

But I cannot go farther in the advocacy of Theosophy without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly assuming the word theosophy as the registered trademark or exclusive title of their own system of thor-

oughly unscientific speculation. If there is in the world any consistent body of Theosophy, it is most certainly only where the human mind is absolutely unfettered and emancipated from the past, reaching out to the future. Most certainly it is not Oriental; nor do I think it can be called European. Whatever the present or the future may give that might deserve the name of Theosophy will, I believe, be American, if it be identified with any locality. Most certainly it cannot spring from the dead roots of Buddhism, Brahminism, Mohammedanism, Judaism, or Christianity, for each of these systems as we view them historically appears only as a mighty octopus, to grasp with myriad tentacles the struggling spirit of humanity, and hold it fast in primeval darkness or in the dim misty hours before the dawn.

I grant that there is in the interior of the Christian system, what we find in no other, a bright ray of Theosophy, a clear conception of man's duty and a glimpse of his destiny and his high spiritual nature, in regard to which any one might be proud to call himself a Christian. But this is not historical Christianity — it is not the characteristic of the church, which is the only embodied Christianity of which the historian can speak.

Hinduism wears upon its robes the label of Theosophy, to which it has about as good a right as Shakerism, Irvingism, Swedenborgianism, Harrisism or Newbroughism, for like them it has a pretentious and fanciful theory with a bold assumption of wisdom — a claim to the higher enlightenment, from which fanatics look down with serene pity upon those who prefer investigation and science to tradition and assumption.

It is important that American Theosophists, seekers of the wisdom unknown to the ancients, should assert their own position, and refuse to yield to any form of Hinduism the recognition involved in the use of the word theosophy as a proper name for that mass of antique Oriental theories which includes the unthinkable subdivision of humanity into seven imaginary elements instead of the one indivisible personality of which all rational minds are conscious, and the still more visionary system of reincarnation, which enables the theorist to recognize the presence in human forms, the commonplace Smith and Jones, of the illustrious of past time, of whose existence at the present day in spirit-life we have unquestionable evidence, to which the Hindu fanatic closes his mind — an evidence which he never seeks, for inductive science is in its nature and spirit utterly incompatible with all forms of hereditary fanaticism. I would not deny that Hinduism may be adorned with many virtues in the persons of disciples who are naturally amiable, and that in the sensitizing climate of India there may be many gifted with high powers of intuition; for these things belong to the history of all forms of religious fanaticism; but intuitions uncontrolled by reason, allied to a morbid imagination, and undirected by high moral principle to the proper benevolent ends or aims, seeking neither social nor intellectual progress, are very far from being entitled to the name of Theosophy, and the Hindu dreamer does less for progress than the passive American medium.

That there may be natural elements in India from which Theosophy might be grandly developed I have no doubt. I don't dispute that there may be, there, Mahatmas who have marvellous spiritual powers, but so long as these powers are enslaved to the service of an ancient superstition, negligent of modern progress, and indifferent to the social degradation, the superstitious woman-crushing and nation-debasing conceptions that rule in India, the application of the term Theosophy to such Hinduism as this is a gross abuse of language. Hinduism is not science—it is not philosophy—it is not a rational and practical religion. It is but a vague and dreamy speculation born of an unnatural life, and full of confused, unnatural conceptions, like those of dreams which, on awaking to clear thought, we find it difficult to realize again, and wonder how they came into our minds.

To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophic Society. Their utter barrenness and accumulated mysticism, "fog shrouding fog, impenetrably dark," remind me of nothing so much as the outpourings of fanaticism in a fourth-rate theological magazine. Scarcely a paragraph can be found in their writings which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose. It would be easy to illustrate this by quotations, but I do not wish to weary my readers. It would seem that a mind befogged and saturated with such literature might easily be led into any mystical absurdity; and perhaps it is owing to such influences that H. E. Butler, editor of the *Esoteric Magazine* in Boston, and founder of an Esoteric Society, who accepts the most extravagant Oriental ideas, and produces a great deal of the same sort himself, is now raising funds from the credulous for an Esoteric College to be created in the Rocky Mountains, where Heaven on earth is to be realized, all the world's wisdom and a great deal more concentrated in one brilliant focus, and boundless wealth to be realized, as they can create food enough to supply all the world for almost nothing by their sublime command of unknown sciences derived from some wonderful Pundit of the Himalayan Mountains!! By such sublime sciences food will be gathered from the atmosphere, wool produced without sheep, and cities larger than Boston erected by magical wisdom. For magnificent pretence appealing to ignorant credulity, the Butler scheme surpasses the Oriental marvels, and appeals to a lower class of minds. But there is an element of fraud and money-getting in the Butler programme, which does not exist in the harmless illusions of Hindu Theosophy. Nevertheless charges of fraud in the magical marvels of the Theosophic Society, or rather of Madame Blavatsky, have been stoutly maintained by investigators, and as stoutly denied by members of the society.

Nevertheless it must be conceded that persons of active minds, who delight more in ingenious speculation than in the verification of hypotheses, have given their adhesion to Hinduism. But this may be paralleled by the fact that others of still more vigorous intellect

have surrendered to the absurdities of Roman Catholicism, even in spite of its awful historical record. Human nature is not always proof against the magnetic attraction of masses. The millions of any church, its wealth, its splendor, its literature, its power and its social influence, have often stronger attractions than those of pure truth in its virgin nakedness and helplessness; and indeed we all inherit from countless centuries of superstition a strong unconscious yearning for the mysterious and irrational. My American friend Olcott has surrendered to the Oriental charm, and it is a question whether he shall be able to infuse the western common sense and spirit of investigation into the Hindu relics of antiquity, or shall go more than half-way to meet the spirit of Hinduism and lose his connection with the independent progress of the West. His exposition of "Theosophy, Religion, and Occult Science" is an able and brilliant production. His presentation of Theosophy as a liberal religion and an independent truthseeking impulse must attract every reader. There is a vigor and breadth of thought in the whole volume which wins the admiration of the reader.

He states as "the two chief avowed objects of the society, — the formation of a nucleus of an Universal Brotherhood for the research of the truth, and the promotion of kind feelings between man and man; and the pursuit of the study of ancient religions, philosophies, and sciences." The objection I would present is that as Oriental Theosophy has been presented in the main, it seems to be little else than a revival of the ancient religions and so-called philosophies and sciences, in which, as an independent unprejudiced inquirer, I fail to see either a properly developed religion, a genuine philosophy, or anything worthy of the name of science.

The philosophy and science are condensed into the purely fanciful statement of the "Hindu philosophies," that a human being is made up of "seven well-defined principles or groups," viz., "the material body; the life principle; the astral body; the Kamarupa (will, desire) resulting as the 'double' Mayavirupa; the physical intelligence or animal soul; the spiritual intelligence; the Divine spirit atma." "Each of these principles is subdivided into seven subgroups," — so there are forty-nine quiddities to make up the entity, man.

This is not science; it is not a study or investigation of man. The so-called philosophers (?) who gave this analysis were profoundly ignorant of man, ignorant alike of his anatomy, physiology, pathology, and psychology; ignorant of the functions of the various structures of the body, and of every organ of the brain or law of its action. These are western sciences, of which India knew nothing. Their pretended philosophers had not the energy or capacity to investigate man, and their analysis of him was purely subjective — an analysis of their idea of man, their mode of considering him.

A philosopher of this transcendental type might analyze a traveler's trunk into its seven principles, and say that it consists of its form, its color, its odor, its elasticity, its size, its weight, and its cubic

capacity. With these profound ideas he might look with contempt upon the mechanic who could only discover a certain quantity of wood, leather, hinges, and nails.

Innumerable western observers, not dominated by the inherited ignorance of antiquity, discover in the study of man simply a material body, a spiritual form, and an interior soul or spirit. These three things are as well established as anything in physical science by the concurrent investigations of a vast number of fearless inquirers; and when the dreamy Oriental tries to substitute his obsolete speculations concerning forty-nine elements, in man, for our positive knowledge, he appeals not to reason or common sense, but to that blind faith in mysticism which our advancing civilization has not yet overcome. That so vigorous a mind as Col. Olcott's should have surrendered to this transcendental nonsense is much to be regretted.

The talent and literary taste of Col. Olcott, aided by Mad. Blavatsky, have galvanized into temporary vitality the decaying mass of Oriental superstition and pseudo-philosophy, but the intelligent reader is astonished to find one who writes with brilliant and philosophic eloquence, up to a certain limit, suddenly abandon the scientific method, and surrender to the unproved and undemonstrable theories inherited from an ignorant, superstitious, and mythological antiquity.

"Throughout the East" (says Col. Olcott in his London address of July, 1884) "it is accounted the chief merit of Theosophy that its teachings are but the uncolored recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages, and embalmed in their ancestral literature."

This is a distinct and authoritative avowal of what I have charged — that what is presented to the world as Theosophy is but ancient Hinduism. So it is presented everywhere. The Theosophy of enlightened Americans — the well-verified Pneumatology which unfolds the relation of the spirit world to this, traces the onward course of humanity in both worlds, and by an exact ANTHROPOLOGY shows how the physical constitution of man maintains its innumerable correlations with the psychic universe, showing the precise convolutions of the brain in which the most interior spiritual phenomena have a home, while by Psychometry it brings the exploration of these mysteries within the reach of all progressive minds — is practically ignored to make room for the Oriental phantasmagoria. They give us an unlimited supply of Karma, Reincarnation, seven abstract incomprehensible homunculi or androidal elements, which the English language cannot describe and a solid English intellect cannot conceive — Shells, Elementaries, Elementals, Yogis, Chelas, Rishis — Astrals, who comprehend and manage the incomprehensible atomic conglomerations of the Sthulasarira, holding the Jiva, and the Jiva entwining with the Kamarupa, and the Kamarupa holding the Manas, and the Manas holding the Buddhi, and the whole carrying the illimitable ATMA, until they land in Devachan, and probably longer, on the road to the incomprehensible Nirvana, which neither India nor Europe can define, but which is life or death according to the cogitative mood of

the writer who describes it, and which Olcott illustrates as "Buddha's doctrine" "that the soul is not immortal!!" This is the intellectual mythological chaos, inherited from "their holy sages" which is actively propagated as — what? — not as Hinduism, but as THEOSOPHY — as science aspiring to Divine Wisdom — while it is simply an abandonment of positive psychic science to plunge into that labyrinth of folly from which the past three centuries have relieved the European mind. The dreariest soul-blinding fog of Mediæval Scholasticism is surpassed by the "six major schools" of "Aryan Philosophy," and the numerous minor schools of the same. This Aryan Philosophy (?) is the Eastern wing of that dense cloud of absurd mysticism which overhung Europe for near a thousand years, suppressing all progressive science, and creating an atmosphere to nourish the deadly growth of tyrannic superstition. That scholasticism had its taproot in the superstitious philosophies of Greece and Asia Minor, which unitized in spirit with the so-called Aryan philosophy which Col. Olcott seeks to revive.

When Mohini, a famous representative of Orientalism, was in this country, I listened to one of his discourses, which made it quite apparent that he was in sympathy, not with modern science, but with the theological scholasticism of past centuries, and thoroughly drilled in the most incomprehensible follies of Aryan philosophy, to which Col. Olcott has added its most incredible legends.

The credulity which accepts these myths and dreams is a strange superaddition upon such a mind as Olcott's. He is an intellectual marvel. To a certain extent he is clear and bright in thought, but beyond his lucidity there is a nimbus of mist, and his intellect shines like a lantern surrounded by a London fog which it cannot pierce.

The credulity which enables him to accept and propagate ancient Hinduism leads him of course to accept as true a great amount of legendary lore, which, ridiculous as it may seem, is fully as worthy of credence as the great body of Hinduism which he calls Theosophy. The common weakness of the superstitious mind is to accept upon the feeblest legendary testimony the most improbable things, which are located far enough in the past. Thus in his lecture on India, Olcott says of the ancient Aryans, upon the testimony of "the late Bramachira Bawa" — "They could *navigate the air*, and *not only navigate, but fight battles in it*, like so many war eagles, contending the dominion of the clouds. To be so perfect in aeronautics, as he justly says, they must have known all the arts and sciences related to that science, including the strata and currents of the atmosphere, their relative temperature, humidity, and density, and the specific gravity of the various gases. At the Mayarabha described in the Bharata, he tells us, were microscopes, telescopes, clocks, watches, mechanical singing birds, and articulating and speaking animals. The Ashta Vidya — a science of which our modern professors have not even an inkling — enabled its proficient to *completely destroy an invading army* by enveloping it in an atmosphere of *poisonous gases, filled with awe-striking shadowy shapes and with awful sounds.*" FEE FAW FUM!! as the terrible giant says in the juvenile story, is our only comment on this.

The credulity that accepts such extravagant fables as these is a sufficient explanation of the origin of *Hindu* Theosophy. Col. Olcott is the president and founder — the responsible head and source of the so-called Theosophic societies. He has blindly accepted the theories of Mad. Blavatsky, and accepted Hinduism as his Bible. From these two the contagion of blind faith has spread to the West. And the immense ignorance of genuine psychic science (in fashionable society) constitutes a rich soil, enriched by sentimentalism and credulity, in which Hinduism may flourish when smuggled in under the charming name of Theosophy. It cannot be argued out of existence by scientific or philosophic thinkers any more than we could argue down Roman Catholicism or Mormonism. The reasoning faculty that cannot exclude a falsehood cannot expel it after acceptance.

In a book published by Col. Olcott in 1875, entitled "People from the Other World," his credulity was fully displayed. The following is not the most extravagant of its narratives, but sufficient to show his fondness for Munchausenisms: —

"Madame (Blavatsky) says that in full sight of a multitude, comprising several hundred Europeans and many thousand Egyptians and Africans, the juggler came out on a bare space of ground, leading a small boy, stark-naked, by the hand, and carrying a huge roll of tape, that might be twelve or eighteen inches wide.

"After certain ceremonies he whirled the roll about his head several times, and then flung it straight up into the air. Instead of falling back to earth after it had ascended a short distance, it kept on upward, unwinding and unwinding interminably from the stick, until it grew to be a mere speck, and finally passed out of sight. The juggler drove the pointed end of the stick into the ground, and then beckoned the boy to approach. Pointing upward, and talking in a strange jargon, he seemed to be ordering the little fellow to ascend the self-suspended tape, which by this time stood straight and stiff, as if it were a board whose end rested against some solid support up in mid-air. The boy bowed compliance, and began climbing, using his hands and feet as little 'All Right' does when climbing Satsuma's balance-pole. The boy went higher and higher until he, too, seemed to pass into the clouds and disappear.

"The juggler waited five or ten minutes, and then, pretending to be impatient, shouted up to his assistant as if to order him down. No answer was heard, and no boy appeared; so, finally, as if carried away with rage, the juggler thrust a naked sword into his breech-clout (the only garment upon his person), and climbed after the boy. Up and up and up, hand over hand, step by step, he ascended, until the straining eyes of the multitude saw him no more. There was a moment's pause, and then a wild shriek came down from the sky, and a bleeding arm, as if freshly cut from the boy's body, fell with a horrid thud upon the ground. Then came another, then the two legs, one after the other, then the dismembered trunk, and, last of all, the ghastly head, every part streaming with gore and covering the ground.

"A second lad now stepped forward, and, gathering the mutilated

fragments of his comrade into a heap, threw a dirty cloth upon them and retired. Presently the juggler was seen descending as slowly and cautiously as he had ascended. He reached the ground at last, with his naked sword all dripping with blood. Paying no attention to the remains of his supposed victim, he went to rewinding his tape upon his stick, his audience meanwhile breaking out into cries of impatience and execration. When the tape was all rewound, he wiped his sword, and then, deliberately stepping to the bloody heap, lifted off the ragged quilt, and *up rose the little tape-climber as hearty as ever*, and bowed and smiled upon the amazed throng as though dismemberment were an after-breakfast pastime to which he had been accustomed from infancy."

What an appetite for the marvellous does this exhibit, and how well does it illustrate his credulous acceptance of Indian legends. This credulity is the pervading spirit of Hindu Theosophy. When this book was first issued, I urged Col. Olcott to preserve its credibility and respectability as a record of spiritual phenomena by striking out its most preposterous narratives of foreign miracles, but he rejected the advice.

It is toward such marvels, hidden far away in the dim distance, and seen by the eye of faith, that Col. Olcott leads his followers. They are not promised any demonstration that such things do occur, but urged to believe with a blind faith that all things are possible, by devoting themselves for years to the pursuit of the impossible, as children run to find the end of the rainbow. To be a Chela and to become a Yogi is the aspiration of Hindu Theosophy, and great are the promises of the leader. The Yogi in the third stage, he says, "overcomes all the primary and subtle forces — that is to say, he vanquishes the nature spirits or elementals resident in the four kingdoms of nature; and neither *fire can burn, water drown, earth crush, nor poisonous air suffocate* his bodily frame. He is no longer dependent upon the limited powers of the five senses for knowledge of surrounding Nature; he has developed a spiritual hearing that makes the most distant and most hidden sounds audible, a sight that sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern science; he can make himself as buoyant as thistle down, or as heavy as the giant rock: he can subsist without food for *inconceivably long periods*, and if he chooses, can arrest the ordinary course of nature, and escape bodily death to an *inconceivably protracted age*. Having learned the laws of the natural forces, the causes of phenomena, and the sovereign capabilities of the human will, he may make 'MIRACLES' his playthings."

The wonderful powers of these invisible and intangible Yogis must have furnished the model for that swindling romance of Ohmart and Butler, the "Call to the Awakened" "from the Unseen and Unknown," which improves upon the model furnished by Hindu Theosophy in the marvellous claims for the unseen wise-men who have mastered all the secrets of nature. The American fraud, however, appeals to a lower class of minds, and differs from the harmless illu-

sions of Hinduism which have no such evil reputation except in the charges of fraud against Mad. Blavatsky's miracles by Mr. Hodgson, and the denial of the charge by the Theosophic Society, who regard it as a persecution.

The progress of Hinduism must run in the line of "the least resistance" and the largest credulity — a line which I regret to say runs through some portions of the spiritual camp; but I can assure Col. Olcott that if one of these third degree Yogis of the ever-fasting, everlasting, uncrushable and *incombustible* pattern, who can breathe carbonic acid gas, and sleep at the bottom of the ocean, or in the fiery furnace, could be induced to present himself in the United States, he might realize as Dr. Johnson expressed it "a wealth beyond the dreams of avarice," and win an audience to the Colonel's graceful lectures that would require a Western prairie to hold them, as the immortal Yogi, wreathed in brilliant flames, might give us most charming and startling news of what is going on in the wisest circles of Jupiter, Mars, and Venus, and save astronomers from any further necessity of erecting gigantic telescopes, while he could also instruct geologists as to the richest veins of gold, and explain the fiery constitution of the centre of the globe and the possible source of future volcanic eruptions.

And yet this chaotic and credulous Hindu Theosophy has been accepted by people of education as a pleasant thing to talk about, because they know little of its boundless demands upon credulity, and think little of anything but the pleasant meanings of the word Theosophy — and because as a general rule they know very little indeed of the scientific Theosophy of America, and are therefore easily misled in matters of psychic science.

If there is anything of much value in the Hinduism of the Theosophical Society I have been unable to discover it, and I venture to suggest that when Sanscrit speculation and Sanscrit ignorance are resurrected, it would be better to call it frankly Aryan Philosophy, or Sanscrit Philosophy, or Hindu Philosophy, than to conceal its character with the noble word Theosophy, that it may be smuggled into the circle of modern science with which it has nothing in common.

The word Theosophy, its borrowed password, suggests the broad and liberal view of religion advocated by Olcott which is substantially that of the best thinkers of the present time, but it is only a speculative view. It does not bring an earnest practical system of religion, intent on conquering the evils which abound in India, Europe and America, and applying all knowledge to the betterment of society. I find nothing in Olcott's exposition to enlighten American Theosophists, but much to darken the mind if accepted. The power of the human spirit both in and out of the body, the psychic control of matter, the double and other marvels magnified by Hinduism, are better understood in America than in India; but those who first learn of these things from Theosophic societies may suppose they are getting a rare and exclusive esoteric wisdom. Let them look to the proper sources of information and they will be undeceived.

Upon the whole, we may conclude that this disguised Hinduism has given us neither science, philosophy, nor true religion. Its science is false, its philosophy is but subjective dreams, and its religion is not only ignorant of the destiny of man, but is largely composed of a benevolent and harmless namby-pamby dreamy pessimism quite unfit for the stirring world of active duties, in which evil is to be bravely conquered and mankind led to a higher destiny by the unwearied toil of the noble who live in accordance with that life in Heaven which is not a passive dream, but an unwearying labor of love.

A Natural Bone Setter.

REMARKABLE OPERATIONS BY AN UNTUTORED WOMAN ENTIRELY WITHOUT PROFESSIONAL TRAINING.

AN interesting story of concern to Brooklyn people was recalled to mind the other day:—

Anzonia is a little, picturesque village near Vittoria, in north-eastern Italy, not far from the Austrian Tyrol. It is the home of a noted woman, whose fame has spread throughout all Europe by her skill to relieve human suffering. Regina dal Cin was born in the village of Vendenciano, near Conegliano, Venetia, April 4, 1819. Her parents were Lorenzo Marchesini and Marianna Sandonella, both of whom belonged to the peasantry of Venetia. Following the vocation of her mother, Regina, from early childhood, displayed a taste for setting dislocated bones.

At first practising her art on chickens and animals, Regina's first operation, strange to say, was upon her mother. One day, as she was going to a neighboring village, the wagon upset and her leg was broken. Regina, who was now nine years old, following her mother's direction, set the limb. Her mother was carried home and confined to the house for forty days, during which her daughter became her nurse. A year later Regina went to live with her brother at Vittoria, where she began to see operations in the hospital and acquired her celebrated delicacy of touch. At the age of eighteen she married Lorenzo dal Cin, a poor peasant, and was shortly left a widow with one son, who became a priest. Among her early operations was one upon a poor fellow in the village of Alpagò, who was confined to his bed by fractured legs. The doctors had ordered amputation, when Regina, appearing at the time, declared she could save both legs, and in a short time the man was able to walk.

Doctors, enraged at being thus outrivalled, had her arrested and taken before the tribune for practising without a license. Her advocate was the patient whom she had just cured. Regina was pardoned, but ordered to practise no more. Yet patients came to her day by day, declaring they would see no one else. The theory of her skill was the "reduction of the femur." A poultice of marsh-mallow and bran was applied and continued for a longer or shorter

time, accordingly as the dislocation was new or old. When the bone had attained a certain softness the manipulation began and the dismembered parts placed aright, the force being used at the proper time, and unconsciously to the patient, all being done without chloroform and without causing pain. It must be remarked, however, that she possessed an almost superhuman strength in her fingers, equal to that of two men.

Another wonderful cure was in the case of Dr. Bellin, an invalid from hip dislocation, of twenty years' standing. Dr. Bellin was one of the physicians whose prejudice, twenty-five years before, she had sought to overcome. From 1843 to 1868 she continued to practise her profession, in which her only desire was to excel. From patients of ample means she always expected liberal compensation, but the poor she charged nothing. Again summoned before the tribunal at Vittoria for practising without a license, she was condemned to two months' imprisonment. The case was carried to the higher court at Venice, where, defending herself with great skill, she said: "Gentlemen, you know very well how to name the bones. I do not; but I can set them, and you cannot." She was acquitted amid great rejoicing. A lady of Venice, whose daughter was suffering from luxation of the femur, sent for Regina, and the young lady in a short time was able to lay aside her crutches. The physicians of Venice, after an interview, now each presented her with a certificate. Honors still awaited her. Mr. Canenida, a rich banker of Trieste, whose daughter had suffered from infancy with the same disease, and who had consulted all the best physicians of the great capital without finding any benefit, finally sent for Regina, who operated on the daughter, and in a short time she was cured. Operations began to multiply. Wonderful cures were effected. Regina was tendered an ovation. Surrounded on the streets and everywhere hailed with enthusiasm, she would smile and bid them "thank God, for it is to him I hold the gift." The municipality invited her to operate in the city hospital before a number of physicians, and she secured their warm approval, and they rewarded her with a certificate.

The mayor now gave her a grand dinner, at which were present the *élite* of the city and many physicians. They applauded her everywhere, as if she were Garibaldi or some other liberator of the country.

The day of her departure a deputation of patients, headed by M. Valerio, who had been cured of luxation of twenty years' standing, presented her with a magnificent album, containing over 4,000 signatures, including those of eighty physicians, beautifully dedicated in lines of gold. The municipality of Trieste presented her with 100 napoleons in gold, one-half of which she distributed to the poor. The profession offered her 300 florins a year and a villa to remain.

It was a fête day at Vittoria when the Italian government sent Regina a diploma allowing her to practise. Music sounded on the streets, national airs were sung. A young man whom she had cured of luxation of the femur wrote two poems, which were rendered at the theatre during the afternoon and evening.

Mr. Isaac R. Robinson, of Montague terrace, Brooklyn, who was rendered lame from a sickness during infancy, while travelling abroad sought her at her home and was benefited to the extent of being able to walk without the use of a high shoe. The cases cited are all cures, yet in some instances relaxation took place after treatment, as to which she said, "I only begin to cure; you must do the rest," meaning the continuance of bandages, etc. Incurable patients sought her door. Discerning their condition, a single touch telling her the condition of the bone, she dismissed them with a sweet smile, often handing them a coin.

Though now seventy years old, day by day she is visited by Italians, Austrians, French, Prussians, Russians, Poles, Greeks, and Turks. She shows no distinction to patients. — *Brooklyn Eagle*.

Belva Lockwood, the Lawyer.

HOW SHE GAINED HER POSITION.

THE following account of Belva Lockwood, the late Presidential candidate, is extracted from an interesting autobiographical narrative which she published in "Lippincott's Magazine" for February, 1888. The whole narrative is interesting, but our Journal has only space for the following: —

In my college course I had studied and had become deeply interested in the Constitution of the United States, the law of nations, political economy, and other things that had given me an insight into political life. I had early conceived a passion for reading the biographies of great men, and had discovered that in almost every instance law has been the stepping-stone to greatness. Born a woman, with all of a woman's feelings and intuitions, I had all of the ambitions of a man, forgetting the gulf between the rights and privileges of the sexes. In my efforts to discover new avenues of labor I met with some ludicrous and some serious experiences, — many of which were known only to myself. Andrew Johnson was at this time President of the republic, and William H. Seward Secretary of State. There was a vacancy in the consularship at Ghent. Conceiving that I could fill this position, I had the audacity to make application for it. Preparatory to a prospective appointment, I reviewed my German, read all the authors that I could find on International Law in the United States Supreme Court Library, and, procuring through my member of Congress a copy of the Consular Manual, made myself quite familiar with its contents, so that I fully believed that I was competent to perform the service required of a consular officer, never once stopping to consider whether the nation to which I should be accredited would receive a woman.

To my disappointment and chagrin, no notice was ever taken of my application, and I was too weak-kneed to renew it. The fact that Andrew Johnson soon afterwards became involved in many complications with Congress, which ended in his impeachment by that body, may account in a measure for the lack of interest taken by him and by the public at large in my humble aspirations.

Meanwhile I had started a school at Union League Hall, and had added to my business the renting of four other halls, which were filled nightly with Temperance Orders, Posts of the Grand Army, and other Orders. "A strange business for a woman," the neighbors said. I did not care for these comments, but the work was distasteful to me, often keeping me up late at night, and placing me constantly in contact with people with whom I had no affiliation. All my leisure hours were employed in study. And now, possessing myself of an old copy of the Four Books of Blackstone's Commentaries, I gave myself daily tasks until I had read and re-read them through. In the midst of these labors I committed the indiscretion so common to the women of this country, and, after fifteen years and more of widowhood, married the Rev. Ezekiel Lockwood, on the 11th of March, 1868.

But this marriage did not cure my mania for the law. The school was given up, and during the following year I read Kent's Commentaries, occupying all the spare moments in the midst of my domestic work. In the autumn of 1869, on the opening of the Columbian College Law Class, I attended with my husband, by invitation of its President, Dr. Samson, the opening lecture of the course, delivered by him. I also went to the second lecture, and before the third presented myself for matriculation in this class and offered to pay the entrance-fee. This was refused, and I was thereupon informed that the question of my admission would be submitted to the faculty. One week, two weeks, elapsed, when one day I received a letter running thus:—

"COLUMBIAN COLLEGE, Oct. 7, 1869.

"MRS. BELVA A. LOCKWOOD:

"MADAM, — The Faculty of Columbian College have considered your request to be admitted to the Law Department of this institution, and, after due consultation, have considered that such admission would not be expedient, as it would be likely to distract the attention of the young men.

"Respectfully,

"GEO. W. SAMSON, *Pres.*"

I was much chagrined by this slap in the face, and the inference to be drawn from it, that my rights and privileges were not to be considered a moment whenever they came in conflict with those of the opposite sex. My husband counselled that I should keep silence about it, as his relations with Dr. Samson, as ministers and co-laborers in the same church, had hitherto been friendly. But the truth would out. The newspaper men got hold of it, as newspaper men will, and came to me and demanded to see the letter, declaring that the action of Dr. Samson was a matter of public interest. My husband protested; but I read them the letter, retaining the original, which I still have.

Next year the National University Law School was opened, and, ostensibly as a part of its plan to admit women to membership on the same terms as young men, I was invited, with other ladies, to

attend the classes, and gladly accepted. At its first session fifteen ladies matriculated, partly as a novelty, I suppose, but certainly without any idea of the amount of labor involved. Many of them left with the close of the first quarter; but some continued through the year, and a few of them held on until the middle of the second year. Only two persons, Lydia S. Hall and myself, completed the course. At first, besides the regular class-recitations, we were admitted to the lectures with the young men, although the recitations had been separate. This was a compromise between prejudice and progress. It was not long before there commenced to be a growl by the young men, some of them declaring openly that they would not graduate with women. The women were notified that they could no longer attend the lectures, but would be permitted to complete the course of studies. As Commencement day approached, it became very evident that we were not to receive our diplomas, nor be permitted to appear on the stage with the young men at graduation. This was a heavy blow to my aspirations, as the diploma would have been the entering wedge into the court and saved me the weary contest which followed.

For a time I yielded quite ungracefully to the inevitable, while Lydia S. Hall solaced herself by marrying a man named Graffan and leaving the city. She was not a young woman at that time, but a staid matron, past forty; and after her departure I entirely lost sight of her, and suppose she became "merged," as Blackstone says, in her husband. I was not to be squelched so easily.

I asked a member of the bar, Francis Miller, Esq., to move my admission to the bar of the Supreme Court, D.C., which he did, some time in the latter part of July, 1872, and I was referred to the examining committee for report. I at once hunted up the committee and asked for the examination. It was with evident reluctance that the committee came together for the examination, which was quite rigid and lasted for three days. I waited for weeks after this, but the committee did not report. Thereupon I entered complaint of their action to the Supreme Justice, David K. Cartter, and another committee was appointed. It was Judge Cartter who one year before, in the revision of the Laws of the District of Columbia, knowing that some women in the District were preparing for admission to the bar, had asked that the rule of court be so amended as to strike out the word "male," and it had been done, so that this disability no longer stood in my way. The new committee, like the old one, examined me for three days, but would not report. They were opposed to the innovation. The age of progress that had to some extent softened and liberalized the judges of the District Supreme Court had not touched the old-time conservatism of the bar. I was blocked, discouraged *pro tempore*, but had not the remotest idea of giving up.

Desperate enough for any adventure, I now, at the request of Theodore Tilton, went on a canvassing and campaigning tour through the Southern States in the interest of the New York *Tribune* and *Golden Age*, and of Horace Greeley, whom the Liberal Republicans

had nominated for the Presidency in July, 1872. My trip was a reasonably successful one, but it did not elect Greeley.

After the political sky had cleared, I made my appearance at a course of lectures in the Georgetown College Law Class; but when a call was made by the chancellor for the settlement of dues my money was declined, and I was informed by a note from the chancellor, a few days later, that I could not become a member of the class. I then turned my attention to Howard University, and for a time attended the lectures in that institution; but the fight was getting monotonous and decidedly one-sided. Some of the justices of the peace in the District, and Judge William B. Snell of the Police Court, had notified me that I would be recognized in the respective courts as attorney in the trial of any case in which I chose to appear; and Judge Olin had recognized me in the Probate Court of the District. I had even ventured to bring suit on a contract in a justice court. This procedure was considered so novel that it was telegraphed all over the country by the Associated Press.

I now grew a little bolder, and to a certain extent desperate, and addressed the following letter to President Grant, then president *ex officio* of the National University Law School:—

“NO. 432 NINTH STREET, N.W.,

“WASHINGTON, D.C., September 3, 1873.

“TO HIS EXCELLENCY U. S. GRANT, *President U. S. A.*:

“SIR,—You are, or you are not, president of the National University Law School. If you are its president, I desire to say to you that I have passed through the curriculum of study in this school, and am entitled to, and *demand*, my diploma. If you are not its president, then I ask that you take your name from its papers, and not hold out to the world to be what you are not.

“Very respectfully,

“BELVA A. LOCKWOOD.”

This letter contained about as much bottled-up indignation as it was possible for one short missive to conceal under a respectful guise. I received no direct answer, but next week I was presented by the Chancellor of the University, W. B. Wedgewood, with my diploma duly signed, and a few days after I was admitted to the bar.

On my admission, the clerk remarked, “You went through to-day, Mrs. Lockwood, like a knife. You see the world moves in our day.” Justice Cartter said, “Madam, if you come into this court we shall treat you like a man.” Justice Arthur McArthur remarked, “Bring on as many women lawyers as you choose: I do not believe they will be a success.” These comments did not affect me, as I already had my hands full of work, and cases ready to file in anticipation of my admission. My friends had confidence in my ability; and the attention that had been called to me in the novel contest I had made not only gave me a wide advertising, but drew towards me a great deal of substantial sympathy in the way of work. Besides this, I had already booked a large number of government claims, in which I had been recognized by the heads of the different Departments as attorney: so that I was not compelled, like my young brothers of the bar

who did not wish to graduate with a woman, to sit in my office and wait for cases. I have been now fourteen years before the bar, in an almost continuous practice, and my experience has been large, often serious, and many times amusing. I have never lacked plenty of good paying work; but, while I have supported my family well, I have not grown rich. In my business I have been patient, painstaking, and indefatigable. There is no class of case that comes before the court that I have not ventured to try, either civil, equitable, or criminal; and my clients have been as largely men as women. There is a good opening at the bar for the class of women who have taste and tact for it.

But neither my ambitions nor my troubles ceased with my admission to the District bar. On or about the 1st of April, 1874, having an important case to file in the Court of Claims, I asked one A. A. Hosmer, a reputable member of the bar of that court, to move my admission thereto, having previously filed with the clerk my power of attorney in the case, and a certificate from the clerk of the District Court of my good standing therein, as required by the rule of that court.

At precisely twelve o'clock the five justices of that dignified court marched in, made their solemn bows, and sat down. Without ceremony, after the formal opening of the court by the clerk, and the reading of the minutes of the last session, my gracious attorney moved my admission. There was a painful pause. Every eye in the court-room was fixed first upon me, and then upon the court; when Justice Drake, in measured words, announced, "*Mistress Lockwood, you are a woman.*" For the first time in my life I began to realize that it was a crime to be a woman; but it was too late to put in a denial, and I at once pleaded guilty to the charge of the court. Then the chief justice announced, "This cause will be continued for one week." I retired in good order, but my counsel, who had only been employed for that occasion, deserted me, and seemed never afterwards to have backbone enough to keep up the fight.

On the following week, duly as the hand of the clock approached the hour of twelve, I again marched into the court-room, but this time almost with as much solemnity as the judges, and accompanied by my husband and several friends. When the case of Lockwood was reached, and I again stood up before that august body, the solemn tones of the chief justice announced, "*Mistress Lockwood, you are a married woman!*" Here was a new and quite unexpected arraignment, that almost took my breath away for the moment; but I collected myself, and responded, with a wave of my hand towards my husband, "Yes, may it please the court, but I am here with consent of my husband," Dr. Lockwood at the same time bowing to the court. My pleading and distressed look was of no avail. The solemn chief justice responded, "This cause will be continued for another week."

Seeing that a fierce contest was imminent, I forthwith employed a member of the bar, one Charles W. Horner, to appear and plead my cause. He was a man who loved justice, and who feared neither the

court nor conservatism. He prepared an able argument, presented it to the court on the following Monday, and, after patient attention, was allowed to file the same with the clerk, while the cause of "Lockwood" was continued for one more week. Next Monday Judge Peck, who had been sitting in the cause, had died, and of course there was an adjournment for another week. Upon the convening of the court at this time the cause was given to Judge Nott to deliver the opinion of the court; and three weeks were devoted to this work. I had time to reflect, to study up on my law, to ponder upon the vast disparity between the sexes, and, if I had possessed any nice discrimination, to see the utter folly of my course. But I would not be convinced.

Three weeks later, I was again present on the solemn assembling of that court. It took Judge Nott one hour and a half to deliver his opinion, which closed as follows:

"The position which this court assumes is that under the laws and Constitution of the United States a court is without power to grant such an application, and that a woman is without legal capacity to take the office of attorney."

Of course this was a squelcher, and with the ordinary female mind would have ended the matter; for it was concurred in without a dissenting voice by the four other judges on that august bench. But I was at this time not only thoroughly interested in the law, but devoted to my clients, anxious that their business should not suffer, and determined to support my family by the profession I had chosen. My cases and my powers of attorney were filed in the court, and there was nothing to prevent me from taking the testimony, which I did, and preparing the notices and motions which my clients filed. Nevertheless I found that I was working continuously at a disadvantage, and that my clients lacked the confidence in me that I would have commanded had I stood fairly with the court.

I had another important case in course of preparation to file in the Court of Claims, and, in order to bridge over the disability under which I stood with the court, I took an assignment of the claim. But in this I hardly succeeded better. The case was that of Webster M. Raines *et ux.* against the United States, and my assignment covered only one-third of it. I appeared *in propria persona*, and attempted to argue my own case. The chief justice declared that I was *not* the assignee, although the original claimant appeared in court and declared that I was, and stated also his desire to have me represent his portion of the case. It was no use. When I arose to explain my position, the court grew white at my audacity and imperturbability, and positively declined to hear me. Then I hired a lawyer to represent me in the case, — a male attorney, who had been a judge on the bench. He occupied the court for three days in saying very badly what I could have said well in one hour. This was some little revenge; but he lost my case, and I at once appealed it to the United States Supreme Court, hoping that before the case would be reached in that court I should have had the three years of good standing in the court below, and thus become entitled to ad-

mission thereto under the rule, which reads, "Any attorney in good standing before the highest court of any State or Territory for the space of three years shall be admitted to this court when presented by a member of this bar." I read the rule over carefully and repeatedly, to make sure that it included me, and asked myself, Why not? Was not I a member of the bar of the Supreme Court of the District of Columbia in good standing? Had I not been such for three years? The law did not say "any man," or "any male citizen," but "any attorney."

Patiently, hopefully, I waited. At last, in October, 1876, full of hope and expectation, and in company with the Hon. A. G. Riddle, whom I had asked to introduce me, I presented myself before the bar of the United States Supreme Court for admission thereto. Again I had reckoned without my host. My attorney made the presentation, holding my credentials in his hand. Those nine gowned judges looked at me in amazement and dismay. The case was taken under advisement, and on the following Monday an opinion rendered, of which the following is the substance: "*As this court knows no English precedent for the admission of women to the bar, it declines to admit, unless there shall be a more extended public opinion, or special legislation.*"* No pen can portray the utter astonishment and surprise with which I listened to this decision. My reverence for the ermine vanished into thin air. I was dazed, and kept repeating to myself, "No English precedent! How about Queens Eleanor and Elizabeth, who sat in the *aula regia* and dispensed the duties of chief chancellor of the English realm in person? How about Anne, Countess of Pembroke, who was hereditary sheriff of Westmoreland, and who at the assizes at Appleby sat with the judges on the bench?" "A more extended public opinion," — how was I to make it? "Special legislation," — how was I to obtain it, with a family to support, and a sick husband on my hands? I went home, and again took up the thread of my law cases before the District bar, but determined not to let this matter rest.

What next? When Congress assembled in December, I appealed to the Hon. Benjamin F. Butler to draft and introduce in that body a bill for the admission of women to the bar of the United States Supreme Court. This was my first bid for the *special legislation*. The bill was carefully drawn, introduced, recommended by the House Judiciary for passage, debated, and ingloriously lost on its third reading.

The following year a second bill, drafted, at my suggestion, by Hon. Wm. G. Lawrence, fared even worse than the first, and died almost before it was born.

During all these years of discouragement I was indefatigable in the prosecution of my cases before the bar of the District, and had won some reputation as a lawyer. My husband, after three years of total prostration, died April 23, 1877. In the autumn of 1877 some

* Justice Miller dissented from this opinion, and the chief justice himself, but if his decision was ever reduced to writing, he never allowed it to be printed. It was in vain that I sought a copy of it from the clerk.

of the newspaper men of Washington, who had begun to be interested in the long and unequal contest that I had waged, asked me what I intended to do next. "Get up a fight along the line," I replied, "I shall ask again to be admitted to the bar of the Supreme Court. I shall myself draft a bill and ask its introduction into both Houses of Congress; and, as I have now a case to be brought in the Federal court in Baltimore, *Royuello vs. Attoché*, I shall ask admission to the bar of the Federal court at Baltimore." This latter claim had been sent to me from the city of Mexico, and was for fifty thousand dollars. "Very well," said they: "we are going to help you out this time." And they did.

I prepared and asked the Hon. John M. Glover to introduce into the House of Representatives, in December, 1877, the following bill:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

"That any woman duly qualified, who shall have been a member of the highest court of any State or Territory, or of the Supreme Court of the District of Columbia, for the space of three years, and shall have maintained a good standing before such Court, and who shall be a person of good moral character, shall, on motion, and the production of such record, be admitted to practise before the Supreme Court of the United States."

I was soon called to make an argument before the House Committee on the Judiciary, after which the bill was favorably reported without a dissenting voice, and passed the House early in the session by a two-thirds majority.

On reaching the Senate, it was referred to the Senate Judiciary and committed to the Hon. Aaron A. Sargent, of California. Conceiving that the bill as it passed the House was not broad enough, he amended it, but his amendment was lost, and the Judiciary Committee made an adverse report on the bill. I had done a great deal of lobbying and had used a great many arguments to get the bill through, but all to no avail. With consummate tact, Mr. Sargent had the bill recommitted, but it went over to the next session. I worked diligently through the second session of the Forty-fifth Congress for the passage of my bill, but the Judiciary Committee made a second adverse report on the bill, and this time Mr. Sargent had the forethought to have the bill calendared, so that it might come up on its merits.

But another misfortune overtook me: Mr. Sargent was taken ill before my bill was reached, and compelled to go to Florida for his health. What was I to do now? Here was my work for years about to be wrecked for want of a foster-mother in the Senate to take charge of it. I knew pretty well the status of every member of that body, for I had conversed with all of them, both at this and at the previous session: and in this extremity I went to the Hon. Joseph E. McDonald, of Indiana, and besought him to take charge of the bill. At first he declined, because, as he said, it was Mr. Sargent's bill, and, when I insisted, he bade me go to the Hon.

George F. Hoar. I found that gentleman somewhat unwilling to take the entire responsibility of the bill. I was not satisfied to leave anything that I ought to do, undone, and so returned to Mr. McDonald, told him that I feared Mr. Sargent's health was such that he would not return in time, and besought him to take upon himself the responsibility of urging and securing the passage of the bill, saying that Senator Hoar would assist him, and Senator Sargent also, when he returned. From the time he assumed this responsibility Senator McDonald was vigilant in the interest of the bill, and, as the Forty-fifth Congress drew to a close, used what influence he could to get the bill up. It was in a precarious position. A single objection would carry it over. When it was about to be reached, I grew anxious, almost desperate,—called out everybody who was opposed to the bill, and begged that it might be permitted to come up on its merits, and that a fair vote might be had on it in the Senate.

I have been interested in many bills in Congress, and have often appeared before committees of Senate and House; but this was by far the strongest lobbying that I ever performed. Nothing was too daring for me to attempt. I addressed Senators as though they were old familiar friends, and with an earnestness that carried with it conviction. Before the shadows of night had gathered, the victory had been won. The bill admitting women to the bar of the United States Supreme Court passed the Senate on the 7th of February, 1879. It was signed by the President, Rutherford B. Hayes, some days later.

On the 3d of March, 1879, on motion of the Hon. A. G. Riddle, I was admitted to the bar of the United States Supreme Court. The passage of that bill virtually opened the doors of all the Federal courts in the country to the women of the land, whenever qualified for such admission. I was readily admitted to the District Courts of Maryland and Massachusetts after this admission to the Supreme Court.

On the 6th of March, 1879, on motion of the Hon. Thomas J. Durant, I was admitted to the bar of the United States Court of Claims. Thus ended the great struggle for the admission of woman to the bar. Most of the States in the Union have since recognized her right thereto, and notably the State of Pennsylvania, as in the case of Carrie B. Kilgore, who has recently been admitted to the Supreme Court of the State. — *Belva A. Lockwood.*

Educational Sloyd and Manual Training.

AN association has been formed in England for promoting the teaching of "sloyd." This new system has for some time past been an important factor in the educational systems of several European countries. The great beauty of it lies in the fact that it educates a child morally, physically, and mentally. Sweden was the originator

of this system of manual instruction, which is not, as is frequently supposed, merely wood-carving, but is the system applied to the different kinds of handiwork for educational purposes.

Slöjd, the Scandinavian word, which is termed "sloyd" in England for convenience, means originally "cunning," "clever," "handy." The results at which the system specially aims to implant respect for work in general, even for the coarser forms of manual labor; to develop activity, to foster order, cleanliness, neatness, and accuracy; to encourage attention, industry, and perseverance; to develop the physical powers, and to train the eye and the sense of form. It is intended to teach all classes, from the highest to the lowest, how to use their hands as well as their heads, so that each man and woman may be placed in a position of independence, and be capable of earning an honest livelihood.

One of the chief Swedish authorities on the system, Miss Myström, has been engaged in London in adapting the system to English requirements. Active preparations are being made to instruct those desirous of becoming teachers. The course is arranged in series. The first article which learners have to make is a little pointer, using merely a knife and glass-paper; from such articles they proceed to more difficult ones — making rulers, inkstands, brackets, and so forth.

Attendance at the classes is voluntary on the part of pupils, so that there are certain conditions which the work must fulfil. It should be useful, and not too fatiguing; the articles made should offer variety, and should not be articles of luxury; they should be accomplished without help, and they should be real work, and not play. A necessary feature, too, is that they should demand thoughtfulness, and not be purely mechanical work. Many will no doubt here say, "It is nothing more nor less than ordinary carpentering." On consideration, however, it will be found there are several differences — first and foremost comes the difference in the object of sloyd, which is not to turn out young carpenters, but to develop the faculties, and especially to give general dexterity, which will be of value no matter what line of life the pupil may afterwards pursue. Other differences are — the character of the objects made, which are usually smaller than those made in the trade: the tools used; the knife, for instance — the most important of all in sloyd — is little used in ordinary carpentry; and lastly, the manner of working is not the same: the division of labor employed in the carpentering trade is not allowed in sloyd, where each article is executed entirely by each pupil.

Truancy has almost been done away with in Swedish schools since the introduction of sloyd. It has been found in all the schools where it has been introduced that greater and more intelligent progress has been made in the ordinary school-work. It makes children think for themselves. The system demands individual supervision and instruction, which is an advantage, as the teacher is enabled to gain an insight into the character, and to establish a personal relation between himself and his pupils.

In regard to the statement that it promotes the physical, mental, and moral development, we find that morally it implants respect and love for work in general; it strengthens the bond between home and school; and it fosters a sense of satisfaction in honest work, begun, carried on, and completed by fair means. Mentally, sloyd acts in drawing out and exercising energy, perseverance, order, accuracy, and the habit of attention; it causes pupils to rely on themselves, to exercise forethought, and to be constantly putting two and two together. Physically, the system brings into action all the muscles, and exercises both sides of the body.

Pupils work with the left hand and arm, as well as with the right, in sawing, planing, etc. Sloyd is particularly useful to the girls of our higher schools, and is more important for them than their sisters of the working classes. The former are sadly in want of some interesting active work to counterbalance the continual sitting and poring over books and exercises. Besides the general development it furnishes, the positive knowledge gained is of the greatest service, and serves to stimulate a growing experience of sympathy with men's work.

The first course for training teachers in England commenced in August, at the Ladies' College at Sydenham, which has been kindly lent for the purpose. Hitherto, those who would be teachers of sloyd have had to travel to the seminary at Müüs, on the beautiful shores of Lake Savelängen; and after going through the course there, have had to face the difficulty of applying the system to English tastes and customs. Now they will not have quite so long a journey to undertake to gain instruction; and the knowledge they do gain will be such as they can impart straight away to pupils. In order to counteract the evil of spurious teachers cropping up, there will be inspectors appointed who will be allowed to visit any places where sloyd is taught at any time, to see that the system is carried out properly and faithfully.

The British people are slowly awakening from their lethargy, and are at length making a stir to place themselves on a more equal footing with our wary Continental brethren. Sloyd is one step in the right direction; for we want whole men and women whose faculties are developed to their fullest extent, and who have learnt to apply their knowledge, not only in emergencies, but in the daily events of life. — *Chambers's Journal*.

MANUAL TRAINING FOR GIRLS.

[Read at Detroit, Mich., before the Association for the Advancement of Women, by Ella C. Lapham.]

MANUAL training is a much abused term. It is distinct, both in character and purpose, from industrial training. A manual training school is never a trade school. It makes of its pupil neither an artisan nor an artist, yet it develops qualities essential to both. It cultivates carefulness and exactness, patience and method. In the words of Robert Seidel, "It teaches the child to value, observe, investigate, test, compose, and invent, — forces him to concentration,

attention, and perseverance, — and, nourishing the youthful instinct for activity, directs it toward the beautiful and the useful." Hence, self-reliance is acquired. The reason is exercised. Judgment is developed. Thought is exacted, and the growth and command of the mental powers, the chief aim, must follow. Manual training does not supplant, but supplements the old system of instruction. It offers a link between the world of ideas and the world of things, and might well be known by the name long since applied by Prof. Adler, and lately recommended by the *New York School Journal*, of constructive or creative training. It incites to higher education as well as to practical affairs, as is proved by the quota of students furnished by the graduates of the Manual Training School in St. Louis to colleges and technical schools. At the same time, it is conducive to the physical and moral well-being of the pupil. It is a valuable preparation to the lawyer and physician, to the scientist and the mechanic, to the farmer and the engineer, to the teacher and the student, to the housekeeper and the mother. Advocated by many school boards and newspapers, it is growing in favor, not only among teachers, but with the public. It bids fair to become general.

If manual training does what is claimed for it, girls need an equal share in its benefits. What provision is made for them?

All of mental, moral, and physical education, the girl needs equally with the boy. It would almost seem that, in the present, while a woman labors under so many disadvantages which custom has not laid upon her brother, her want is the greater. For the so-called working girl, the utility of manual training will not be questioned. Its opponents will hold that, for her, any training of the hand, whatsoever its aim, is proper. And, verily, since so many dire results come from hands working without head directing, it would go far, by producing, not women trained for one trade, but capable, self-reliant, intelligent women, toward removing the fearful conditions lately revealed by Helen Campbell, in the city of New York. For the young lady whose future is hemmed in by fashion and society, the practical insight and breadth of character thus gained would prove a safeguard, a balance-wheel; while from the girl of higher education, early training in this direction would remove the curse, generally undeserved, of educated uselessness. The very fact of less physical strength, often brought forward as a plea against an extended course of training for girls, is, in reality, one of the most urgent reasons for developing, if possible, such an aptitude and mental grasp as will make the lack unfelt; while their probable future as wives and mothers, and the first and most important teachers of their children, will call for the broadest as well as the highest education that can be acquired.

In the face of the special need of girls for all that can fit them for any emergency in life, manual training for boys has been far more carefully considered and more extensively supplied. Where some mode has been provided for girls, it is not always held so important as to be mentioned, in connection with the method for boys, in the annual reports for the schools.

Baltimore has established a manual training school for boys, giving, with most of the academic studies, a three years' course in wood and metal work, the use of tools and the properties of materials. It has nothing of the kind for girls. Chicago has instituted a liberal series of manual lessons for the boys of the high school, but none for girls. The system in the high school of Minneapolis, recently commended by the *Boston Journal of Education* as the best adaptation of the work to the regular high school course that it had found, extends through the four years. Girls have no share in it. Within the last year the high school in Albany, N. Y., has introduced work in wood for the boys. The superintendent of schools urges the opening of a cooking school for the girls. The schools of Hoboken, N. J., and of Newburgh, N. Y., give girls more or less instruction in sewing, while the boys of the former town are modelling in clay and carving in wood, and those of the latter are practising mechanical drawing, carpentry, wood-turning, and scroll-sawing. Cleveland gives to her boys a three years' graded course; to her girls fifteen lessons in cookery. Boys may enter the manual training school of Philadelphia, or the free college of New York, and receive a course of instruction coextensive with that in science and language.

The girls of the Quaker city are taught cooking and sewing in the normal and lower grades. Drawing and modelling, with cooking and sewing for the girls and shopwork for the boys, have been introduced into twenty departments of the public schools of New York. This number will be increased as rapidly as possible. Similar advantages are extended to the children of New Haven, and to a part of the pupils in the public schools of Boston. The District of Columbia has opened four schools of cookery and one of sewing for girls, and for boys one school of turning, moulding, and forging, and six of carpentry. In the high school of Peru, Illinois, girls are given the needle, and boys the hammer and saw. Both carve in wood, in connection with drawing, at their desks. Moline, Ill., and Columbus, O., have made a beginning in manual training, introducing into their public schools a little work which, for the most part, is participated in by girls and boys alike. That at Moline includes carving on unburned bricks. In the intervals of other studies, the girls of Montclair, N. J., have plain sewing, needlework, and embroidery, while their brothers take wood-carving and carpentry. In the grammar school of Jamestown, N. Y., the girls knit and sew while the boys work in wood. Drawing and painting are given to both. The girls in the academic department are taught cutting, machine-sewing, embroidery, cooking and printing; the boys, drawing and construction, the use of the lathe, finishing and painting. Floriculture affords a common ground for all the pupils of the high school in Tidioite, Pa., but while the girls are cutting and sewing, the boys are busy with hammer and plane, with lathe, or metal work. In Springfield, Mass., are again found sewing on the one hand and carpentry on the other. A few girls, the superintendent writes, have been granted some lessons in wood-working in the shops which were intended mainly for boys. Six courses of study are provided

by the high school of Omaha, Neb. Two of these, one purely English in character, the other combining English and the classics, are noticeable because of the introduction of manual training. Each course occupies four years. The first class to take advantage of the new opportunities is still working in wood. Whether the girls will complete the course which, in the third and fourth years, includes work in iron and brass, the superintendent is uncertain. The normal and training school of New Britain, Conn., has equipped a workshop in which the advanced students, the large majority of whom are girls, spend an hour a day in making apparatus, learning at the same time something of materials and their uses. The scholars of the model schools, about one-half of whom are girls, are taught the use of tools in the same shop.

Among the incorporated and private schools in which manual training is a more or less prominent feature, the large and successful institutions in St. Louis and Chicago are widely known. They admit no girls. The Haish Manual Training School of Denver, similar in plan, but more liberal in character, allows girls to take the work of the first year, which is in wood. The Pratt Institute, of Brooklyn, which provides the graded course in wood and iron for boys, adds to its classes in sewing, dressmaking, and cooking, others in modelling and designing, as inducements for girls. The Workingmen's School, in New York, which has attracted such wide-spread interest, uses, as one means of developing its boys, work in clay, wood, and iron. For its girls it resorts to cutting and fitting, sewing, cooking, and designing. The large, well-endowed school at Crozet, Va., drawing the line according to the present conventional ideas of woman's work, ventures upon nothing more extreme for girls than type-writing and telegraphy. Manual training is also a feature of the colleges for colored people in New Orleans. There, girls may learn modelling and wood-carving. The boys have more extended and better systematized training in the fashioning of wood, iron, and brass. The technical school of Cincinnati is exceptional in its advantages for girls. Boys and girls alike have, of the shop-work of the first year, carpentry and joining, finishing and wood-carving; of the second year wood-turning, carving on turned surfaces, pattern-making, and sheet metal work, while, in addition, the girls are initiated into the processes of clay modelling and of pottery throwing and turning. For the shop-work of the third and fourth years, a practical course of domestic science is substituted, but any girl desiring it can take certain parts of the metal work of that period. The Scott Manual Training School of Toledo is older and better equipped. Although a public school, it is mentioned last because of what Prof. Woodward pronounces its "great distinguishing feature — its provision for giving mental training to girls." The boys are taught after the methods employed in St. Louis and Chicago. The "girls in divisions by themselves," to use Prof. Woodward's concise statement, "are not only taught all the drawing the boys have, but light wood-work (including wood-carving), cooking (as an illustration of applied chemistry), needlework, cutting, and fitting (as

applications of mechanical drawing). Neither Milford, Mass., Barnesville, O., nor San Francisco, Cal., has any system of manual training in the public schools, although sometimes credited with it. In the latter city the Cogswell Polytechnic College, opened last July, provides a course in mechanic arts for boys, and in industrial arts for girls. It has one hundred free schools.

Marvellous Phenomena.

MISS ANNIE STIDHAM, a girl of sixteen years, daughter of Richard B. Stidham, of 1323 North Cary St., Baltimore (a Catholic family), has developed as a medium, showing the most perfect and marvellous personations of the deceased that have ever been recorded, which fill a column in the *N. Y. World*. After an evening spent in that way, the reporter says:—

"The whole party adjourned to the kitchen, and Miss Annie, who is quite a frail girl for her age, proceeded to give an exhibition which casts that given by Miss Lulu Hurst into the shade.

"To one of the gentlemen present was handed a stout stick, about two and a half feet long. He grasped it by the ends, while Miss Annie caught it lightly in the middle, and without the slightest apparent effort pushed and pulled him all around the room.

"Some more of you catch hold,' she said, and the reporter accepted the invitation and joined forces with the first victim. But, though every effort was put forth by both, the result was the same. While both pulled and blew and struggled until beads of perspiration stood upon their foreheads and every muscle was acting with the strain, Miss Annie laughed at their efforts, and hauled them around at her own sweet will.

"Not satisfied with this, she mounted the table, got one of the gentlemen, who weighed 140 pounds, to hold on to the stick, and then lifted him three or four feet from the floor half-a-dozen times, without adding a single beat to her pulse.

"It has been claimed that Miss Hurst managed to push her subjects about by the aid of rubber-soled shoes. Knowing this, the reporter satisfied himself that Annie Stidham had no such aid.

"Watching her closely, too, it was found that when she pushes and pulls those holding the stick she does not brace herself, as one would expect, but keeps her feet together and apparently makes no muscular effort."

A SPIRIT FINDING HIS UNBURIED BODY. — The *Detroit Daily Sun* published the following narrative:—

PORT HURON, January 5.—About a month ago little Jimmy Stockford, a newsboy, suddenly disappeared and no trace of him could be found.

He was last seen by some of his playmates on the yacht Picket, lying in Black River, behind the second ward boathouse.

It was supposed that Jimmy had fallen off the yacht into the river and had drowned.

The boys with him did not see him fall, but heard a splash in the water.

Mr. Stockford visited Mrs. Hamilton, a clairvoyant, who told him that his son was still alive and was all right. Mr. Bartrow, a Spiritualist, who has been holding séances here, said that little Jimmy Stockford's spirit appeared three different times and asked him to get him out of the water, and told him the exact spot where he would find him.

On Monday, Bartrow called on Dan Runnells, and asked him to let him take his diving suit to go down and bring up the boy's body, stating how his spirit had appeared before him. Mr. Runnells did not take much stock in the story. The story was told to diver Chas. Cumphrey, who volunteered to go down and look for the body. Cumphrey sent for his diving suit and was soon in the water. He was not down but a few seconds when a signal was given to pull him up. When he appeared he held the body of the boy in his arms. He had found it exactly where Bartrow had said it was.

An inquest was held Tuesday, and a verdict was rendered that the boy came to his death by falling off the yacht and drowning.

SLATE-WRITING IN PUBLIC. — Hon. L. V. Moulton, whose statements would not be questioned where he is known, has given the following description of the exhibition made by W. E. Reid (editor of the *Banner of Life*) at Grand Rapids, Michigan : —

GRAND RAPIDS, MICH., July 30, 1888.

Friend Howe : — Replying to yours of the 24th inst., will say that I first witnessed a public exhibition of Mr. W. E. Reid's powers at Harnish's Hall, in this city, Sunday evening, March 18, 1888, on which occasion, while the writer was addressing the audience of about three hundred people about forty-five minutes, Mr. Reid sat at my left, at a desk where I could see him plainly; and while I was speaking he wrote eighteen letters, which, when I was done, as each was read some one in the audience would arise and claim that it was a correct answer to a sealed letter in their pocket, written secretly and addressed to the party deceased, whose name was signed to the letter written by Reid. These people were known, and I do not think collusion was possible. One week previous, at the same place, he had given an exhibition of slate-writing, which I did not see. Mr. Reid engaged me to speak at a meeting, at Power's Opera-house, on March 29, celebrating the 40th anniversary, which was duly advertised, and people generally invited to bring slates nailed, riveted, or otherwise secured, to suit themselves. At the close of the lecture, Mr. Reid came forward upon the stage, with lights all on and invited the people to come up with their slates. About twenty responded, and as each came up he or she would pass from Reid's left to his right, after he had taken hold of their slates a few seconds, they retaining them in their hands in plain sight of all. Five or six were tried and no writing got, when Major Long, of the Soldiers' Home, came up with two large slates secured by rivets. Reid and Long were holding the slates, facing each other. Reid beckoned to me,

saying, "Come up and help me," remarking, "We will succeed or you can have my head for a foot-ball."

As I grasped the slate-frames my arms suddenly became rigid, and I felt as though I had hold of a strong battery. Reid exclaimed, "There it comes!" and one of the slates split in two with a report like a pistol-shot. My arms relaxed and I let go and moved away. Then Reid let go and said to Long, "Open them." He did so by cutting out one rivet and turning the frames upon the other, exposing the inside surfaces of both slates. They were written full! Mr. Long certified that he bought the slates new, closed and riveted them himself, placing nothing between them, and that they had not been for a moment out of his possession. On one slate was a letter signed "J. Morgan Smith," addressed to Dr. J. C. Parker, who took from his pocket a sealed letter to which he said the letter on the slate was a complete answer, and that no living person but himself had seen the contents of the sealed letter. Some over thirty messages were written about as fast as I could read them to the audience, all being in different hands and styles of writing, differing as though written by as many different people; in many cases the handwriting was certified to as being that of the deceased parties, whose names were signed; and all, or nearly all, were claimed to be correct answers to sealed letters in the pockets of the persons so claiming, and many contained tests, such as names, dates, and circumstances that could not possibly be known either to the persons furnishing, or those holding the slates. One letter was in German, and written with the slates in the hands of men who could neither read nor write the language. Such is the brief statement of the facts as I now recollect them. — Respectfully yours, L. V. MOULTON."

The reader should bear in mind the rigid test conditions of the foregoing phenomena. The slates were brought to the hall securely fastened, and the letters were privately written at home, sealed, and carried in their pockets until publicly answered on the slates—some of the persons being resolute sceptics, opposed to such spiritual phenomena. A single fact of that character should be enough to convince the world, but the average man will neither accept good testimony nor reason upon facts when they are opposed to his old habits of thought. The world is ruled by habit, and but a very small portion of the human race can be ruled by reason. Hence there must be more than a million repetitions of all such experiments to force them upon reluctant minds. There are many who will not be instructed by any amount of evidence, for they cannot reason, and some dullards will not believe in spirit life even after their bodies are dead and buried, but will suppose they are still living in the physical world.

TELEPATHIC COMMUNICATION. — Dr. D. M. McFall, formerly State senator of Tennessee, in an address before the Psychical Society of New York, stated several interesting incidents in the psychic communication of intelligence, among which were the following:—

"At the time of the death of my youngest sister, I was standing on my front door-steps in Nashville, Tennessee, in conversation with a former rector of the East Nashville Episcopal church. I said to him, 'My youngest sister has just died.' She was some 350 miles distant. I did not know at the time that she was even sick. He asked, 'How do you know? I have seen no person approach you.' I replied that the information had just been received mentally. He then requested me, if I should receive a confirmatory despatch, to send it to him, and I did. It so thoroughly impressed him with the truth of the transference of mind or spirit force that it led to the organization of a circle at his own house for investigation. He left the church, became a Spiritualist, the editor of a Spiritualist paper, and died a Spiritualist.

Some years later, while seated at a dinner-table, I remarked to those present that my oldest sister had just died. She was at the time some 340 miles distant. This also proved to be a correct announcement as to date and hour. How do I get these things? They come just as stated.

Some years ago I had a friend with whom quite a proficient state in mental telegraphy was attained. Whenever we were separated, by short or long distance, we would telegraph to each other, and in every instance correctly; so I became quite confirmed in my faith in mental telegraphy, the transmission of messages, and the power of mind over mind."

EMMA ALTHOUSE: THE SLEEPING BEAUTY. — At Attica, N. Y., Miss Emma Althouse puzzles the medical faculty by her sleeping performances. On the 5th of February she awoke from a nap of 34 days. Her habit of passing into a sleep or trance originated after an attack of inflammation of the bowels. She would fall asleep for seven to ten days and would generally tell beforehand how long it would last. She lives almost without food, taking only liquids by a teaspoon, amounting, perhaps, to less than a pint in six months. During these trances she has the knowledge which is common to those entranced, and seems to be clairvoyant. Electricity and all means known to the physicians have been tried to rouse her without effect. She is twenty-five years old and has been married but had separated from her husband. She was described as a rather pretty woman, plump, with a round face, blue eyes, and light hair. Visitors have shown the average stupidity by bruising her flesh and thrusting in pins to test the reality of her condition.

Progress of Women.

IN DENTISTRY. — Dr. C. W. McNaughton, female Vice-President of the Michigan Dental Society, says: Women in dentistry as yet are pioneers, only a few having entered the profession. The first woman to graduate was a German, who entered the Cincinnati College of Dentistry. She was followed by Henrietta Herschfield, of Berlin. The Crown Princess of Germany, since Empress Victoria, has always encouraged women in trying to get out of the narrow

limits in which they have been held. In 1869 Fraulein Herschfield, upon her return to Germany, was so fortunate as to enjoy royal patronage, this at once bringing her into prominence. Since that time several others from Germany and England have come to our country, and upon their graduation have returned to practice in their native lands.

It is said that the most successful dentist in London at present is a German baroness, who is the most clever tooth extractor in England. That is her branch of the business, and she is called a "dental surgeon." The other dentists send their patients to her when extreme measures have to be resorted to.

There are five ladies practising successfully in New York City, also several in Chicago, Minneapolis and Detroit.

The only lady who has ever occupied a professor's chair in the professional department of the University of Michigan has been a lady dentist, Dr. Margaret Humphry. She was for several years assistant demonstrator to Dr. Watling, and delivered the course of lectures on *materia medica*. She resigned to take upon herself the supposed less arduous task of lecturing to one instead of many. She was also treasurer of the Dental Department and one of the officers of the State Dental Society. She was followed by Dr. Elsie Hallock, who filled the position ably until she, too, resigned for the same reason. The Ann Arbor Dental College receives women gladly, and the male students treat them with the greatest respect, even the medical students seeming to think women are in their "sphere" in dentistry.

Among the 16,000 dentists in the United States, only 60 are women. I would urge upon all women who are contemplating the study of dentistry the necessity of choosing that school having the longest course of study. I would have them recognize the fact that dentistry is not only an art but also a science.

We have often been asked how we like dentistry, and in reply we would say that a great many women prefer to come to us, and we are, we believe, peculiarly successful with children because we understand better how to manage them. We like the profession and believe that the time is not far distant when women will cease to be regarded by the masses as out of their sphere in the practice of dentistry.

Living Without Eating.

JOSEPHINE MARIE BEDARD. — NOW IN BOSTON.

The *Boston Herald* of March 18th says: The mystery surrounding the case of Josephine Marie Bedard has never been explained, although scientists and medical men have given their closest attention, and made every attempt to ascertain what induced the condition in which she lives and how it is maintained. All sorts of theories have been advanced, but they have invariably been abandoned as untenable in the absence of any known law of nature and upon the application of medical knowledge. The influence of concentration of mind to purpose has been suggested as a possible ex-

planation, but that, too, had to be given up in view of the perfectly healthy physical condition of the young girl, which could not possibly be maintained, no matter what the power of application of the mind might be. Josephine Marie Bedard, or the "Tingwick girl," as she is called, is undoubtedly the greatest of all human natural wonders, living as she has for seven years in contravention to the first and greatest of the laws governing life — that of eating. There exists documentary evidence of the strongest character that leaves no room for doubt in the minds of the most sceptical that what is related of her is true.

This is in the possession of Mr. William Austin of this city, under whose direction the "Tingwick girl" will be exhibited to-day at the Nickelodeon for the first time. The public has seen so-called "fasting-girls," but never Josephine Marie Bedard, the only one concerning whose genuineness the best of proof has been secured. In presenting her to the public, Mr. Austin believes that she should not be looked upon as a "freak," but as the incarnation of spiritual life in its primary sense, the secret of which, were it revealed to the world, would result, possibly, in perpetual existence. An old adage reads, "Live not to eat, but eat to live." The "Tingwick girl" does neither. Seven years ago, when living at Tingwick, Can., she stopped eating, but kept on living with no change in her physical condition aside from that. She grew, developed in body and mind, and is to-day, with that one exception, the same as other girls. She was secured by Mr. Austin for his Nickelodeon, and as the public knows, a lawsuit resulted over the right to exhibit her. The outcome was that the court enjoined her appearance until March 18. That time has expired and she now can be seen by those who visit the Nickelodeon this week.

Fully satisfied himself of the facts of her long fasting, Mr. Austin desires the public to reach that state of mind, and so suggests that a committee, composed of physicians, clergymen, and others, be formed to investigate the case, promising to afford them every opportunity to do so, and provide them every comfort. He only asks in return that they give the result of their finding to the public. "There is not even a modicum of doubt in my mind as to the existence of the 'Tingwick girl' for seven years without eating," said Mr. Austin yesterday, "and so certain am I of it that I stand ready to pay \$1000 for the first mouthful of food that she can be induced to eat, and furthermore, I will deposit \$6000 with any bank or responsible person to be paid to any woman who will go into a room and live as she does for 12 weeks. If that is not a proof of my sincerity I would like to know what is."

Miscellaneous.

THE GIANT MARCH OF SCIENCE has been crowded out of the present number, and, like many other interesting themes, must be postponed.

BARBARISMS.—The bill to repeal the blasphemy laws in Eng-

land is being pushed by Mr. Bradlaugh. In the Connecticut legislature recently, this barbarism was brought up for repeal, but the wise legislature decided to let the old nuisance remain. The legislature, however, deserves credit for not showing any favor to the schemes of restrictive medical legislation. In the Pennsylvania legislature in 1887-88 a bill was introduced to punish all mediums for spirit intercourse by heavy fines and imprisonment. It has not been heard from recently.

REGINA DAL CIN. — The narrative of this woman's wonderful career, given from the *Brooklyn Eagle*, in this number, page 137, does not tell the whole story. It does not tell how the benevolent genius came to this country under the patronage of Lieut.-Gov. Woodford, of New York, and how she was assailed by the jealous malignity of allopathic physicians, and finally forced to return to her own country. Was not this a contest between angelic and demoniac influences, and is it not our duty to carry on the contest for medical freedom until the tyrannical power of the American Medical Association is broken.

ANTHROPOMETRY. — "An anthropometric laboratory, with Francis Galton as president, is now being built in South Kensington. The purpose is to measure everybody's physique and senses at various ages, to record family peculiarities, and gain much useful knowledge of the human race that we have not now." If modern scientists could realize the paramount importance of the brain, and would begin careful records of brain measurements, they would gain more knowledge thereby, than from any of their other investigations. If Dr. Gall had adopted this statistical method, with proper plans of measurement, his doctrines would have been more accurate, and the demonstration more irresistible.

PROGRESS IN JAPAN. — "The new Japan constitution provides for a house of peers — partly hereditary, partly elective, and partly nominated by the Mikado — and a house of commons of 300 members. Suffrage is given to men over 25 who pay taxes to the amount of \$25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are guaranteed." If the statistics published by Prof. Rein are correct, Japan has the most perfect agriculture in the world, and for each square mile of cultivated land supports 2,560 inhabitants, which is far in advance of any other country, four persons to the acre. With less territory than California, and but a small portion in cultivation, Japan supports about 38,000,000.

WOMAN'S WAGES. — Miss Catherine G. Waugh, A.M., LL.B., has published a book entitled "Woman's Wages," which the "Woman's Journal" says is "spicy, spirited, and spunky." The "Farmer's Voice" says, "She grasps the subject by the nape of the neck, and shakes it with the virile hand of a master."

UNLIMITED GULLIBILITY was well illustrated in the "Call to the Awakened," mentioned in our last. One of the dupes or confederates (C. Mackay) says, that the *Esoteric Magazine* has attained

phenomenal success, and been received "with warmth and loyalty." Their ideal, he says, is the life of Christ, and in their "Inner circle" of "the most faithful and efficient," "a power is wielded by a few faithful men and women of one mind, one thought, one purpose in view, which only those who have studied the occult laws can understand." The said inner circle consists of a few credulous cranks of limited intelligence, and the inmost enshrines the moral corruption and ingenious knavery of Ohmart. That so impudent an imposture should have been able to gather followers and money is a sad illustration of the ignorance and credulity of multitudes. Mad. Blavatsky has castigated this Esoteric affair in return for Butler's vulgar slanders against the Theosophic Society, and says in conclusion that the G. N. K. R. should signify, "Gulls Nabbed by Knaves and Rascals." She shows that the Esoteric material was largely plagiarized from Theosophic writings, and while exposing the fraud and folly of the whole business, she illustrates the illogical and unpractical character of Hindoo Theosophy, for she denounces the movement most vigorously, not because it is a fraud, but because it aims to sell knowledge. The sale of any and every species of knowledge is the daily business of the literary and scientific. To object to it is but reactionary superstition. Mad. B. says: "Occult knowledge is not to be sold. As said in my editorial in the January *Lucifer*, 'He who has anything to teach, unless, like Peter to Simon, he says to him who offers him money for his knowledge: "Thy money perish with thee, because thou hast thought that the gift of (our inner) God may be purchased with money, is either a black magician or an impostor."

This is a fanaticism worthy of the Dark Ages. The same view of the subject is taken by the New York magazine the *Path*, edited by the Vice-President of the Theosophic Society, and it illustrates the abnormal and unpractical modes of thought into which Hindoo Theosophy leads its votaries. They believe, as Mad. B. expresses it, that adepts have a "wonderful knowledge, acquired by them throughout a series of incarnations," and are distinguished by "the holiness of their lives." When we shall find any baby that has inherited "wonderful knowledge" from its past incarnations, we shall have the first real evidence of reincarnation. The nearest approach to such evidence should be in the wonderful memory and intelligence of the negro baby Oscar Moore, but Oscar's wonderful memory does not retain any record of his former incarnations.

FOUL MINDS.—Comstockism is a test of the mental foulness of society. He has been dissected and roasted in *Pomeroy's Advance Thought*, and has been denounced as a criminal in every variety of style, by L. Smith, of Philadelphia, editor of the *Agent's Herald*, and challenged to prosecute for libel, which he is afraid to do. His scandalous career has been greatly aided by popular ignorance and vulgarity. Among the worst acts in which he was thus aided was the prosecution and imprisonment of John A. Wilson, of Camden, N. J., for selling the *Heptameron*, a classical work which has never

MISCELLANEOUS.

before been assailed, and which has been and still is sold by the leading booksellers whom he dares not prosecute. An absurd law administered sometimes by coarse-minded judges and juries facilitates his operations in assailing whomever he dislikes. If the law were strictly enforced, it would exclude from circulation a large portion of our best literature, including the Bible. It gives the Comstock clique an opportunity of indulging personal malice, and at present it is being enforced in Kansas by the prosecution of a newspaper (*Lucifer*), for the discussion of physiological questions which are freely discussed in every medical journal.

TEMPERANCE.—Constitutional prohibition has been defeated in New Hampshire, and it is probable will be defeated in Massachusetts by the belief of its impracticability. It has failed to prohibit in Rhode Island and long ago failed in Massachusetts under a prohibitory law. But though it fails of effect in manufacturing districts and cities, it succeeds in agricultural regions, as Kansas and Iowa. The law has a majority in Kansas increased from 8,000 to 56,000, and under its operation crime has decreased, many jails being empty, and one new jail has never had a prisoner. Maine under prohibition has one prisoner to every 891 inhabitants, while Massachusetts has one to every 287. Kansas has greatly increased in population and prosperity under prohibition. The seaboard cities will be the last stronghold of alcohol. The majorities against prohibition have been in Texas 92,687, in Tennessee 27693, in West Virginia 35,574, in Oregon 7,985, in Michigan 5,645.

SUNDAY LEGISLATION.—Senator Blair, the advocate of Sunday legislation, has been recommended to refresh himself by studying the law on the statute books of the New Haven colony forbidding all sport or recreation on Sunday, and concluding thus:—

“If the court, upon examination, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, **SHALL BE PUT TO DEATH**, that all others may fear and shun such provoking rebellious courses.”

LAND MONOPOLY.—A syndicate of English and American capitalists has purchased two million acres in the state of Durango, Mexico. The tract lies in the cotton belt, and the purchasers intend to engage in cotton planting on a large scale.

MEZZOFANTI, THE LINGUIST.—“The body of Cardinal Mezzofanti, the celebrated linguist, who knew 135 languages and 58 dialects, has just been removed from its temporary resting place in the vaults of the Church of St. Onofrio, in Rome, to a magnificent tomb raised by subscriptions, and placed in the same church near the mausoleum of Tasso. On opening the coffin for identification of the body it was found to be in a perfect state of preservation. The sacerdotal ornaments were also intact. The cardinal died in 1849, at the age of seventy-four.”

Chap. XX. Antero-posterior Correlations of Organs.

Importance of Antero posterior co-operation in the three groups—Geometric explanation of correlations—Importance of Pathognomy—Correlation of Perception and Aggressiveness illustrated—Correlation of Adhesiveness and the re-collective conscious intuitive range illustrated—Educational principles deduced—Importance of society and recreation—Correlation of Understanding with self-reliance and didactic capacity—Vanity and metaphysics—Rational education—Companionable qualities of the higher intellect—Distinctive tendencies of the three grades.

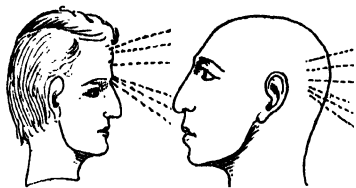
BEFORE advancing further in the study of special organs, we should become entirely familiar with the correlations of the frontal and intellectual with the occipital organs, as it is desirable to acquire the habit of studying them in conjunction. The energy of manifestation of the anterior organs is largely dependent upon the development and energy of the posterior, while the posterior organs are roused and stimulated by impressions on the anterior. The occipital organs are a reservoir of force, but the frontal organs feel the environment, and it is by their sensibility to impressions that the occipital region is roused to quick and proper action.

If the intellectual and sensitive faculties of the front were absent, the occipital faculties, deprived of all stimulation and guidance, would remain in the feeble condition of the idiotic brain. But the infant is surrounded by a thousand objects that impress its vision, hearing, touch, taste, and feeling, so as to keep its energies and desires continually stimulated, and call out every emotional and passionial element. An intellect benumbed by the approach of sleep, or by congestion of the brain, or congenitally feeble, cannot realize the vivid conceptions that rouse the occipital organs, and hence retards development, as the absence of intellect would suppress it. On the other hand a greater intellectual development, producing greater quickness and more vivid impressions, tends to develop precocity, but this intellectual precocity, if not accompanied by good occipital development, achieves no great success in life for want of force of character. A moderate intellectual with a strong occipital development, makes an intellectually backward youth but probably a successful man. Thus we perceive the congenital power belongs to the occiput, but the development and education come through the frontal region. If the educational influences are absent the whole brain assumes an inferior character; if they are present, the whole brain attains its maximum capacity. The best educational influence is the companionship of strong and noble characters.

The perceptive faculties with their correlations lead to an active, busy life; the higher understanding tends to a more elevated career, if associated with its correlatives; the physical sensibilities and appetites stimulate the lower animal nature. On the other hand the higher ambition and self-reliance stimulate the understanding and foresight to more vigorous action.

The perceptive organs of the brain are correlated with the aggressive, selfish, and vigilant region of the occiput. By correlation we mean that adaptation which causes a certain faculty in one person to excite a different faculty in another. The different faculties which thus ex-

cite each other are said to be correlative. In a few instances the correlative faculties are identical, as when Tranquillity excites Tranquillity, or Irritation excites Irritation, but in other cases the correlative faculties are different and sometimes even opposite. Faculties are correlative which act in parallel lines in two individuals when they



are facing each other. Faculties which act in parallel lines in the same individual are called *coincident*, and are very closely analogous in character. The law of coincidence determines the relations of organs in one hemisphere of the brain to those in the other. The

law of *correlation* determines the relations of one person to another, and is the foundation of social intercourse and the laws of sociology. To determine these Pathognomic lines and show their influence upon all human life, and all relations of the material and spiritual worlds is the sublime office of the Science of *Pathognomy*, which is the mathematical science of universal life, and which requires a volume for its exposition. The subject is alluded to here because it is inseparable from the proper exposition of the cerebral functions. But it is not possible for the reader to appreciate its importance from these casual allusions. When after studying the organology he perfects his knowledge by the study of *Pathognomy* his satisfaction will be complete.

The perceptive faculties stimulate our active energies. When there is nothing to be seen or heard we settle down into quiet meditation, and when nearly all objects of perception are removed, as in solitary confinement, the energies of the brain gradually decline. A sufficient amount of perfect monotony would produce dementia: but when events are occurring or new scenes being presented, our energies are roused. The energies thus stimulated are those of the lower occiput, lying between the Adhesive and Combative regions, to which we give the name of *Aggressiveness* — a disposition to go forward and act from impulse. On the other hand, the Aggressive impulse compels us to use our perception when we act, for we cannot well act without perceiving the purpose and the situation.

But while correlative faculties thus associate in the same individual, they have a more vigorous association between two individuals. The law of *Pathognomy* determines the exact relations of the two organs to each other. This mathematical law associates the perceptive region of one with the parallel Aggressive region of another, and hence when one advances toward us aggressively he compels our vigilant attention, and every display of aggressive, contentious, or combative spirit rivets our attention. Every species of contest, rivalry, or struggle, attracts the multitude. Boxing-matches, cock-fights, dog-fights, races, quarrels, and debates are always watched with interest. Any one may become the focus of general attention by showing a bold, contentious spirit. The aggressive impulse seeks to win attention and demands our rights in a contentious manner. It compels attention. In excess it is thoroughly selfish, stubborn, and irrational.

On the other hand, the perceptive faculties, though in themselves apparently mild and harmless, have such a correlation with Aggressiveness that we cannot be stared at without feeling some excitement or annoyance if we are in a quiet, reflective mood, though when our combativeness or adhesiveness is roused we may enjoy it as we endeavor to carry the crowd with us. Persons of a bold, aggressive, defiant, and ostentatious nature like to be stared at and take pains to attract notice, but modest persons are annoyed or embarrassed by it.

A staring inquisitive gaze is so great an annoyance and excites so hostile a feeling that we take great pains to repel it. Ladies often protect themselves by a veil. Walls, blinds, curtains and fences are erected at great expense to shut out the gaze of the multitude, as much as to exclude the cold air and dust. The modest nature of woman especially demands this protection, for she feels that the staring of a stranger is not a friendly or respectful act. Many years ago a school-mate of the writer, who had fallen into wild and profligate habits, shot and killed a young man at a hotel table, in Lexington, Ky., for staring at him. Neighboring families in cities have sometimes had angry contentions from the desire on one side to look out of their windows and the desire on the other side to prevent the inspection of their premises by high walls to cover the windows. The right to privacy to be protected from prying inquisitiveness or official search, is a right claimed by every citizen. The demand of privacy and protection against prying curiosity is asserted against strangers, but not against intimate friends and companions, for the stranger simply stares, and does not understand or appreciate. With him it is simply an aggressive perception, which annoys. Every one feels annoyed by that aggressive inquisitiveness in which ill-bred people sometimes indulge.

But a friend, an old acquaintance, who knows us thoroughly is on a different footing. He is not an aggressive starrer, for he already knows us, and that knowledge excites our friendly or adhesive feelings. His knowledge of our history and consciousness of our character which belongs to the recollective region, are correlative with the adhesive feeling, by mathematical laws, which associate the correlative and adhesive region. Adhesiveness desires the old friend, the one who knows us thoroughly and throughout our life. It approaches him and desires his presence. This approach compels his attention and thought, his psychometric perception of character and knowledge of our history, from constant association. Thus Adhesiveness compels an intimate appreciation and a biographic memory, as on the other hand our familiar knowledge of the person separates us from the class of strangers, and makes him feel an ease and pleasure in our society which attract him. Thus personal knowledge is correlative with social attraction, and their pathognomic lines are identical or parallel. Hence we receive an old acquaintance with pleasure, and do not desire to shun his observation, but seek to know more of him as he seeks to know more of us — the tendency being to know more and more of each other, to grow in personal attraction and to dread separation, if our association has not developed some element of discord. The cor-

relation includes the conscious intuitive and psychometric faculties which give us an intimate knowledge of character and personal sympathy.

Hence companionship or Adhesiveness continually invigorates the memory and calls up a constant flow of reminiscence and diversified thought, which makes the society of companions mutually interesting, while the absence of society renders the memory less active and diminishes the conversational powers. The adhesive mind desires social intercourse, while the merely intellectual mind desires the life of the scholar and is indifferent to society. But this does not promote the normal balance of the faculties, and one whose intellectual cultivation has made him indifferent or averse to society should take pains to seek agreeable society, to restore a normal balance. Solitary intellectual culture has an abnormal tendency, creating too great a frontal predominance and diminishing the practical energies of the occiput. Hence the college-bred youth is generally inferior in practical capacity to one who has led a more practical life, unless during college life he has maintained an active companionship with his fellows or had some business to occupy a part of his time. The farmer's sons who had duties to perform at home were not injured by their common-school education, but it is different in the life of the university.

Hence we derive an important educational principle, that in education the pupil should not be isolated and should not depend solely on his teacher. Above all, he should not be confined to the study of text-books without companionship — the abnormal method which so many have been compelled to follow. Every student should find a companion in his studies, with whom all subjects might be rehearsed and discussed. This method produces the normal action of the brain, giving it such an activity that our knowledge becomes familiar, continually recurring to the mind, ever ready for conversation and for practical use, while the solitary method produces a feebler mental action and a deficiency of the practical ability to use our knowledge, because the general energy of the brain is impaired. The association of the sexes in co-educational and social pleasure generally is a very important means for maintaining the normal action of the brain. Conjugal life is the normal state of man, and unity of pursuits and purposes increases its benefit.

Adhesiveness desires stable and permanent relations in family and home, and strengthened by this, it controls the intellectual action, preventing its dissipation on matters of no practical value, and giving it more positive energy and activity in the sphere that it occupies. Thus the correlation of Memory and Consciousness with the Adhesive region of the occiput produces a more practical and efficient intellect. The constitution of the brain proves that man is a social being, and cannot attain his normal development without society. When the hours of business or study are solitary, we should immediately seek restoration by social pleasure. Purely intellectual action relaxes the constitution, and diminishes the digestive and assimilative powers, which are renovated by agreeable society. Hence social

pleasures are commonly associated with refreshments and feasting, not always limited by temperance, and social pleasure is a great support and restorative of health, as the loss of companionship is sometimes a dangerous impairment of vitality. The importance of society to the invigoration of the mind, support of health, and animation of the sentiments is so great that no system of education which neglects the social element should be tolerated, and great benefits will be realized in the future from the co-education of the sexes. The convent, the monastery, and the isolated life recommended by Buddhism and Catholicism for the pious are all abnormal.

Moreover, as the action of the intellect is opposed to that of the vitalizing forces of the occiput, it is necessary that it should be for one-third of our time suspended by sleep to permit the vitalizing restoration, and during the time that it is exercised, concentration upon solitary thought should be avoided, or at least limited in its duration. Mathematical studies and the keeping of accounts are among the most exhausting forms of mental labor. The teller of a bank cannot prolong his services many hours. Protracted passive listening to another's voice is also exhausting, especially when the subject is obscure, difficult, and uninteresting. Persons of strong character grow impatient of listening. Medical students often lose health in attending a course of lectures, and all men shrink from the bore who would compel us to attend to his uninteresting conversation. We listen with pleasure to the instructive and pleasing outpouring of intellect, but the speaker who compels our passive attention, and gives us nothing valuable in return, like an old-fashioned two-hour Calvinistic sermon, exerts a blighting influence upon the mind.

Thus correlation of intellect and companionship shows the importance of association and co-operation in intellectual pursuits, which I realize more fully because in my original investigations I have so seldom enjoyed it. Fifty years ago, when I met Dr. Powell, who was like myself engaged in the independent study of the brain, our conversation was incessant for three days and nights. A student who takes up any study should secure, if possible, an intellectual comrade; and a group of two, three, or four, carrying on their studies and investigations together, might be independent of colleges.

Passing from the aggressive, inquisitive, vigilant action of the perceptive, and the bright, intellectual, social action of the recollective region, to the upper range of the forehead, we find it correlated with an entirely different and higher sentiment. The perceptive region is ever restlessly seeking new objects, and getting new impressions of them; the recollective region treasures up and retains the knowledge already obtained, and thus connects itself with our attachments and habits, which give stability and regularity to life guided by memory and system.

Neither of these lead to an original and independent course of action, and consequently they do not favor progress except in the physical sciences, which rely on observation and memory. But in the upper range of the forehead we find faculties which comprehend the

essential nature and tendency of all things, — which give us understanding, and may lead to wisdom. Such faculties naturally associate with a consciousness of our independent capacity, a feeling of self-reliance and mastery. Their action is based upon the previous action of the perceptive and recollective powers, which have given us all the necessary facts, and hence is associated with an indifference to observation, as the facts are already ascertained. We reflect, reason, and judge instead of observing. Hence we find that the correlative organ of the understanding which has the correlative or parallel pathognomic lines is that which gives us a feeling of self-sufficiency and self-reliance, and which is the antagonist of the perceptive organs. The latter gave us a realizing sense of the exterior world, its greatness and power, while the former sustains us by giving a sense of our own interior energies and wisdom which may be exaggerated into vanity — a word which implies emptiness. The mind misled by vanity to ignore observation, and neglect all physical science and induction from facts, relying upon its own profound sagacity and reason without knowledge, is indeed empty. This impulse of vanity, from an excessive self-sufficiency scorning observation, has been the source of the world's metaphysical systems, from Plato to Hegel. A proper sentiment of modesty and reverence would have made these egotists aware of their ignorance, and a conscientious industry would have led them to the scientific investigation which should precede philosophical opinions.

The correlation of understanding and self-sufficiency is seen in the desire of the self-reliant to explain, to instruct others, to control their opinions, to address their judgment, and to be appreciatively understood. On the other hand, the faculty of understanding desires to receive explanation and instruction, and having in itself no energy or self-reliance, it yields to the impression made by a strong character. Thus the ambitious and self-confident continually lead society, while men of equal or greater intelligence are left in obscurity.

It is therefore important in education to prevent youth from relying passively upon teachers and text-books, and compel them to reason and judge for themselves. It is one of the great benefits of Industrial Education that it does this, as in doing his work the pupil must rely on himself. In declamation and debates the same independence is cultivated, and the questions of a judicious teacher will be so framed as to compel the pupil to think independently.

Men who assume to speak with the authority of consummate wisdom gain adherents and followers in proportion to their dignity, even when their defective knowledge and understanding lead them into visionary errors.

The region of Understanding acting alone is thoughtful, quiet, and rather too modest to be social; but acting normally with its correlative self-reliance, it is quite social and friendly, fond of the exchange of thought, rather appreciative and harmonious. It moderates our impulses, and guides them to success. It produces a more interesting, instructive, and profitable companionship than the region of Memory and Adhesiveness, which sometimes becomes a bore when

not guided by understanding. The latter gives the didactic tendency, and is necessary to the teacher. Its correlative organ desires to be understood, and hence elicits the reflective attention of the hearer. The social life of mankind depends on the frontal and occipital organs. The lower correlative group produces an intercourse of an unfriendly, jealous, or hostile character. The middle region has a gregarious character which belongs to active life, and which may or may not assume a friendly character. The upper range has a more harmonious, intelligent, and dignified influence. The study of purely physical science and pursuit of mechanic arts and business cultivate the lower perceptive and aggressive range, producing the hard, sceptical, and selfish nature which is the most prominent characteristic of society in European races generally. The exercise of the understanding in social intercourse, public affairs, supervision, and philosophical or ethical studies produces a more agreeable character, but the nobler qualities do not spring from intellectual action. They come from the sentiments and duties of our social relations.

MONKEYING WITH BASE-BALL.—It is said that Professor Brockman, of Baltimore, is educating a base-ball nine of monkeys. They can catch, pitch, bat, and do the whole thing except umpire.

THE INCREASE OF INSANITY under our present educational system has been discussed in the "New Education." It is still going on. The "Boston Herald" says, "The increase of insanity in the State, as noted by the annual report of the Board having this class of unfortunates in charge, is a bad symptom."

ANTHONY COMSTOCK has been terribly exposed by the newspapers in New York. His former clerk has shown how largely he has carried on a blackmailing business under the cloak of the Society for Suppressing vice. He is denounced as not only a social nuisance, but a criminal — a piece of justice long delayed.

VANCOUVER, the Pacific terminus of the transcontinental railway, has wonderful growth. A year ago there were about a dozen huts and an unbroken forest. To-day there are five thousand people there, a splendid hotel, electric lighting of the streets, and semi-weekly communication with China and Japan as well as daily communication across the continent by the Canadian Pacific Railway.

DR. W. E. REID, whose advertisement appears in the Journal, has the reputation of being a wonderful medium. Slates, in his presence securely fastened together, have received writing from various spiritual sources in public as well as private.

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The Giant March of Science.

In exploring the far-off mysteries of the universe, next to the telescope and Psychometry must be ranked SPECTRAL ANALYSIS, which reveals the chemical composition of the remotest bodies that send us their light. Its discovery is interesting, and "shortly before his death the late Dr. Kirchhoff, of Berlin, related the true story of the discovery of *spectral analysis*. He and Bunsen were then professors at Heidelberg, and kept bachelors' quarters in the well-known 'Riesenstein.' Upon one of their daily promenades Bunsen remarked: 'Kirchhoff, we must discover something which will be too simple to be true.' They returned and went to work. But years passed by before the discovery was effected. Experimenting one day in his laboratory, Kirchhoff happened to place a burning lamp in the rays of the sun. A dark place appeared at once. Thinking it an 'optical illusion' he repeated the action, only to find the dark ray reappear and give place to the ordinary ray when the lamp was removed. He called Bunsen. The experiment was repeated many times and always with the same result. They could not explain it. Finally Bunsen proposed that they go home and 'think of other things' for a while, possibly some explanation might be reached. They lolled in their easy-chairs, smoking their long student pipes and talking of the days of their youth and the gossip of the hour. The afternoon had almost passed when Bunsen sprang to his feet with the remark, 'Eureka! The flame of the lamp is fed by the same stuff which is burning in the sun!' They hurried back to the laboratory, tried a number of experiments and the great discovery was made. That night there was a jollification in the bachelor quarters of the modest hotel. A few weeks later the whole world knew of the discovery, and Kirchhoff and Bunsen were enrolled among immortal scientists."

The combination of photography and large telescopes is continually increasing our astronomic knowledge. "The discovery of the nebulous condition of the Pleiades has been an almost startling illustration of what may be learned by sheer perseverance in exposing sensitive plates to the sky. Nearly thirty years ago M. Tempel, an exceptionally acute observer, detected a filmy veil thrown around and floating far back from the bright star Merope, and Mr. Common saw, with his three-foot reflector, February 8, 1880, some additional misty patches in the same neighborhood. In general, however, the keen lustre of the grouped stars appeared relieved against perfectly dark space. Great, then, was the surprise of the MM. Henry on

perceiving little spiral nebula clinging round the star Maia on a plate exposed during three hours November 16, 1885. The light of this remarkable object possesses far more chemical than visual intensity. Were its analysis possible, it would hence doubtless prove to contain an unusually large proportion of ultra-violet rays. It is of such evanescent faintness that its direct detection was highly improbable; but since it has been known to exist, careful looking has brought it into view with several large telescopes. It was first visually observed on February 5, 1886, with the new Pulkowa refractor of thirty inches aperture, and M. Kammermann, by using a fluorescent eye-piece, contrived to get a sight of it with the ten-inch of the Geneva Observatory. The further prosecution of the inquiry is due to Mr. Roberts, of Liverpool. With his twenty-inch reflector he obtained, on October 24, 1886, a picture of the Pleiades that can only be described as astounding. The whole group is shown by it as involved in one vast nebulous formation. 'Streamers and fleecy masses' extend from star to star. Nebulae on wings and trains, nebulae in patches, wisps and streaks seem to fill the system as clouds choke a mountain valley and blend together the over-exposed blotches which represent the action of stellar rays. What processes of nature may be indicated by these unexpected appearances we do not yet know, but the upshot of a recent investigation leads us to suppose them connected with the presence of copious meteoric supplies and their infalls upon the associated stars."

The *New York Sun* says: "Nobody would have believed, ten years ago, that any such achievements and discoveries as we have recently witnessed were possible. It is as if a new sense had been given to man. We are surrounded by thousands of celestial phenomena which powerful telescopes were unable to disclose to the eye, but which the same telescopes, when properly prepared, reveal to the more sensitive, or more efficient, retina of the photographic camera. Even well-known objects, like the Orion nebula, take on new forms and are beheld surrounded by unsuspected subsidiary phenomena when they are photographed. The etheric undulations which escape the ordinary sense of sight, have a story of their own to tell respecting the constitution of the universe; and by impressing their images upon chemical films, they give us glimpses into the arena of the heavens that are startling in their significance. We now possess well-printed photographs of vast and monstrous creations, gulfs of chaos, like some of those strange nebulous masses in Orion or the Pleiades, whose existence had hardly been suspected four or five years ago.

"Streams of suns, strung along like pebbles in the bed of a creek are seen involved in streaks and masses of nebulous matter of perfectly enormous extent. In one place in the group of the Pleiades which at this season adorns the evening sky, there is seen, in the photographs taken at the Paris observatory, a nebula in the form of a long, straight, narrow streak, upon which six or seven stars are set like diamonds on a silver bar. Assuming that the parallax of this object is half a second of an arc, which is the largest possible value

that could be given to it, it has been shown that the length of that strange nebulous pathway, leading from sun to sun, cannot be less than five hundred thousand millions of miles; and the distance between the two nearest of the stars thus connected is more than four hundred times as great as that which separates our sun from the earth! The reader should keep in mind that these are minimum values, and that in all probability the dimensions involved are really much larger. By the same calculation the width of the nebulous streak can be shown to be not less than seven hundred and eighty million miles, or more than eight times the distance from the earth to the sun. It seems highly probable that this great streak is in reality only the rim of a broad circular disk of nebulous stuff, presented edgewise toward the earth, and which, as indicated by the stars already involved in it, is undergoing changes that will finally result in its complete transformation into stars.

"One of the most interesting of the celestial photographs recently taken has just been published in England. It is a photograph of the great nebula in Andromeda, made by Mr. Roberts of Liverpool, and it shows that stupendous cosmical mass in an entirely new light. Heretofore it has been represented as a shapeless expanse of nebula, sprinkled over with stars. But the photograph brings into view fainter portions which give a most suggestive shape to the nebula. It is now seen to be composed of a huge central mass encircled by ring within ring, and presented in an inclined position to our line of sight so that its outline is strongly elliptical. This is regarded as confirmatory of La Place's nebular theory of the origin of solar systems. Two or three globular masses are seen, whose situation and aspect suggest that they are in the act of formation from the nebulous rings, just as the planets are supposed to have been shaped from similar rings in the first stages of our solar system. The appearance of motion, or rather of the evident effects of motion, as shown in this photograph, is very striking. Covering all the sky where the nebula is, dotting the nebula itself over as thick as falling snow-flakes, appear innumerable stars. Through these stars shine the great ovals of the nebula surrounding the enormous, white, and comparatively-shapeless central body. In the stream-like arrangement of the stars, in the broad sweep of the nebular rings, even in the chaotic central aggregation itself, the eye is, seized by the whirling appearance that characterizes the whole phenomenon. It is like facing a storm of snow, and perceiving through the fast-flying throngs of nearer flakes a huge eddy of the storm bearing down upon the beholder, furiously swept and gyrate by a cyclonic blast into an immense white, confused, all-swallowing cloud! In fact, the simile of a storm is particularly apt, if one has in mind Mr. Lockyer's recent theories, according to which nebulae must be regarded as clouds of whirling and clashing meteors. Considering that the dimensions of the nebulous phenomenon in the Pleiades, described above, sink into insignificance in comparison with those of this nebula in Andromeda, it is enough to make the imagination dizzy to gaze upon Mr. Roberts' photograph.

"Wonderful as are these discoveries, there is reason to believe that they will soon be exceeded by the astronomers of our own country, who have heretofore repeatedly proved that Yankee ingenuity is as superior in the conquest of the heavens as in other lines of human effort."

As to these meteoric bodies, the son of Charles Darwin, Prof. Geo. H. Darwin, of Cambridge, England, has published in *Nature* "some very interesting suggestions as to the mechanical conditions of a swarm of meteorites. Although these papers are only an abstract of a great memoir read before the Royal Society, they will be interesting to the reader, even if he be not sufficiently trained in mathematics to follow the treatment of the subject, as an example of the singularly great resources which are now at the command of physical science through the modern advance in the methods of mathematical treatment of such problems. Prof. Darwin's study is directed to the solution of a series of problems concerning the development of solar systems from the more ancient aggregations of meteoric bodies, such as are supposed to be preserved in the far-away nebulae. The most curious result of his surprising analyses is found in his conclusion that 'a swarm of meteorites is analogous with a gas, and the laws governing gases may be applied to the discussion of its mechanical properties.' This is true of the swarm from which the sun was formed when it extended beyond the orbit of the planet Neptune.

"When the illustrious philosopher who founded the nebular hypothesis explained the generation of the solar system and brought us to the point where we were forced to conclude that the suns and planets were formed from an originally nebulous body, none dared to hope that we ever should be able to explore the modes of action which took place in the progressive consolidation of this ancient state of matter. Mr. Darwin has shown that from our assured basis of experiment and observation we may go step by step backwards, proceeding always by what appear necessary considerations, until the inconceivable protracted life history of this stage of matter is in a manner revealed to us. The work is surely one of the most surprising pieces of far-seeing which has been presented to science."

Meteorites are not strangers on the earth. The *London Times* says: "As a gentleman, a well-known public official, was passing from St. James' Park into Pall Mall by the garden wall of Marlboro House, on Saturday last, June 12, at a quarter to 5 in the afternoon, he suddenly received on the right shoulder a violent blow, accompanied by a loud crackling noise, which caused him great pain and to stumble forward as he walked. On recovering his footing, and turning round to see who had so unceremoniously struck him, he found that there was no one on the pavement but himself and the policeman on duty at the park end of it.

On reaching home the shoulder was submitted to examination, but nothing was at first discovered to account for the pain in it. But in a little while the servant who had taken away the coat to brush brought it back to point out that over the right shoulder the nap was pressed down flat in a long, straight line, exactly as if a hot wire

had been sharply drawn across the cloth. The accident is therefore explained as having been caused by the explosion of a minute falling star or meteor.

A meteoric stone which fell in Pennsylvania about the last of September was thus described in a dispatch of October 1st: —

"The aerolite meteoric stone which caused the loud detonations heard throughout the greater part of Washington and Allegheny counties on Saturday last, fell upon the farm of Mr. Buckland, in Jefferson township, near the West Virginia line, instead of Cecil as reported. Ellis Jones, a mail carrier, witnessed the fiery body in its flight through the heavens. He said he never beheld a more awful or impressive scene. His horse suddenly stopped, and he heard a noise as if the winds were rushing onward with great violence. Looking up he saw, moving high above him with incredible velocity, a huge mass, which he describes as resembling a great coal of fire as large as a barn. There appeared to be attached to it an immense flame of a deeper color than the coal, which tapered off into a dark tail with a sinuous trace. All in a moment Mr. Jones states the noise accompanying it ceased, the fire-like appearance, the flame, and the black tail disappeared, and in their stead the stone assumed a whitish blue hue, which it retained until it passed out of sight. When the stone fell it broke into three pieces. It is grayish in color, with a tendency to red in streaks."

However, there have been so many fictitious stories of aerolites in the newspapers, it is not safe to believe any of them until confirmed from authentic sources.

The astronomic source of these small flying bodies which are continually bombarding the earth must be referred to a vast number continually circulating in orbits round the sun. An able astronomical writer says: —

"Asteroid No. 272 has been discovered. Probably there are a good many more, as yet undiscovered. The existence of this broadly scattered and anomalous company — if such irregularly and widely separated objects can be called a company — has long been the greatest puzzle of planetary astronomy. They occupy a profound gulf of space, between Mars and Jupiter, which ought to be, according to Bode's Law and the symmetrical ratio of planetary distances held by some good-sized planet. 'The attraction of Jupiter's mass' is the commonest explanation put forth to account for the phenomenon — the theory being that the gravitational power of the giant planet, at periodical times in his great year, is such as to prevent these asteroids from uniting in one consolidated globe. But this explanation presents obvious difficulties. In the first place, it does not account for the asteroids themselves. It does not show how such a mass of little globes came into existence in that form, and in such numbers, and all, too, having a general orbit between the orbits of Mars and Jupiter. Moreover, the coming together of 300 small globes, already existing as separate little worlds, and all, probably, very old, as well as globular and hard, would seem to be an awkward and difficult way in which to create a respectable planet. It is not,

to say the least of it, the way in which the other planets were formed, if we may trust LaPlace and the nebular hypothesis. The other explanation, less frequently put forth, that the power of Jupiter's mass proved sufficient in the long run to burst into fragments some supposititious former planet, that held that orbit, while it may be much nearer the truth in one respect, is unphilosophical in other (and these the most essential) particulars; for, although it fills that vast, anomalous, and inharmonious gap with a former planet — as the symmetry and proportion of the solar system seems to require — it gives to the giant planet far too great a pulling power. Without other and decisive conditions to aid the performance, it is obvious that even the mass of Jupiter could not avail to pull to pieces, by the mysterious law of attraction, a separate integral planet. Besides, to suppose such a thing possible would be to suppose also that the greater planet would draw to itself all the separate parts of the ruptured original.

"But it is by no means inherently improbable that once, in some unimaginably remote time in the past, a planet really did exist between Mars and Jupiter, and that these whirling little bodies, called asteroids, pitched at such wildly eccentric angles of inclination, formed that entire plant. That would make regular and orderly the planetary distances — which increase largely (but in a generally symmetrical order) as we go outward from the sun. But if there was once such a world, how came it to be broken up? Are we, then, to suppose that the orbs of space are governed by no law which prevents them from bursting their bounds, 'shooting madly from their spheres,' and coming in destructive collision?"

"By no means. We believe there *is* such a wise and beneficent restraining law. How, then, did the lost planet go to pieces?"

"That is a question to which existing astronomical science cannot return an answer. Speculation on such themes is properly but lightly regarded. But an answer to the above question can be given, which, while it has nothing (or very little) to stand upon in the positively ascertained facts of astronomy, may prove to be the truth when astronomy learns more about the structure and history of the solar system.

"We have said above that the planet Jupiter never could have pulled into fragments a complete planet, 'without other and decisive conditions' to aid that performance. Supposing such a planet to have existed, it is not necessary to give Jupiter the credit, or the blame, of tearing it asunder, or even of materially aiding that achievement. The time will probably come, sooner or later, when it will be learned that planets, like everything else, have their periods of growth and decay; of youth, middle-life, and old age; and that in the latter stage a planet's waters recede, dry up, fail — that the dried-up-surface, and inner part, in time opens in great cracks, or chasms, and that finally the dead globe bursts asunder by the centrifugal force of its rotation.

"Such a course may have been the history of the assumed Lost Planet. But, if true of that supposititious former world, why not of Mars also, or even the earth?"

"The presumption is that the planet in question was not quite as large even as Mars. These asteroids, consolidated, would hardly make a planet as big as Mars. Now Mars is far older than our world, and the Lost Planet must have been, according to the nebular hypothesis, much older than Mars — and Jupiter older than either. So small a world as the planet Mercury — the probable approximate size of the broken-up planet — would naturally go through its several stages of existence in a period almost infinitely less than a planet like Jupiter, or even our Earth, would require — without taking into account the fact that it must have been a thousand million years older in time than even its next neighbor on this side, the ruddy planet Mars.

"One puzzling circumstance, which may perhaps be thought to be inconsistent with this theory of the origin of the asteroids — a theory here presented, so far as we know, for the first time — is the ascertained smallness of the densities of the outer (and therefore older) planets. They appear to be of a far more refined constitution than ours. Saturn, for example, among the other marvels of that wonderful world, has a density less than that of water. Of Uranus, that far telescopic planet which shines with a sea-green light, and possesses moons that have a retrograde course, the specific gravity is less than that of water, and only about equal to that of ice; nor is Neptune's much greater. These facts somehow do not seem to consist well with this theory of the drying up of planets in their old age. But — can anybody present a more acceptable explanation of the existence of the zone of asteroids?"

Of these lost planets it may be expected that Psychometry will hereafter give us the most satisfactory account. Prof. Denton's description of the lost planet Sideros, discovered by investigation of fallen meteors, is one of the greatest achievements of science.

The *N. Y. Home Journal* says: "The modern science of astronomy is so full of complicated details and refined calculations that to obtain a tolerable mastery of it years of study, not to speak of the special mental aptitude, is necessary. But this consideration should not deter us from a little innocent star-gazing, if we are so minded. And why should we not be so minded? Star-gazing is an æsthetic discipline of the highest order, that is to say, it is a means of cultivating in the soul the purest and highest emotions. Who, on a summer night, climbing perchance some gently ascending path, has not been suddenly arrested by the vision of the starry sky, as if seen for the first time? And who does not know the overwhelming sense of awe which comes with this outlook into the infinite? — so overwhelming that highly sensitive as well as frivolous spirits will perhaps shun the repetition of the experience. Indeed, to this soul-shivering sense of awe is undoubtedly due the fact that notwithstanding the fascination of this sublime spectacle so few undertake the easy and always accessible task of individualizing the stars, grouping them, making personal friends of them and calling them by name — in obedience to that instinct which impels us to give name to whatever we hold dear. But wait. Following upon this

first sense of overmastering awe, if you continue your gaze into these infinite depths, there will spring up from the soul a sublime joy, a gladness beyond the utterance of words. We wish we could quote from memory that most delightful passage in the *Iliad* where the 'father of the poets' sings of the trooping forth of the stars from their folds as night comes on and how the shepherd's heart was glad. Why may we not be permitted to study the skies as the shepherds of old studied them, unburdened by the vast generalizations and intricate calculations of modern astronomy? As an offset to the belittling effect of everyday affairs, what more ready resource have we than this contemplation of the starry heavens—from the hill-tops, from the roof-tops, and the open city squares? A recreation of this kind is a true re-creation, for it touches the primal springs of emotion and renews the youth of the heart. Mr. Garret P. Serviss's book, 'Astronomy with an Opera-Glass,' offers us an admirable hand-book and guide in the cultivation of this noble æsthetic discipline. For convenience' sake the author classifies the stars under the successive heads of stars of spring, stars of summer, of autumn, of winter, appropriating to each section the constellations that may be most conveniently observed in the earlier hours of the night. A concluding section is devoted to the moon, the planets, and the sun. The only instrument with which the observer is equipped is a good opera-glass. But, says the author, 'it was with an instrument which in principle of construction was simply an opera-glass that Galileo made his famous discoveries,' and 'the opera-glass, on account of its brilliant illumination of objects looked at, and its convenience of form, is still a valuable and, in some respects, unrivalled instrument of observation.' The volume is well supplied with illustrative maps of the stars, and, with the author's clearly-given directions, it will be an easy and pleasant*task to trace out their groupings, learning meanwhile from him a great deal about them—their peculiarities of light, their history in scientific discovery and their mythological associations—which will give them an individual interest and the charm of personal acquaintance. And there are occasional glimpses into the wider fields of astronomic science which may awaken an intellectual curiosity that only systematic scientific study can gratify. The book is published by D. Appleton & Co. A handy planisphere—an arrangement of revolving disks showing the location of the constellations at any hour of the night on any day of the year—is published by Whittaker of this city and will be found a useful auxiliary to this guide-book to the stars."

The Doctrine of Reincarnation, and its Amusing Absurdities.

THE wide prevalence of any theory or opinion is strong presumptive evidence that there is "something in it," and that it is worthy of profound attention, for I would not scornfully overlook even an extreme opinion entertained by a single individual. Reincarnation

has obtained some currency as a doctrine among spiritualists, especially in France, and among those who are more imaginative than scientific. It has, in some cases, been adopted by spiritual teachers, though not by any whose habits of thought are scientific. I do not profess to have investigated the subject thoroughly, for it does not present the indications of truth, and I prefer not to dig in a barren mine.

I have not yet heard the doctrine stated in a manner which would appear either rational in itself or consistent with facts, and while waiting to hear a rational exposition, I would venture to state the difficulties which seem to stand in the way of the current hypothesis, in the hope that out of these vague speculations some truth may be developed not entirely useless or barren.

The insurmountable objection to my mind, is the absence of corroborating facts. It is maintained that certain spirits, and according to some theorists an immense number, feel a desire to renew their experience of earth-life, and to do that, they abandon their supernal life and enter the womb of some woman in conception, to develop as a fetus and be born as an infant.

Have we the slightest evidence that such an event ever occurred? If it did, the reincarnating spirit would be absent from its supernal home during its whole earth-life. But in the millions of interviews or intercourse between spirits and mortals, who has ever heard of any spirit being absent or lost from its spirit-home? Had reincarnationists looked at this subject logically, they would have felt the necessity of proving that the reincarnated spirit was not in spirit-life, but on the earth. In the entire absence of such evidence, I assume that such an event never occurred, and I would undertake to hold communication psychometrically with any of the spirits who are said to be reincarnated, and to get their views upon the subject. If some commonplace individual assures me that he is a reincarnation of King Solomon, I will venture to furnish him evidence that King Solomon himself knows nothing of it.

It is said that the builder of the Spiritual Temple in Boston has been told by his fraudulent medium that he is a reincarnation of King Solomon returned to earth to continue temple-building, and that he believes it as he believes the other impostures and mummies of his medium, who personates Jesus Christ and any other ancient spirit that suits his fancy. This reincarnated Solomon is very easily duped, and instead of wisely upholding spiritualism, has taken exactly the course that would make it ridiculous as an embodiment of ignorant credulity.

I attended a lecture in the temple in behalf of reincarnation, and the sole argument advanced was, that reincarnation was the only plan on which God could manage the world in accordance with the lecturer's idea of Divine Justice. As reincarnation was to him a very good plan, it must be God's plan—a very common idea of theological cranks, who think themselves capable of planning the Universe.

If we interrogate the living who have the highest psychic endow-

ments, the most perfect memory, and the most far-reaching intuition, they can tell us nothing of reincarnation from their own experience. If we seek the wisest of those who inhabit the spirit-world and obtain their ideas either by psychometric impression or by slate writing from themselves, we learn that they do not recognize absolute reincarnation as a fact, though they admit the possibility of an earth-attracted spirit existing in close connection with a mortal to acquire a knowledge of earthly scenes; but no matter how closely the spirit may be allied with the mortal, such alliance, even if it amounts to absolute obsession is not what is called reincarnation.

• If this is not sufficient to settle the question, and if the theory be changed to affirm that only in some very rare and extraordinary cases this reincarnation occurs, concerning personages of whom we know nothing, it is hardly of sufficient practical importance to occupy our time, but if it still be urged as a possibility, a mysterious phenomenon, which may throw some light on the laws of spirit-life, I meet it with the assertion that it seems to me one of those violations of the laws of nature, which, if they are not as Spencer would say, absolutely "unthinkable," are still so essentially irrational as to require a tremendous amount of evidence to make them even plausible.

If a fully-developed and enlightened spirit could change into the germinal and undeveloped soul of a fetus, or the minute psychic element which exists in spermatozoa, ovary, or egg, and thus begin a spiritual growth which would result in an entirely different spirit or character, then such things are possible, and there must be other examples in nature of their occurrence; but they never occur; nothing like it has ever been observed. Universal experience affirms its total impossibility. One animal never changes into another, and life evolution never turns backward.

If a spirit thus descends into a mortal, whether in spermatie animalcule, or the female ovary, or the developing fetus, wherein would such an act differ from suicide? One life is ended absolutely. The vitality of the animalcule or even of the embryo brain has not a single element, faculty, or characteristic of the preëxisting spirit. Everything that constitutes its identity is gone, as effectually as if in the Hindu conceptions of metempsychosis the spirit had been changed into a cabbage or a stone. The connecting link that makes an identity is totally absent, and as there is nothing in the infant that belongs to the supposed spirit, so there is nothing in the infant that does not belong to its parentage. Its mental characteristics, even to the smallest habits and peculiarities, have been derived from its parents, from their prenatal condition, or from conditions during gestation, or perhaps from conditions inherited from their ancestry, and its body is in like manner derived from its parents.

When the spirit parts with all its powers, characteristics, and faculties to become a mere spiritual germ, vastly below idiocy, a close approach to annihilation (for there is no definite conscious volition, emotion, or character in the embryo, but only a possibility of their evolution), such an act resembles so closely a spiritual suicide, that it

must be a chimera of the imagination. A spirit cannot annihilate itself, and instead of suspending its powers to go into hibernation like certain animals, we know that spirit-life is a state of far higher and more uniformly sustained consciousness than earth-life.

On this fantastic hibernating theory, how does the spirit manage to hold itself still and unconscious, and when, if ever, does it wake up to the consciousness of its powers? if such waking up ever occurred, the spirit being aware of its entire past life and possessed of its advanced powers, would be able to astonish the world by the narrative of its preëxistence, but no such marvellous event has ever happened. We may find a few peculiar individuals who have a dim, dreamy notion of having had a prior life, but it is only a dreamy notion, which may have arisen from scenes in their dream-life, dimly remembered, or from impressions made upon them by spirits of which they have retained a vague conception. If the spirit supposed to have reincarnated neither remembers his past life nor possesses the characteristics which he once manifested, then he is in no respect the same spirit, and the man who supposes himself a reincarnated spirit is nothing but the offspring of his parents, with the qualities which arise from education, heredity, and prenatal influence, among which there may be a considerable amount of credulity, and his belief in identity with a prior spiritual being is hardly as rational as that of the boy who maintained that he had kept the same knife fifteen years, because when it lost its only blade he got another blade, and when the handle was accidentally smashed he got another handle, and when he got tired of its old condition he swapped it off for a new knife.

Ultra reincarnationists think we may thus swap off our sex and come back either as a man or woman, so that Julius Cæsar may now be a timid, hysterical school-girl. Why not then come back as a monkey or as a hog, as some reincarnationists suppose quite possible, so that when the butcher kills a hog he may be cutting the throat of his grandfather. All idea of human relationship and permanent union of friends and relatives is thus abolished and the history of human life becomes as chaotic as the dream of a lunatic. Such superstitions as these seem hardly worthy of a serious discussion, but the follies of antiquity have a dreadfully long lease of life, and the whole reincarnation theory is cherished by the so-called "theosophical society" of India and is slowly spreading in the United States.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit knows nothing of his own native tongue or the incidents of his life, and manifests none of his intellectual and moral characteristics, we are sure there is no spirit in the case, but only a deluded mortal. In like manner if the mortal who supposes himself a reincarnated spirit knows nothing of that spirit, as to life and language, and has none of his characteristics, it would seem to be a similar delusion. So far as I am informed there are no instances of reincarnated spirits that could stand this test.

How, then, does this theory originate—on what basis does it

stand? When I asked the question of a very intelligent reincarnationist, he replied that he assumed reincarnation to be true, because he could not conceive that a new life should begin in any human being, — he thought there must be a prior life. This makes reincarnation a universal process, which is a fatal supposition, as it would require the whole spirit-world to be engaged in preparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the summer-land. Such a theory is hardly worth discussion.

Moreover it is an arbitrary disregard of the whole course of nature. There is no difficulty whatever in conceiving a new life to begin in conception and gestation, for such is the law of nature. Every thing that lives, whether man, animal, or plant, develops by its life a germinal life similar to itself, and if the life is not derived from the parent source then the entire myriads of animal, fishes, insects, and plants, instead of originating seeds or germs as we see them doing, must be calling from the spirit-world an infinite number of spiritual animals, fishes, plants, and insects for reincarnation, all of which must be very busy to jump in at the right time to vitalize the seeds and prevent the vegetable and animal kingdoms from coming to a sudden end.

Does not all this seem fantastic or insane, and do not such wild theories prompt to ridiculous acts? The boy may claim to be the ancestor of his own father, and the clown to be an ancient king. A young Spanish gentleman, it is said, was greatly annoyed by an old man who recognized in him the incarnate spirit of his own mother and wished to treat him as a mother. It is a wild assumption to say that life cannot originate by transmission from prior life. Its transmission is just as obvious in the case of vegetable or animal seeds, as when a cutting from a tree is developed into another tree. We see the transmission of life; we know nothing of reincarnated life either in animals or plants. It seems but a baseless assumption: yet on this baseless assumption my friend rested his doctrine of reincarnation. When we recognize the transmission of life by seeds, germs, or cells, the whole foundation of reincarnation seems to be gone. Nor do I see the least foundation for reincarnation in the phenomena of inheritance. There is nothing in vegetable, animal, or human life which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The parents are the efficient and satisfactory cause of the offspring. We need no other cause, and we perceive none. If spirits were hovering around to be reincarnated, some who are gifted with spiritual sight would in some of the ten thousand millions of instances have had a glimpse or a realizing sense of their presence, and indeed it is remarkable that some of our credulous women full of reincarnation theories have not recognized such spirits. If the idea is once suggested we may expect some credulous mother to report that Jesus or Solomon has entered her unborn babe.

The reincarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory as just

stated, we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals; if animals cannot, neither can zoophytes nor plants of any species, and there must be an infinite realm of animals, birds, quadrupeds, reptiles, fishes, insects, worms, trees, shrubs, grasses, and even lichens or mosses in the spirit-world to keep up life on earth, if the life here cannot sustain and propagate itself.

There is an equally fatal obstacle to reincarnation in the moral aspect of the question, for unless we take the insane view that all life on earth is barren and must be recruited from the tribes of wandering spirits, we may ask by what right does the reincarnating spirit thrust itself into a family unasked, eject the rightful offspring, and put itself in the place? Wherein does such an act differ from prenatal robbery and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the nests of other birds, to destroy their offspring. Reincarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternal or Divine, and returns towards its origin, expanded by growth in earth-life, in which it has been continually assimilating the Divine element through both the terrestrial and the spiritual environment.

The physical body is as immortal as the spiritual, yet its immortality is not in the form of a human body, but as material elements, recognized by chemistry, while the spiritual being, nobler in nature, continues its existence as a perfect organization not subject to that decomposition which is due to chemical affinities.

Its elementary existence did not absolutely begin on earth, for its spiritual elements are eternal. And as the spirit returns up to the spirit world, so does the matter of the body return to the material world. Its organization which had a beginning was temporary, but its constituent atoms are permanent. If they have an ending as matter we do not know it. Thus does the argument for pre-existence of spirits vanish into nothingness when critically examined.

There is no fully developed spirit ever incarnated from any source. Life does not first appear in matter as a fully developed spirit. It comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have over-

looked. Traced back we find the spiritual germ in the spermatozoa as much the product of the parent as any other secretion.

I do not perceive that reincarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit has abandoned the spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity, and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible, the reincarnation theory as commonly presented must be classed among delusions.

In the dreary treadmill round of reincarnation the sublime purposes of creation are defeated. Our weary life-struggle is ended, only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life on earth, amid the selfishness, the struggles and wars, the sickness, crime, and suffering of half-developed humanity.

Not such is the law of evolution and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit-life which advances toward the Divine.

I would not deny that there may be intimate relations between the world of spirits and terrestrial humanity, which have a vague and shadowy resemblance to some ideas of reincarnation. But of this I need not speak at present, for it does not change the conviction that the reincarnation of Karder and the metempsychosis of India are but a survival of ancient superstitions which must disappear in the light of science.

The greater portion of the foregoing was published in the *Religio-Philosophical Journal*, of Chicago, nearly three years ago, and the believers in reincarnation invited to reply. No response has appeared, and we have little reason to hope anything like a rational or scientific response will ever appear, for the doctrine of reincarnation herein discussed is a portion, and an essential portion, of the great mass of Asiatic superstitions which, under the name of Aryan philosophy or (Hindu) Theosophy has been sustained and propagated by that blind faith which scorns the rational processes and limitations of reliable science, as zealously as the Christians of the dark ages when millions were burned for witchcraft and heresy.

Whoever enters the sphere of so-called theosophic (Hindu) literature is surrounded by an atmosphere of credulity, and if weak in mind surrenders to its anæsthetic and visionary influence, or if strong in allegiance to demonstrable truth is wearied in the effort to find something wholesome and true in the stifling atmosphere of delusion.

That bright intellect may be displayed by the victims of these delusions only makes them more dangerous to readers. Bright intellect was displayed in this abnormal way during all the centuries

prior to three centuries ago, and that intellectual power still serves to maintain the delusions of the Roman Catholic Church. Intoxication to a moderate degree makes some men more brilliant, but a sound-minded observer does not accept such persons as his counsellors.

As a specimen of the credulous fanaticism of this movement see the last issue of the New York organ, *The Path*, in which the editor says: "From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world."

This is like similar claims made by all fanatical sects for a divine wisdom revealed in the past, to which modern investigation can add nothing. It is the claim of barbarism to dictate to civilization; of ignorance to overawe enlightenment.

If any such knowledge as the *Path* refers to exists anywhere, no rational person can admit that it exists as an esoteric secret carefully hidden for twenty or more centuries from mankind. In my limited reading of such literature, I have seen no indication of the existence of any such rare knowledge, but have seen abundant illustration of the ignorance, credulity, and folly that prevade the Aryan literature.

It is not necessary that any one should eat a whole haystack to realize that hay is not a desirable feed for man, nor that he should read the ponderous tomes of Catholic, Aryan, or Mohammedan literature to realize their fallacy, their absolute worthlessness, and their stultifying effect upon the mind.

Weighed in the scales of modern science (not mere physical science, but all comprehensive science) their empty and unsubstantial nature immediately appears, and if I should inflict upon the readers of the JOURNAL OF MAN ten pages of such material as appears in every *Theosophist*—its discussions of Yoga and Karma, Ghost Lore from Ghuzerat, Kabbalah, Prassnottararanamalika, Manas, Notes on the Bhagavad Gita, Theory of the Tatwas, Pramana, Travestied Teachings, Rosicrucian Letters, etc., etc.—I should expect to start a wondering query in each reader's mind whether the editor of the JOURNAL had not suddenly lost his mental balance. These remarks refer not to the able writings of Olcott, but to his visionary contributors.

I cannot consent to inflict such material on the readers of the JOURNAL, for the same reason that a hospitable landlord would not offer a tureen of compressed hay or of hay-tea among the luxuries of his table, although he might be willing to show his guests the haystacks as a part of the landscape. In like manner we can view the Asiatic philosophy at that respectable distance which "lends enchantment to the view."

Mad. Blavatsky's writings are full of the marvellous wonders and wisdom of India and Thibet—of Buddhism and Lamaism. The latter seeming to be her highest ideal of supernal wisdom, as she nar-

rates its supernal marvels and says in "Isis Unveiled" that the Lamaism of Tartary, Mongolia and Thibet is the "*purest Buddhism*." If this is the Buddhism that Olcott is now diffusing in Japan, how does it appear in the eyes of a common-sense spectator. Mr. George Kennan, in the *Century* for March, tells the story in an entertaining way of his visit to the Grand Lama of the Trans-Baikal as follows :—

A CONVERSATION WITH THE GRAND LAMA.

"After dinner I had a long talk with the Grand Lama about my native country, geography, and the shape of the earth. It seemed ~~very~~ strange to find anywhere on the globe, in the nineteenth century, an educated man and high ecclesiastical dignitary who had never even heard of America, and who did not feel at all sure that the world is round. The Grand Lama was such a man.

"You have been in many countries," he said to me through the interpreter, "and have talked with the wise men of the West; what is your opinion with regard to the shape of the earth?"

"I think," I replied, "that it is shaped like a great ball."

"I have heard so before," said the Grand Lama, looking thoughtfully away into vacancy. "The Russian officers whom I have met have told me that the world is round. Such a belief is contrary to the teachings of our old Thibetan books, but I have observed that the Russian wise men predict eclipses accurately; and if they can tell beforehand when the sun and the moon are to be darkened, they probably know something about the shape of the earth. Why do you think that the earth is round?"

"I have many reasons for thinking so," I answered, "but perhaps the best and strongest reason is that I have been around it."

This statement seemed to give the Grand Lama a sort of mental shock.

"How have you been around it?" he inquired. "What do you mean by 'round it?' How do you know that you have been around it?"

"I turned my back upon my home," I replied, "and travelled many months in the course taken by the sun. I crossed wide continents and great oceans. Every night the sun set before my face and every morning it rose behind my back. The earth always seemed flat, but I could not find anywhere an end or an edge; and at last, when I had traveled more than thirty thousand versts, I found myself again in my own country and returned to my home from a direction exactly opposite to that which I had taken in leaving it. If the world was flat, do you think I could have done this?"

"It is very strange," said the Grand Lama, "after a thoughtful pause of a moment. 'Where is your country? How far is it beyond St. Petersburg?'"

"My country is farther from St. Petersburg than St. Petersburg is from here," I replied. "It lies almost exactly under our feet, and if we go directly through the earth, that would be the shortest way to reach it."

"Are your countrymen walking around there, heads downward, under our feet?" asked the Grand Lama with evident interest and surprise, but without any perceptible change in his habitually impassive face.

"Yes," I replied, "and to them we seem to be sitting heads downward here."

"The Grand Lama then asked me to describe minutely the route that we had followed in coming from America to Siberia, and to name the countries through which we had passed. He knew that Germany adjoined Russia on the west, he had heard of British India and of England—probably through Thibet,—and he had a vague idea of the extent and situation of the Pacific Ocean; but of the Atlantic and of the continent that lies between the two great oceans, he knew nothing.

"After a long talk, in the course of which we discussed the sphericity of the earth from every possible point of view, the Grand Lama seemed to be partly or wholly convinced of the truth of that doctrine, and said, with a sigh, "it is not in accordance with the teachings of our books; but the Russians must be right."

"It is a somewhat remarkable fact that Dr. Erman, the only foreigner who had seen the lamasery of Goose Lake previous to our visit, had an almost precisely similar conversation concerning the shape of the earth with the man who was then (in 1828) Grand Lama. Almost sixty years elapsed between Dr. Erman's visit and ours, but the doctrine of the sphericity of the earth continued throughout that period to trouble ecclesiastical minds in this remote East-Siberian lamasery; and it is not improbable that sixty years hence some traveller from the western world may be asked by some future Grand Lama to give his reasons for believing the world to be a sphere."

Such is the Asiatic science and wisdom at its sacred and supernal centre, where Buddha himself is ever reincarnated in the Grand Lama, toward which the Hindu Theosophical Society is leading the credulous.

The extravagancies into which reincarnation runs are illimitable. It reinforces the natural credulity of many, and impels them to still greater extravagances. It was a part of the Esoteric imposture of Butler and Ohmart. Butler taught his dupes that they might advance till they attain the same divine rank as himself, in which rank they might do as they pleased, being exempt from the moral restraints of society. His own rank was that of Christ. Until this rank was attained it would be necessary for his followers to be continually reincarnated in one sex or the other, until they were developed like himself and enjoyed the same freedom.

The grandest and most beautiful department of science is that which embraces the destiny of man. It may well be called the "Garden of the Gods." In its cultivation the extirpation of weeds and noxious growths is as necessary as the cultivation of its flowers. Criticism is therefore an imperative duty.

Evasive Replies.

THE exposition of the superstitious and delusive character of the Hindoo "Theosophical Society," has elicited in the *R.-P. Journal* two replies from "J. R. Bridge, F.T.S.," and "E. I. K. Noyes, F.T.S.," of Boston, which may be taken together as the best rejoinder the case admits. It is well calculated to mislead the ignorant and credulous, but when critically examined is little more than a "confession of judgment" proving the truth of the charges.

They object to calling the society an expression of Hinduism, and yet both reaffirm its Hindu character by reasserting the Hindu superstitions to which it is devoted. Mr. Bridge dilates on reincarnation and Mr. Noyes eulogizes "*the grand philosophy which has been given out to the West through the leaders of the Theosophical movement,*" this "grand philosophy" I have shown to be but a relash of Asiatic superstitions and speculations. Col. Olcott confesses that it is but their reiteration with a candor which Messrs. Bridge and Noyes do not imitate. They do not confess that their grand philosophy is but a reiteration of ancient Hindu doctrines.

Instead of presenting this fact and the fact that the society in America is but a branch of the Hindu Society, subject to the orders of President Olcott and zealous in defending the doctrines of their leaders, Blavatsky, Olcott, Judge, and Sinnett, these two gentlemen try to conceal the Hinduism by presenting the principles of liberal religion as the leading characteristic of their society. Is this candid? Liberal religion is not a peculiar characteristic of their society—it is the common sentiment of the enlightened. The real characteristic of their society is the propagation of Asiatic superstitions, which they call a "grand philosophy" and to which the whole energy of the society and its publications is devoted. Liberal religion serves to cover the real purpose of the society.

Mr. Noyes is still more unfair in pretending that opposition to the Hinduism of the society is "the same dogmatic position which is taken by bigoted religionists and orthodox scientists regarding spiritualism"!! The opposition to spiritualism, to which he refers, is the opposition to experimental science by parties who will not investigate it; but the opposition to Hinduism is the opposition of experimental investigators to a superstition which offers no experiment or demonstration, but relies like other theological systems on blind faith and plausible assumption. Upon the whole, the defence of Messrs. Bridge and Noyes furnishes strong additional evidence of the delusive character of the "Theosophical Society," as a skilful appeal to credulity and a self-complacent assumption of superior wisdom.

The ineffable nonsense of the Hindu writers to which I referred as too stupid and absurd to be quoted, Mr. Noyes pretends is too profound and scientific to be appreciated by the common readers, being, like the higher branches of mathematics, above their comprehension. I would therefore tax the reader's patience to peruse the following specimens of Hindu wisdom which are too profound

for rational minds and require the wisdom of the Theosophical Society to do them justice. They are presented in the *Theosophist* as the very "crest jewels of wisdom."

"532. To a Mahatma who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self-control, etc., nor any need of an object to be aimed at for (causing) the cessation of (mental) activity. When one knows the self, of what use are such conditions as self-restraint?"

"533. Does one need self-restraint to know that there is a foot? An object cannot be known without sound proofs."

"541. The wise are free from anxiety, they eat food obtained by begging, but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space, which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas, and their recreation is in Para-brahm."

These may be considered the wisest philosophers by the "Theosophical Society," but in this country they are called tramps, and sometimes sent to jail without mercy.

"549. Happiness and misery, good and evil belong to him who is attached to gross (objects) and refers them to himself. What are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real *atma*?"

"566. Just as when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc., becomes earth only, so also the whole of the visible universe, such as body, senses, vitality, mind, etc., when burnt up by the fire of wisdom attain the condition of paramatma."

"583. These words of Sankara, which secure Nirvana, excel all others and point out an ocean of nectar close at hand, of non-dual Brahman, which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region, desiring water."

The reader after perusing these great "words of Sankara," the "crest jewels of wisdom," which lead to Nirvana by the life of a tramp, may be prepared to appreciate the Bhikshuka-Upanishad translated by the members of the Kumbakonam Theosophical Society, who are somewhat nearer than the Boston Society to the oriental sources of the wisdom that tramps onward to Nirvana. The following is their translation:—

"Among Bhikshus (religious mendicants) who lay for *Moksha*, there are four kinds, viz., Keeteekakan, Beludhakan, Hamsan, and Paramahamsan. Gautama, Baradwaja, Yagnavalkya, Vasishta, and others, belong to the first kind. They take eight mouthfuls of food daily, and strive after Moksha through the path of Yoga. The second kind carry three bamboo staves tied together (Tridanda), and an earthen water-pot, and wear the tuft of hair (Sikha), sacred thread (Yagnopavita), and red-colored cloth. They take eight mouthfuls of food in the house of Brahma. Rishis abstain from flesh and alcohol, and strive after emancipation through the path of Yoga.

Then the Hamsas should live not more than a night in a village, five nights in a town, and seven nights in a sacred place, *partaking daily of cow's urine and cow's dung*, observing Chandrayanam, and striving after Moksha through the path, Yoga. The Parahamsas, like Samavarthaka, Aruni, Svetaketu, Jadabaratha, Dattathroga, Suka, Vama-deva, Hareethaka and others, take eight mouthfuls and strive after Moksha, through the path Yoga. They live, clothed or naked, at the foot of trees, in ruined houses, or in burying-grounds."

The reader will probably think this enough of that high wisdom which, according to Mr. Noyes, is as far above the common minds as Quaternions or the Differential Calculus. Perhaps he referred to some other doctrine, but as a faithful member he must recognize the foregoing from the Kumbakonam Theosophical Society which is a portion of the wisdom gained in pursuing the second object of the society — the cultivation of Aryan religion, philosophy, and literature. If the American society is not devoted to these antiquities it should distinctly say so, and I shall take greater pleasure in announcing their position than in these criticisms. The fact that the society professes to have no creed and to allow the greatest difference of opinions does not change the more essential fact that the founders of the society are Buddhists, and adopt the mass of incredible Oriental legends as a part of their philosophy, which their followers here defend as a "grand philosophy," with which they thrust aside American psychic sciences. Whether this "grand philosophy," which has a faith so unlimited as to believe that ancient barbarians fought battles with each other while they were flying through the clouds, be sustained by the Indian or the American branches is not the question we are interested in, but whether such superstitions are to be welcomed by Americans.

Is it not a delusive movement to introduce this strange Asiatic superstition to Americans as a grand philosophy, to be accepted by blind faith? It does not excuse this superstition of Buddhism to refer to certain speculations about the soul and to the marvellous powers of clairvoyance and the double as oriental philosophy, for these things are as well understood here as in India, although the black magic of using spiritual powers for mundane victory or mundane ambition may be more familiar there.

When the Theosophical Society shall offer us something that is really new and truly scientific, Americans will not be slow to accept it, but when it comes with self-sufficient speculation to supersede the American school of experimental science, it must be prepared to meet our demand for evidence.

Various Thoughts on Religion.

THE religious world is full of ferment and change. The tide of progress is slowly carrying on even the most conservative, although religious follies, bigotries, and superstitions are still apparent.

We have a specimen of the most iconoclastic radicalism in the "Essays on God and Man" by the Rev. Truro Bray, LL.D., rector of

Christ Church, Boonville, Missouri (published at St. Louis by the Nixon-Jones Printing Company). "He maintains his place as a minister of Christianity, and yet he admits and maintains nearly all that can be said against it. He classes as 'surds' the ordinary Christian notion of the origin of evil, of the fall of man, of sacrifice, and of future punishment; and thus far ranges himself alongside of old-fashioned Unitarianism; but he goes very much further than that. He considers the immortality of the soul to be an entirely open question of probabilities which are pretty evenly balanced. The resurrection of Christ he does not pretend to believe. The authority of the Bible he rejects. He treats the notion of miracle with contempt, and classes miracle-workers, priests and prophets with medicine-men. Of revelation he considers that there is no proof, and he holds the Christian religion to be generically the same as all other religions. Of the being of God in some pantheistic, rather than personal sense, Dr. Bray seems, on the whole, to think there is not much doubt; and that is the extent of his dogmatic religion. He does not handle his subject with the reserve of a man in a false or inconvenient position, but with the combative energy of one whose position is unquestionable, and whose mission is clear."

How such a writer can maintain any position as a Christian minister is a puzzle. However, ministers in Massachusetts sometimes utter sentiments very similar to those of Thos. Paine.

In the Free Presbytery of Edinburgh a discussion recently occurred on the Confession of Faith, and it was generally agreed that it needed revision and change, because so many were unable to accept it. The students of the Free Church also held a discussion on Inspiration, in which it was generally admitted that "the inspiration of the Bible does not differ in kind from the inspiration of the poet or the painter." It was also generally agreed that whatever view of inspiration be held, it can only be applied to the ethical and religious portions of the Bible, and not to the historical.

Archdeacon Farrar excoriates the church for its petty contentions about ceremonies, such as the use of candles on the communion-table, the position of the clergyman, and the wine used in the Sacrament, and says: "As one of the humblest members of this great historic Church, and as one, I am convinced, who speaks at this moment the inmost feelings of the vast majority of the English laity who think of the true work of the Church at all—as such an one, I do ask, Is this the outcome of nineteen centuries of Christianity and of so many centuries of the English Church?"

The unsettled state of many minds is well illustrated by the language of a well-known writer, Frederick Harrison, who says: "I passed through the ordinary stages of Broad Church, no church, spirit of the gospel, natural theology, ontological haze, philosophical theism, the eternal-not-ourselves-that-make-for-righteousness, the unknowable, and most of the other substitutes for the Prayer-Book and the Bible, seeking rest and finding none: and a hollow, dismal, shifting country did I find it. All this time I had been reading Comte; and after some years of continual study, I slowly came to

find solid ground in his conception of humanity as a practical providence, and in the service of man as the practical sum of religion."

Mr. Harrison might well emulate the modesty of the man who said his chief trouble was the weakness of his judgment. In following Comte he follows a much overrated philosopher.

It shows great progress in religious thought when we find such expressions as the following in a prominent religious weekly, the *Register*: "The only way to disarm Col. Ingersoll of seven-eighths of the force of his argument is to admit the errors against which it is urged; and, when this admission is made, Christianity will be all the stronger. It is of no use to say that his attack is made against the minor faults of Christianity. On the contrary, it is directed against the very stronghold of orthodox theology. Orthodoxy is finding to-day that it must abandon its old forts if it is going to strengthen its position. Col. Ingersoll is entirely right when he says that 'what you call unbelief is only a higher and holier faith.' And his statement of the idea that 'belief is essential to salvation accounts for the atrocities of the Church' is equally true. No wind-mill apology founded on an infallible Bible, infallible pope, or the merciless dogmas of Calvinism, can stand for a moment the whirlwind of his wrath. But there is a Christianity which his argument does not touch. It is that which is rational, ethical, and humane, founded not on the decrees of popes or councils, but in the very nature of humanity, expressing its life in justice, mercy, trust, and love."

But on the other hand we have a vast quantity of intense religious bigotry still grasping for power to change the liberal character of our Republic, which has been well exposed in Hudson Tuttle's "Tiger Steps of Theocratic Despotism." The bill of Senator Blair for enforcing Sunday is what these bigots demand. To compel any individual to observe the ceremonial rules of a religion he does not believe, is as great an outrage as to compel him to kneel when a Catholic image is carried through the streets. This is well illustrated in the "Critical History of Sunday Legislation," by A. H. Lewis, D.D., as follows: "It is evident that all Sunday legislation is based on religious grounds, else there would be no meaning in the phrases which prohibit 'worldly labor' and permit 'works of necessity and mercy.' Moreover, we cannot speak of 'worldly business' except in contrast with religious obligation. There was nothing new in the legislation by Constantine concerning the Sunday. It was as much a part of the pagan culture as the similar legislation concerning other days which had preceded it. Such legislation could not spring from Apostolic Christianity. Every element of that Christianity forbade such influence by the State. The pagan character of this first Sunday legislation is clearly shown, not only by the facts above stated, but by the nature and spirit of the law itself. Sunday is mentioned only by its pagan name, 'venerable day of the sun.' Nothing is said of any relation to Christianity. No trace of the resurrection-festival idea appears. No reference is made to the fourth commandment or the Sabbath or anything connected with it.

The law was made for all the empire. It is applied to every subject alike. The fact that on the day following the publication of the edict concerning the Sunday, another was issued, ordering that the aruspices be consulted in case of public calamity, which was thoroughly pagan in every particular, shows the attitude of the emperor and the influences which controlled him."

The following is the edict of Constantine on which the legislation of sectarian bigotry is really based: "Let all judges and all city people and all tradesmen rest upon the *venerable day of the sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines, hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost. Given the seventh of March, Crispus and Constantine being consuls, each for a second time (321.) 'Codex Justin' lib. iii. tit. xii, 1, 3."

"EDICT CONCERNING ARUSPICES.

"The august Emperor Constantine to Maximus:

"If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usage, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge, and also let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are specially prohibited. Moreover, that declaration and exposition, written in respect to the amphitheatre being struck by lightning concerning which you have written to Heraclianus the tribune, and master of offices, you may know has been reported to us.

"Dated, the 16th, before the calends of January, at Serdica (320) Acc., the 8th, before the Ides of March, in the consulship of Crispus II and Constantine III, Cæsars Cors. (325.)

"('Codex Theo., lib. xvi. tit. x. l. 1.')

"It will be difficult for those who are accustomed to consider Constantine a 'Christian emperor' to understand how he could have put forth the above edicts. The facts which crowd the preceding century will fully answer this inquiry. The sun-worship cult had grown steadily in the Roman empire for a long time. In the century which preceded Constantine's time, specific efforts had been made to give it prominence over all other systems of religion. The efforts made under Heliogabalus (218-222 A. D.) marked the ripening influence of that *cult*, both as a power to control and an influence to degrade Roman life."

This Sunday legislation is called in the documents of the Sabbath Association of Illinois "the dividing line between Christianity and Heathenism." What must be the moral and intellectual condition of those who thus place the edict of Constantine above the grandest principles of Christ as the characteristic of their religion — an edict which is itself the product of heathenism.

Such bigots had their own way in Boston once. An old newspaper mentioned in the Boston *Transcript*, tells that on Dec. 26,

1792, a committee chosen at a town meeting waited on the Governor and presented an address stating that the citizens of Boston had "determined to solicit the legislature at their next session for a repeal of the law which *prohibits theatrical entertainments within the commonwealth*, and they have thought proper to request your excellency's aid on this occasion," to which the Governor gave a polite non-committal answer.

Where does not religious bigotry penetrate? Even in Japan it has its tragedies. "Count Mori, a Japanese statesman widely known in Europe and America, was only forty-one years old when he died under the knife of a fanatic. Mori's education in London and the United States had left him without any faith in the old Shinto creeds of Japan, and two years ago he entered the shrine of Ise with covered feet and lifted a sacred curtain with his cane. Nishino Buntaro, incensed by such evidences of impiety, waited his opportunity, slew Viscount Mori, and himself got cut to death by attendants."

Rev. M. J. Savage, who discusses such matters very clearly and forcibly says:—

"There is a strain in our Puritan blood, then, out of which comes the instinctive feeling that you mustn't do anything that you want to do, and that there is something frivolous and unmanly in really enjoying oneself. Many people count it a merit to be miserable, and at any rate quite pardonable to make others so. Men will tell you with a feeling of pride that they have not taken a day of recreation for years. And they look, as they say it, as if they expected you to take your hat off in the presence of such uncommon merit. Instead, however, of being overwhelmed by such goodness, I always feel that such a man ought to be ashamed of himself, for generally he has made his wife and the children also fellow-victims of his factitious 'goodness.'

"Out of this Puritan quality of ours has come our traditional Fast day. Our fathers thought that if they made themselves miserable enough God would be kind to them. In my boyhood we really tried to keep it. We played ball, indeed; but the dinner was a little poorer than usual. But now is all gone except the name. A few people indeed, go to church, but it is almost never to hear a 'fast' sermon. The day is a sort of scrap-bag into which the minister throws the side subjects that are hardly Sundayish enough for the regular service. It is simply a holiday. All this is well enough; only I wonder what governor would make himself famous in our history by being the first to frankly recognize the fact in his official proclamation?

"The keeping of a pretence, even of a pious one, can never be a healthful thing for the moral atmosphere of a community."

But on the other hand, look at the surviving folly and bigotry. At Kingston, Ontario, Canada, Robert Elsmere has been withdrawn from the public library because it is not orthodox.

Last winter the Associated Press despatch from Danville, Illinois, said:— "Fannie Mann, Annie Lee, Douglas Colc, Jacob Grimes and wife, and Charlie Grimes and wife, of Blunt township, Vermilion

County, were baptized by immersion, yesterday, a few miles west of this city. The Rev. Mr. Hodge, of Catlin, and John Lee, of this city, performed the ceremony. A large hole had been cut in the ice, and the minister took the thinly clad and shivering converts, one of whom is a chronic invalid, and another a young mother, one at a time, into the water, which is five feet deep. A blizzard and snow-storm were raging, and it was so cold that ice formed on top of the pool and stiffened their garments as soon as they came out of the water. On completion of the ceremony they walked in their stocking feet a quarter of a mile through the fields to the nearest residence to change garments." The next day the telegraph announced that "Mrs. Mann, one of the women immersed through a hole in the ice at Blunt, Sunday, is dying from the shock to her nervous system."

A despatch to the Boston *Herald*, dated Belvidere, New Jersey, January 18, 1889, said:—"The jury in the case of M. Nason Heuntsman, accused of personating Jesus Christ, receiving divine honors from his followers and passing judgment on his enemies, having rendered a verdict of guilty on Thursday night, Judge Dewitt passed sentence this morning. He imposed the full penalty, six months in the county jail, \$100 fine, and the costs of prosecution. The prisoner made a ten minutes' speech, declaring that his life was in keeping with Christ's and the apostles', and that he was ready to go to the stake for his religious belief."

Philadelphia furnishes one of the most remarkable examples of religious fanaticism ever seen in this country. It was described in the New York *World* as follows:—

"PHILADELPHIA, March 13.—Right in the midst of this great city there has existed unnoticed for over sixty years a congregation of religious fanatics. Their belief is the more remarkable because of their intelligence and thrift. All of them are more or less engaged in active business. To the outside world they have failed to exhibit any of the signs which would cause them to be classed among the peculiar or eccentric. These people have actually worshipped, as the Holy Ghost, a Swiss woman, some thirty years old and unmarried, whose name was Anna Meister.

"In 1856 they began this species of idolatry. From that time on to her death in 1884 they surrounded her with every comfort and followed her teachings and precepts with unswerving faith and devotion. She was to them the third person in the Trinity, the spirit of God, and they gave her the name of 'J. Elimar Mira Mitta—the daughter of the great Jehovah.' A house was purchased for her in this high-sounding name at 1128 South Eleventh street in 1864. The front part of the second story was fitted up with an altar, pulpit, and all the paraphernalia suitable for an imposing religious service. Ceremonies were held every Sunday. The 'Daughter of God,' surmounted with a crown studded with brilliants, and encircled with a girdle sparkling with gems, preached her religion to her abject followers. Her teachings and sermons were delivered by her while under the influence of a 'trance.' It was the veritable belief that the Holy Ghost had sought lodging in her earthly body and through

her spoke the inspired words. By the mere passing of her hands over a table sacred writings would appear upon it. Angels bearing scrolls inscribed with golden letters, commanding her worship as the Holy Ghost, could appear readily at her command.

"Anna Meister was born at Shaffhausen, Switzerland, and came to this city shortly before 1855, when she started her religious sect. Members of her sect purchased the property for her. When she died she left no will, and the congregation brought suit to prevent the property from going to her relatives. The testimony on behalf of the congregation has all been submitted, and the great faith of the witnesses in Mira Mitta and her teachings cannot be better evidenced than by giving extracts from their statements.

"Lissette Munzert, who was a part of Mira Mitta's household and attended to her wants, in speaking of her teacher, says: — 'I think the Lord formed the congregation. She was brought to us and it was shown from the Lord that we had to take care of her. I believe she was the third person of the Holy Trinity.' This old lady then went on to say that Mira Mitta could do more than any person on earth, and that by merely placing her hands on sickly persons she brought them back to health. She recited a remarkable instance to the effect that on one occasion Anna Meister, in the presence of Mrs. Munzert's mother, had brought before her a very sick woman whose complaint had puzzled the medical faculty. Mira Mitta passed her hand over the eyes of old Mrs. Munzert, and then over the body of the sick woman. The astonishing result was that old Mrs. Munzert had exposed before her gaze the whole internal organism of the sick woman, and it could readily be seen that the cause of complaint was an affection of the heart. Proper treatment was resorted to, and the prostrated woman quickly recovered.

"Mrs. Caroline Lang said that an angel appeared at the meeting of the congregation on Ridge avenue in 1856. She was present at the time and witnessed the vision. It was in the day time. The angel bore a scroll on which was written in golden letters that Mira Mitta is the daughter of Jehovah and the sister of the Saviour. Mrs. Lang was the subject of many angelic visions. When, upon being interrogated rather closely by Lawyer Staake, as to whether she saw them with her eyes open or shut, she answered: — 'Yes, sir. I will see, and I will testify before the Great Lord Almighty that you will see what I testify here, and maybe in a short time. For Christ's coming is near at hand, and look out what you are doing in this case. There is no fun in it.'

"Mrs Julia Rutman, a produce vender in one of Philadelphia's markets, stated that she was sure Mira Mitta was the Holy Ghost, and that fact had been revealed to her in a vision one day about dinner time. She looked out of the window of her home at Fifteenth and Parrish streets, and saw shining clear and bright in the heavens, three figures. Two of them were those of men, and the third was a woman, the exact image of Mira Mitta. Mrs. Munzert was asked by Lawyer Staake: — 'Do you believe that she, being the Holy Ghost, is really dead, as I would be dead after I died, or that she may return at any moment?'

“If it is her will,” was the answer, “to return, she can return at any moment.”

“Mr. Yost, who is no longer a member of the congregation, said that some of the church members would deprive themselves of the necessities of life so that they could contribute to the support of the congregation, and that he knew of one member who, on account of her liberality, suffered for the want of coal in the winter.

“The mass of testimony taken in this case will shortly be read in court. The extracts given are but a few of the startling revelations made by the witnesses.”

Such superstition as this reminds us of the forcible language of Prof. Denton in contrasting science and Christianity:—

“Take from man all that science has done, and leave him all that Orthodox Christianity can do apart from science, and what would he be? No house to shelter him; no garment to clothe him; no machinery to assist him. The great Universe a sealed book; himself little more than a blank on one of its pages. In a cave he would sleep; and when the sunbeams shone therein he would waken to recite his prayers to the Mumbo Jumbo of his creed, who grumbles in the thunders, and shows his anger in the oak-splitting lightning.”

This is but an imperfect statement of the truth. If Christianity had realized the sentiments of Christ the founder, it would have hastened the evolution of all sciences, have put an end to all wars, have carried civilization to a higher stage than statesmen have believed possible, have filled the world with wealth, and densely populated every continent and every island.

It is to prepare for such a religion that THE JOURNAL OF MAN is published.

The far-gleaming torchlight of philosophic science shows the true pathway of progress, and it is our chief duty at present to spread the light. But the torch that is not held aloft by the hand of love and devotion will never lead to humanity's redemption.

The sublime aim of the JOURNAL is known in that bright world where the passions of earth-life are at rest, and the vision of the wise is unclouded, for the two worlds are separated it is true, but not by an impassable gulf.

Our friends above are conscious of our progress here, and eager to assist us. In the coming civilization they will be our counsellors, and then all religions will blend in unity.

Hygienic Suggestions.

SUMMER is approaching—the season which brings man into closer harmony with nature, and gives to his temperament a greater refinement and sensibility, calling more life to the surface of his body which sympathizes with the surface of his brain and thus assists his spiritual evolution.

In summer the diet should assume a more refined character; fruits, vegetables, and grains should largely supersede the heating animal food of winter. Fruit juices and drinks are needed, as they are cool-

ing and conservative. There is a greater tendency in the fluids and solids of the body toward decomposition, and this is accelerated by the malarious impurities of the air, for there is a great deal of decomposition producing malaria whenever the average temperature of the day is much above 70 degrees. This tendency to decomposition (ending in fever) is resisted by acids and they are assisted by the sweets which make them palatable.

The vinegar, salt, and pepper on our tables are all antiseptics, and should therefore be more liberally used in summer. A mixture of a teaspoonful of salt, a tablespoon of cider vinegar and a little pepper, diluted with water until the taste is agreeable, is a good promoter of digestion, and may be used to counteract diarrhoea and other disorders of the bowels — its best effect in such cases being realized when the patient is lying down. A pleasant phosphoric drink, a substitute for lemonade, is made by putting twenty or thirty drops of *dilute* phosphoric acid, which may be cheaply obtained from any druggist, into a glass of well-sweetened water. This is a cooling antiseptic and tonic, just the thing needed in summer.

When the atmosphere is somewhat malarious, which is often the case without being suspected, we need additional antiseptics. Quinine is the fashionable article, and soldiers have been kept in health in malarious regions by giving them two or three grains of quinine every morning. Used in small doses it is not objectionable, but a vast amount of mischief has been done by overdosing with it. I prefer it in the form called dextro-quinine, which is a better tonic than the sulphate of quinine. But there is no need to use it at all.

Our own country produces as good remedies. The product of the willow, salicin, is preferable to quinine generally, from its milder and more soothing action. A dose of from two to ten grains produces good effects. The dogwood, *cornus Florida*, may also be used as a substitute for quinine. The preparation from that is called cornine. Still better, perhaps, and a complete substitute for quinine, is the French preparation Declat's Syrup of Phenic Acid, which is imported and sold in this country. The necessity for such remedies is greatly diminished by antiseptic food and drinks. Salt should not be neglected in summer when it is so largely carried out of the blood by perspiration. The blood of fever patients is generally somewhat deficient in salt. Coffee is also a valuable antiseptic. Lemon juice in a cup of coffee is a favorite idea in Louisiana. I recollect a benevolent lady who used to distribute quinine as a prophylactic against fever in summer, who discovered the value of lemons and substituted them for the quinine. Coffee being a strong stimulant should be used in moderation by those of nervous constitution, and is better in the morning than at night.

Sarcognomy shows the sympathy of the entire brain with the surface of the body and thus reinforces our idea of the importance of the skin. Treatments by Franklin electricity and by electro-thermal baths operate largely through the skin, and hence are the most beneficial applications of electricity. The healthy influence of the skin on the body depends mainly on its clothing.

It needs non-conductors to retain its warmth and nervaura. Na-

ture supplies these in hair, fur, and wool, for which there are no adequate substitutes. Linen is especially objectionable and debilitating as too free a conductor. Cotton is objectionable because it retains the emanations of the body, and needs very frequent washing to make it endurable. This is realized by many at night, when the cotton sheets on which they lie become saturated with the emanations of the body, and thus have a stifling and oppressive effect on the skin. When one has a large bed he may relieve himself by turning over to a fresh place. The same sheets unchanged are generally used too long or not sufficiently ventilated by exposure in the morning before the bed is made up.

The injurious effects of cotton have prompted a movement for the introduction of woollen clothing, in which the German Dr. Jager has been the leader. The newspapers have advocated it and the following from the *New York World* shows how the innovation is becoming fashionable:—

“THE POPULAR FLANNEL SHIRT:

“There is tumult among the shirtmakers as there once was among the silversmiths, and above the loud din of the disputants is audible this refrain—Great is the flannel shirt of the Yankees! It has the call for next summer. The market is full of it, glutted with it—it peeps from every cranny, bulges from every nook in the commercial fabric. Two years ago flannel shirts were worn by New Yorkers with a sort of mental reservation. They would do first-rate at vacation time in the mountains, among the hills and pasture lands of New England, fishing, boating, bicycling, at tennis; but beyond this a mighty barrier rose up to check their impudent advances.

“Early last summer the flannel shirt began to wave upon the streets and in the business places of Gotham; on the excursion boats, at the seaside, everywhere. Its popularity spread, and before the season was half over it had acquired a fixity of tenure and a sure hold upon the fancy of the public. The demand exhausted the supply, and the flannel shirt had duly set itself up as the prevailing ‘craze.’ Enterprising manufacturers foresaw that the craze would hold over for at least another summer, and they set to work to meet it. Designers were engaged to grind out fancy patterns. The large woollen mills of Scotland and Leeds were placed under contribution. All through the winter heavy importations of flannels have been received in the American market, and the busy fingers of shirtmakers were kept going. One firm after another entered the list, until the majority of the large shirt factories of the United States had embarked in the manufacture of flannel garments.

The entire production is something enormous, and as the spring opens what is considered the richest and most extensive collection of flannels ever known will be laid before the American people. In so far as the behests of the shirt men are to be considered, everybody *volens volens*, will have to wear flannels during the coming summer, and this prescription also includes everybody’s wife or best girl, because flannel blouses, in all the glittering colors of the rainbow, are the latest fad for the gentle sex.

Some of the most extravagant and vulgar effects conceivable are on the market, as well as the most graceful and delicate combination of tints and colors. Stripes are in the ascendancy, red, white, brown, blue, yellow and black predominating, with every possible variation of these colors and their intervening shades. The stripings vary from hair lines to strips two inches in width. Plaids and checks are also to be seen without limit, but are not in such favor as the stripes. One of the most popular effects is a broken stripe in various tints.

The better qualities are all imported, but millions of yards of the cheaper grades have been turned out from American looms. A manufacturer informed the writer that thousands of alleged flannel shirts would be sold with not so much as a solitary thread of wool in them. These goods are made of pure cotton, finished with a fuzzy, wool-like softness, able to deceive any one but an expert. There was no such article, the manufacturer said, as an all-wool flannel shirt. It would shrink so in the wash it wouldn't be half big enough for a fellow the second time he tried to wear it. The majority of flannels, he said, contain from 20 to 40 per cent. of cotton.

Then there are silk flannels, or mixtures of silk and wool. Shirts of this variety have silken stripes alternating with those of wool. They are very stylish. The pure silk shirts and blazers are made in surah, China and pongee, and are as handsome as they are costly. A first-class silk shirt will stand one, say, from \$12 to \$20. Silk shirts don't have to be very gay to look decent. However, if a man is squeamish on that point he can readily find styles to make him look like a tattooed Indian and a garter snake rolled into one.

The richer grades of *négligé* shirts, whether flannel or silk, are devoid of tinsel and unnecessary ornamentation. The bosoms are, as a rule, quite plain, having a two-inch plait down the centre. The buttons are either of pearl or of knotted silk, such as are known as "Turk's head" buttons, for the reason that they resemble a Turk's turban in shape. Pearl buttons are flat. To be sure, a *négligé* shirt must have a pocket or two, or three or four in some instances. Those with more than two pockets are intended for hunters and men who go fishing.

An English idea which is making little or no progress in this country is a combination flannel shirt with a linen bosom. It is commended on hygienic grounds and might do nicely for a dress shirt the first time it is worn, but flannel shrinks so (while linen doesn't), it would come pretty near being all wrinkled up the second time.

When and where may a *négligé* shirt be worn? Most men will probably wear flannel shirts all the time if the weather is good and hot. Strictly speaking, *négligé* shirts are intended for out-of-door wear during the mid-day hours, for travelling, fishing, boating and the mountains and seashore. It is only by the tolerance of custom that a well-bred man can wear a woollen or silken *négligé* shirt at business. But the bounds of propriety are easily stretched when it is a question of comfort, and, according to the indication at present, the majority of New Yorkers will discard all primness in the matter and wear *négligé* costume during business hours.

The Bright Side of Hinduism.

THE diffusion of Hinduism in America under the attractive name of Theosophy has made it necessary for the JOURNAL OF MAN to point out sharply the difference between scientific Theosophy and a system of Theosophy saturated with Asiatic superstition. It would have been more agreeable if this critical duty could have been omitted, to portray the ethical beauty of Hinduism which has been so well illustrated in Edwin Arnold's famous poem "The Light of Asia."

The profound and heroic unselfishness of ideal Christianity is in many respects equalled by the beautiful and unselfish doctrines of Buddhism. Why, then, has the Christian system degenerated in practice to a system of narrow bigotry and tyrannical persecution, contrasting with the gentle spirit of Buddhism in India? It is because systems of religion adapt themselves to the character of the people, and change with chameleon facility as they pass from one country to another, or from one class of society to another. The mildness of Buddhism in India and its ethical beauty in Japan, express the character of the nations. But in China, where Buddhism and Confucianism prevail, it is shocking to read the description of the moral degradation given by travellers. The moral condition indeed must be low which permits the wretched condition of their imperial Peking, as described by Henry Norman in a recent letter, concluding as follows: "Above all other characteristics, however, of Peking, one thing stands out in horrible prominence, and I have put this off to the last. Not to mention it would be to wilfully omit the most striking color of the picture. I mean its filth. It is the most horribly and indescribably filthy place that can be imagined. Indeed, imagination must fall far short of the fact. Some of the daily sights of the pedestrian in Peking could hardly be more than hinted at by one man to another in the smoking-room. There is no sewer or cesspool. public or private, but the street; the dog, the pig, and the fowl are the scavengers; every now and then you pass a man who goes along tossing the most loathsome refuse into an open-work basket on his back; the smells are simply awful; the city is one colossal and uncleaned cloaca. As I have said above, the first of the two moments of delight vouchsafed to every visitor to the celestial capital is at his first sight of it. The second is when he turns his back, hoping it may be forever, upon 'the body and soul stinking' town' (the words are Coleridge's) of Peking."

The movement of Blavatsky and Olcott is based upon Buddhism, but it is something new in Buddhism and gives it a new character. As an addition of robust thought to languid Buddhism, it is an admirable thing, and by this characteristic, which is really Western, it attracts Western support. The letter of Mad. Blavatsky in the Christmas number of *Lucifer* to the Archbishop of Canterbury, is as powerful and eloquent an arraignment of a perverted Christianity as has ever been published, — as vigorous in thought and higher in its moral tone than anything from the pen of Ingersoll.

Mad. Blavatsky is a splendid medium, and writes with an inspiration and power beyond what might be expected from her own brain, and when she adopts Orientalism as her standpoint from which to assail the bigotry of the church and the equal bigotry of the colleges, she attains a prestige which reason alone could not give.

The whole ethical inspiration which Olcott is endeavoring to introduce into Buddhism may be seen in the leading article of the March number of the *Theosophist*, an article so vigorous and eloquent that I have pleasure in presenting it herewith to my readers. It is entitled:—

PRACTICAL THEOSOPHY.

"WE hear a good deal at present about 'Practical Theosophy.' Is such a thing possible? If so, in what does it consist? To many Theosophists Theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term *practical* is completely inapplicable. As well, they think, talk of practical metaphysics! Others, again, feel that to love your neighbor and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the 'Rounds' and the 'Rings,' and the 'seven principles' of man; who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them Oh! so happy, gives them such peace of mind! The convict is their brother—their caught and locked-up brother; the tramp is their brother—their idle, unwashed, whiskey-soaked, good-for-nothing brother; the work-woman is their sister—their poor, friendless sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus, are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about 'Practical Theosophy,' and they look suddenly stupid. Tell them that in a garret not a hundred yards from their back door there lies a fever-stricken family,—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their 'higher selves' and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their 'Theosophy' is, and what miserable frauds they are themselves when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel, if they realized in their hearts the meaning of the words 'my brother,' 'my sister.'

"These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emaciated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman would she not hurry with her trinkets, her clothes, her furniture, anything, to the poor man's banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent had reached her brother in time! Or, suppose a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted,—had been psychically drugged by him, 'ruined,' deserted, cast out, reviled and spat upon by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the 'moral' and the 'pious' to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl's hiding place? And when he had found his sister, would he not throw his protecting arm round her and fight his way with her out of the hyena's den past the toads of scandal and the vipers of malice, and give her an asylum in his heart and hearth, where the poor wounded, terrified, half-demented girl could recover her mental, moral and physical health; while those who had never tripped, or who had never been seen to fall, howled, and snarled, and hissed, and grimaced before his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of Hypocrisy, Cruelty and Selfishness?

"No! Those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness and indolence inhabit furnished lodgings in their hearts.

"The Australian savage murders any black-fellows he meets who

do not belong to his little tribe. He kills them on general principles — because they belong to ‘another set.’ The civilized world has advanced so far upon the road to Practical Theosophy, that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the Pioneers of the race, write on their tomb-stones, ‘Here lie my dear Brothers and Sisters.’

“The fact is, however, and a staggering one it is too, that Practical Theosophy, in its full acceptation, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes? What would become of that dignified and learned profession, the Law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite and hatred? What would we do with our great prisons and convict establishments were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or, again, what would become of our arsenals and iron-clads, of our generals and admirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other’s wives or children? Another noble profession would go to the dogs. What would become of the Churches were the clergy to treat their fellow-creatures as brothers and sisters? Would not the bishops haster to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to feed these unfortunates, for the bishop’s brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of his ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God, — and then what on earth would become of Religion?

“But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist, except in fancy, re-

quires Practical Theosophists, — in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life — in the law, the army, the church, the legislature, in agriculture, trade, commerce, or manufacture. If any one feels to-day that his sentiments are those of Practical Theosophy, and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that any one would be considered a madman who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him, — that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society — there is some sense in that; it can even excuse a man for loving his neighbors, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the Gods; but ‘utter forgetfulness of self,’ that is quite unnatural, and amounts to a sign of weakness of intellect!

“When people talk of Practical Theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred they are thinking of Practical Benevolence and Charity; for if the very foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, militaryism, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by Practical Theosophists.

“The natural laws that govern the manifestations of Practical Theosophy are as different to those that obtain in our present system of egoism and destructive competition, as the laws that govern the phenomena of steam are to the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling point. Even so we also know that in order to raise the world to a point at which men will ‘generate’ Practical Theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

“Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the

tree of kindness bears in the half-grown, stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tithe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life. Were Practical Theosophy the rule of life, benevolence and charity would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. They are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, and a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not Practical Theosophy. They belong to the old *régime* of egoism, of which they are the flowers and the fruit; and, however good in themselves, they should not be mistaken for Practical Theosophy if a dangerous delusion is to be avoided.

"If, then, Practical Theosophy be in reality a form of human life — of morality and of society — far higher than those which exist in the world to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such Theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or must our Theosophy remain for long centuries only a self-centred and ideal thing? What form can we Theosophists give to our efforts so as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

"We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egoistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But, without the slightest doubt, we can turn what Theosophy we have in us to practical account; for we can each of us add his or her own warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself: and at present as society is constituted it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbors. Practical Theosophy

in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

"The Practical Theosophist of to-day is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage, and of truth; who tries to induce his neighbors fearlessly to think out the problem of existence for themselves, and to feel the dignity and responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet in the present order of things for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are accidents in the growth of Theosophy just as the useful inventions of modern times are accidents in the progress of Science. The object of Science is not to discover new bleaching powders or murderous explosives; its object is the intellectual conquest of material nature. Even so the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the menagerie of lower animal natures that now howl and croak, and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind, and make his own spirit strong, and the difference between Theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure-hearted, is even unconsciously, a powerful influence in the world, and he becomes a centre of energy potent in proportion as he forgets himself, and merges his hopes and fears, his likes and dislikes, his thoughts, words, and deeds, in the great life of humanity, — dissolving his personality, so to say, in the race to which he belongs; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience; and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

"The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Inger-

soll was once asked if he thought he could improve upon the work of 'the Creator.' He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that 'the Creator' is not so stupid as he thinks him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic, powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity, and pity, and charged with the electricity of a love for the good, the true, and the beautiful. The Practical Theosophist, wherever he goes and whatever he does, causes those with whom he has to do to 'catch' Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, becomes through the power of his vitalizing magnetism the seeds of Theosophy in others.

"Practical Theosophy, then, is the sum of those institutions into which human life will spontaneously crystallize when men and women become Practical Theosophists, in other words when they feel in their hearts that all men are brothers, and act accordingly. Practical Theosophists to-day, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious, and political institutions, live and act as they would were all men as they themselves are. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality; and this they can best accomplish by each one making himself pure and strong: for then they become centres of a spiritual health which is 'catching,' they become 'layu points,' so to say, through which there flows into the world from another plane of existence the spirit of brotherhood, of mercy, of pity, and of love.

"Practical Theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical Theosophists are the bricks with which the edifice will one day be constructed; and the Builders only wait until the lumps of mud that now cover the earth have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God."

Yone Santo — A Japanese Story.

"YONE SANTO, a Child of Japan." By E. H. House. 285 pages. Paper, 50 cents. Belford, Clarke & Co., New York.

The *New York Tribune* says of this novel:—

"There is much in the Japanese character to recommend it for the purposes of fiction. It is the freshest, the most individualized, and

nearly the most ingenuous and genial of national characters, and at the same time it presents the most bewildering contrasts of conservatism and radicalism. The Japanese woman is peculiarly attractive and charming, gifted with a grace of manner, a gentleness, a pervading womanliness, scarcely to be found so combined in her sex elsewhere.

"Mr. House, whose experience of Japanese life and manners thoroughly justifies the undertaking, has in *Yone Santo* given us a picture of a beautiful Japanese girl whose spirit was of the loveliest type. Of noble birth, reduced by the great revolution to penury, the family of Yone resent her promptings toward Western culture, and her only protector, her father, having died, her grandmother and aunts persecute and abuse the poor child, who is struggling bravely to secure her education; finally, to get rid of her, they marry her to a common clod of a mechanic named Santo. The story is of the sufferings and virtues of Yone Santo. She is the victim of a young American, who, though completely foiled in his endeavors to corrupt her, poisons her life by opening her innocent mind to a love she cannot entertain. . . . There can be no doubt as to the charm and deep interest of the story. Yone Santo herself is as sweet a feminine figure as ever appeared in fiction, and she is a true type of the best element of Japanese womanhood. The reader is sure to fall in love with little Yone when she appears, a shy child, with her doll and her *neko* (kitten), and steals into the heart of Dr. Charwell. The story flows on to the appointed end from that characteristic and skilfully contrived beginning, with a sub-note of tragedy sounding through it. It is pathetic and touching, a story evidently written by the hand of love from a full heart, and embodying more fact than fancy. It must do something to acquaint the American people better with a most interesting neighbor-nation, and it may direct attention also to some of the evil which that nation has suffered, and is still suffering, at the hands of those great powers which do so much by their imposition of iniquitous treaties upon weak races to nullify the effects of their evangelists."

Miss Helen H. Gardner says of this novel: —

"It is written with the heart of a good woman who cries out against the fate of her daughters, and with the experience and force of a good man who blames himself and his kind for forcing such a fate upon them. Mr. House holds his readers with the threefold strength of a woman's tenderness and insight, a man's power and experience, and withal the literary skill and exquisite workmanship of a polished man of letters.

"Incidentally he touches upon one or two points of a theological nature, and for this reason it was sought to suppress the book, and the effort would have been successful but for a happy accident which enabled Mr. House to secure a friendly publisher in the firm of Belford, Clarke & Co. There is no novel recently written that deserves such careful reading. There is not one more thoroughly interesting, more effective, more genuinely progressive, and if there has been one of recent date that is its equal in finish and artistic ability, I have not chanced to read it.

"Every liberal-minded person will wish to read it, when I say it was sought to suppress it by the board of missions, and that they do not dare attempt to answer its brave and effective exposure of some of their doings in the Lord's field. Every woman should read it, for it is the sweetest and most tenderly appreciative work possible in its dealings with the trials of a pure young girl, whose mental development has endangered her peace of mind and comfort of body in the narrow limits of the sphere assigned her, and under which she is compelled to live.

"It is a plea and a protest so strong, so simple, so tender, and withal so gentle, that, although it claims to be but the story of one little maid in a distant land, it is the story of many little maids in every land. I would not have it inferred from what I say that the book is either a theological treatise or an equal-rights argument. It is simply and solely, so far as its rank goes, a story. It is no more an argument than was 'Adam Bede,' or 'Bleak House.' It is no more a theological treatise than 'The Scarlet Letter,' but the missionary board took exception to it as it appeared in the *Atlantic Monthly*, and found means to frighten Houghton, Mifflin & Co. into submission to their desires to see the book suppressed. But the story of this outrage is told most effectively by its gifted author in a postscript to the book itself, and a most striking commentary it is upon free speech and free press in this country.

"The board of missions did not attempt to *answer* it — in so far as it purported to give an account of some of their doings in Japan, where the author then lived — but to force a great publishing house to suppress it. And they succeeded in so far as that they found means to control those publishers. I have had the pleasure of seeing a somewhat long and interesting correspondence on the subject, and I do not hesitate to say that, in my opinion, it is the most dangerous and serious case of attempted subjugation of the press and of free speech by the pulpit that I have yet known to occur in America. For the book is only a novel. It makes no pretence to be history. It is a work of fiction by a gifted and cultured man. Has the time come in America when, in such a work, the author may not even refer to certain abuses of which he was an eye-witness, unless he first asks permission of some body of ecclesiastics who are too holy to be even criticised in a novel? Drop 'Robert Elsmere' and 'John Ward, Preacher,' and 'The Story of an African Farm,' long enough to read 'Yone Santo,' which is written with far more literary skill than any of them, and see if you think it a book to be suppressed, or that Americans can afford to stand by while it is done and say nothing. The book is written with such depth of feeling that from the first page to the last one is touched to the quick, and one's sympathies enlisted for those who suffer or are tried beyond their strength, wheresoever they may live, whomsoever they may be — and yet this is the book the board of Christian missions tried to suppress! There is not a line in it, from first to last, that is not for the uplifting of those who are weak, for the encouragement of those who aspire, for the condemnation of those who are cruel or

wicked or hardened—and this is the book the board of Christian missions tried to suppress.”

A regret was expressed by the late Laurence Oliphant that the beauty of Japanese life should be disturbed by Western influence. Others seem to have a similar idea, as the *Pall Mall Gazette* says:—

“A number of eminent American ladies, headed by Mrs. Cleveland and Mrs. Garfield, have addressed an open letter ‘to Japanese women who are adopting foreign dress.’ The writers say that as Japan is rapidly taking rank with other nations of the earth in all that pertains to western civilization, it is not strange that foreign innovations have at last reached woman and her attire. If the ladies of Japan have made up their minds to adopt western female dress in its entirety it would be useless to urge them not to do so, but the writers of the letter are anxious that they should first know that those who have studied the subject hold that there is great need of improvement in certain particulars. From the standpoint of beauty, grace and suitability (the letter goes on), Japanese dress, modelled after the best Japanese standards, is both elegant and refined, and it would take years for Japanese ladies to adapt to themselves and wear with equal grace a costume to which they are entirely unaccustomed. As to economy, European dress, with its ample skirts and trimmings, requires a large amount of material, and even if native stuffs are used the expense of the costume will be greatly increased, to say nothing of the change and expenditure in household furniture necessary if western dress be adopted. Foreign carpets, chairs and tables must be added to foreign dress and shoes, and Japanese household interiors, now held up to the world as models of grace, simplicity, and harmony, will have to be entirely remodelled. But it is to the relation of foreign dress to health that the attention of Japanese ladies is especially directed. Heavy skirts, dangerously close-fitting dress bodies, ‘the insidious custom of wearing corsets, far more direful in its consequences than the Chinese custom of compressing the feet of women,’ are all commented on; and all these observations are made ‘that Japanese ladies may be made aware of the dangers in such a course before adopting foreign dress, and that they may be led to stop and consider well before doing what will affect, not only their own health, but that of their sons and daughters.’”

That something worse than this comes with Western influence to the Japanese is shown in the following extract from a publication of Dr. G. Von Langsdorff given in the *Neue Spiritualistische Blätter*.

“A MISSIONARY writes from Japan, with reference to the results of Christianity (or rather of the orthodox exponents of Christianity), as follows:—

“They (the Japanese) grieve over the fate of their departed children, parents, and relations, and often give vent to their grief in bitter tears. They ask if there is no hope for them, no means by prayer to release them from eternal torment; and I am obliged to answer them, None! absolutely none! Their anguish on this account acts sadly on their spirits, and they cannot overcome their grief. They ask re-

peatedly if God then cannot release their fathers from hell, and why punishment must endure to all eternity? I, myself, frequently cannot refrain from tears at seeing these beings, so dear to my soul, suffer so terribly. I am convinced that similar emotions are experienced in the hearts of all missionaries, to whatever church they may belong.'

"What spiritual directors must those be who drop poison like this into the hearts of the poor heathen, who previously prayed to the same God as they did themselves with their Christianity! Would it not be better to give up altogether the whole costly work of missions, with no fruit but such as this, whereby God is represented in the light of a revengeful demon? What a false idea must these heathen form of the religions of the civilized world who profess to thank Christianity for their culture! Is it to be wondered at that we hear from African missionaries that the heathen are far more ready to become converts to Mahomedanism than to Christianity, because the European languages are full of oaths (*Fluchwörter*) and have introduced drunkenness and deadly weapons among them, while the Arabic tongue and habit are much more in accordance with holiness?"

Woman Rule in Oskaloosa, and Progress of the Sexes in the United States and Elsewhere.

THE *Chicago Tribune* says: "A year ago this pretty little prairie hamlet set the country agog by inaugurating a petticoat municipal government. Such a thing had never been dreamed of except by a few sour old maids who, failing to catch a husband, tried to complete the wretchedness of their existence by forcing their sex into trousers. That the ideas of these spinsters would ever take a serious form did not occur to any one until the legislature of Kansas apparently made itself a laughing stock by passing a bill that gave to women the right not only to vote but to hold municipal offices as well, and Oskaloosa simply gave the world a forcible interpretation of the suffrage act by electing a female mayor and a council entirely composed of women.

"As soon as they were elected, without any flourish of trumpets, the mayor and council began their official duties. That they have discharged them without fear or favor is clearly manifested in the fact that they have made enemies as well as friends. Many obstacles confronted them in the beginning, the most perplexing of which was that the town was in debt and there was only eighty-five cents in the treasury. Another obstacle was that the marshal would not enforce the ordinances, but that was overcome when Mayor Loman promptly removed him and appointed a man upon whom she could rely.

"Then began such a crusade as never before had been known. It was found that the ordinance relating to Sunday closing was not observed. Out went an order to the marshal to arrest any merchant who was caught selling goods Sunday. The hotels, livery stables, and barber shops alone were permitted to remain open, and druggists were allowed to sell medicines. The sale of cigars and tobacco Sunday

was entirely prohibited. The proprietor of a bakery and ice-cream saloon asked permission to keep open, but it was refused. Consequently the Sabbath is now rigidly observed in Oskaloosa.

Then the mayor and council turned their attention to bad boys. For years, the young toughs of the place had been allowed to loaf about the streets at night, and they had cut up all sorts of capers, such as moving signs from one place to another, and rolling grindstones from in front of hardware stores to private residences. A proclamation was issued commanding all boys under eighteen years of age to be off the streets at 8 o'clock in the evening under penalty of arrest. Since then one cannot find a boy after that hour with a search warrant. The ladies were greatly exercised over the subject of tobacco chewing, and looked carefully through the statutes for an ordinance that could be used to stop men from squirting tobacco juice on the sidewalks. They failed to find one, but some of the ladies were of the opinion that the ordinance relating to public indecencies would cover the nasty nuisance. They asked the city attorney what he thought about it, and he told them that tobacco chewing was a personal liberty and beyond the reach of municipal legislation. The ladies were somewhat disappointed, but did the next best thing they could, and that was to personally request every tobacco chewer in town not to expectorate on the sidewalks. This had just as much, if not more, effect than an ordinance would, for the men are so respectful of the wishes of their female guardians that they unhesitatingly complied with the request, and now a lady may fearlessly sweep her skirts over the sidewalks without any danger of having them stained with filthy nicotine. Some of the men have 'sworn off' chewing. Although some of the merchants were disposed at first to be a trifle ugly when the mayor and council began enforcing the Sunday observance law, they soon cooled down, and it was not until the ladies passed an ordinance relating to horses, that any decided opposition was met. On one corner of the public square, and nearly opposite the office-window of Mayor Loman, there stands a big, red barn. This barn is owned by A. J. Buck, proprietor of the Jefferson Hotel, and owner of the finest breeding stallion in the county. One night an ordinance was introduced in the council prohibiting stallions from being kept within the corporate limits under a penalty of a fine of \$20. The ordinance was unanimously carried. It produced a sensation, and for the first time during their executive career the ladies were roundly criticised. Mr. Buck was in a rage. Procuring an attorney, he filed a bill in the district court for an injunction, and at the same time presented a petition signed by nearly all of the prominent business men asking that the council rescind their action. The night that the petition was brought in the council chamber was filled to overflowing, and Mr. Buck's attorney made an oral argument against the enforcement of the ordinance. Mrs. Hamilton and Mrs. Balsley answered him, and the logical and determined manner in which they overwhelmed every point of the lawyer's argument won for them a wide degree of admiration. Finding the women obdurate, the lawyer went before the district court, and was again

defeated, Judge Crozier deciding the case in favor of the women. The written opinion of the judge is a novelty in the way of judicial literature, but it cannot be reproduced in the columns of a newspaper. The ladies also met with bitter opposition on the part of a few citizens while making necessary sidewalk improvements. For ten years little or nothing had been done in the way of sidewalk repairs, but the women went to work with a will, and to-day there is scarcely a bad sidewalk in the town. M. L. Critchfield, a rich merchant, fought them vigorously. He owned an entire block in the heart of the town and the council demanded that he place a sidewalk in front of it. He refused. They warned him that unless he complied at once they would construct the walk and compel him to pay for it. Still he refused, and the plucky little women got a force of carpenters and themselves personally superintended the work. The walk is down, but Critchfield has not yet paid, and he declares that he won't. In order to get the best of the women, he has sold to his son a ten-inch strip of the block, running from one end to the other and abutting the sidewalk. Adjoining and running parallel with this strip he sold an eighteen-inch strip to his wife, his intention being to force the council to pay for the walk themselves, as they will be unable to collect payment by assessing the property.⁴ The ladies are not in the least disconcerted, and say that the battle will be fought in the court. The result of these controversies is that Critchfield and Buck have organized an opposition, and are now laying their plans to prevent the women from being re-elected this spring. That they will again suffer humiliating defeat almost goes without saying, for the women have already opened their campaign, and, as they have a large majority of the citizens with them, they feel confident of victory.⁵

The election has been held and the women have won.

HOW WOMEN OUTLIVE MEN:—DO CITIES PRODUCE MORE GIRLS THAN BOYS?—In 1880 there were fifty millions of people in this country, and about 882,000 more males than females. That was only because more males were born; the females live the longest. Of the centenarians 1,409 were men and 2,607 were women.

The boys start out nearly a million ahead and are in the majority until the sixteenth year, when the girls are a little more numerous. Sweet sixteen is a numerous age, anyhow. After that, first one and then the other is in the majority, the girls gradually gaining after thirty-six, and leaving the men far behind after seventy-five. To balance this longevity of the females, in almost every State a few more boys are born; not many more, but almost always a few. It is astonishing to see where the census gives thousands and hundreds of thousands of boys and girls under one year old, there are, with one or two exceptions, always a few hundred more boys, and only a few hundred more.

In only six of the forty-nine States and Territories are more girls born, and in these States they are very slightly in excess—from eleven to eighty. These exceptions are Arizona, Delaware, Florida, Louisiana, Montana, and North Carolina.

The fact that the females are in the majority in all the original thirteen States but Delaware and North Carolina, especially in Massachusetts and New England, has created the impression that there is something in the climate or in the people that produces more women than men. This is a popular but egregious error. In Massachusetts there were in 1880 437 more boys than girls under one year of age. The males are in the minority in almost all the Eastern States, because many of the young men go West. All over the West there is an excess of men, and those who are not foreigners have been withdrawn from the States farther East. In the new States and Territories this is most noticeable. In Idaho, for instance, there are twice as many males as females, but the male infants are only a little in excess of the females.

The West is drawing heavily on the manhood of the East. From this all the old States have suffered. Massachusetts seems to have lost more than any. There are parts of northern Ohio which are portions of New England removed. Massachusetts shows the loss and Ohio shows the gain.

Another curious fact is that while all over the country more boys than girls are born, in cities and towns there are more girls.

Between the ages of five and seventeen inclusive there are 4,680 more girls than boys in New York county, 1,708 more in Kings county, 2,725 more in the city of Baltimore, 1,013 more in Suffolk county, Mass. (Boston), 2,009 more in Cook county (Chicago), Ills.; 2,131 more in the city of St. Louis, 1,971 more in Philadelphia county, and 2,633 more in the parish of New Orleans. All these cities except New Orleans are in States where more boys than girls are born.

In Georgia there are 137 counties, and in all but 26 of them are more boys than girls. These 26 counties include the 11 large towns and cities. Strange that not one of the cities should be left out. Stranger still, the excess of girls is about in proportion to population. Savannah leads off with 528 more girls than boys; Atlanta, 385; Augusta, 304; Macon, 154; Columbus, 131; Carter'sville, 123; Rome, 50; Athens, 50; Albany, 16; Griffin, 11, and Americus, 7.

Savannah, though she has a somewhat smaller population than Atlanta, has a larger excess of girls. This seems to be peculiar to old cities. It is so with Baltimore, New Orleans and New York. The excess is greater in New Orleans than anywhere else. Is this a peculiarity of the French? — *Philadelphia Times*.

WOMEN PHYSICIANS IN RUSSIA. — Prof. Dujardin-Beaumetz, of Paris, says: "Many women physicians (750 out of 15,000) in Russia occupy this position of *Zemski-vratsch*, and the communes have nothing but praises for their female practitioners. They maintain that these medical ladies are distinguished for the zeal and devotion they bring to their work. In Russia the ladies take to medical studies with much enthusiasm and with an exalted sense of the duties and responsibilities pertaining to the profession."

WOMEN DISSECTING. — The Cincinnati *Enquirer* gives a very graphic description of women in the dissecting-room, from which we

quote a few sentences: "On the common wooden table lay a corpse. It was that of a woman past middle age. Around it stood seven women, whose years ranged from 18 to 35. They wore long aprons that came from their necks to their heels, their bonnets were off, and they were eagerly working over the remains with their heads bent close and their nimble fingers moving back and forth as if they were picking out nuggets of gold.

"The women were dissecting. The scene was in the garret of the Female Medical College, on George street. A small cannon stove at the foot of the body warmed up the room.

"A noticeable feature of the dissecting-room was that the women all appeared in earnest. There were no jokes, and each seemed bent on learning, no matter how disagreeable the work. Several of them had been nurses and were used to the sick, the dead, and the dying, and some of them had the appearance of women who would scream at a mouse or go into hysterics at a ghost.

"Doctresses do well," said the dean, Dr. Reed, as he passed rapidly through the room. 'Why, a young lady who graduated two years ago, and who was a fine anatomist, settled out in Washington Territory, and now she writes me that she has saved \$3,300.'

"Yes, but this handling of dead bodies — there's something ghastly about it, especially for a woman.'

"No, there is not — not a bit of it. That is all mawkish sentiment. There is no reason why a woman should not make as good a surgeon as a man, with perseverance and intelligence. Why, the ruler of Hayti was operated upon by a woman surgeon a few months ago in Paris. And the time is fast approaching when to ladies will be delegated certain delicate surgical operations, which possibly they may be fitted to dexterously perform.'

It was at Cincinnati in the Eclectic Medical Institute, over forty years ago, that I had the pleasure of declaring our medical college open to women. That was the first opening of a medical college to women. When I proposed their admission our faculty were unanimous. Such was the spirit of a liberal school.

WOMEN IN FRUIT-GROWING. — In the course of his article in the *Nineteenth Century* on "The Fruit-growing Revival," Mr. Morgan (the editor of the *Horticultural Times*) makes the following remarks on fruit-growing as a new field for women's industry: "A woman is at home in a garden. The physical work connected with dressmaking, telegraphy, typewriting, and all the other departments of labor open to women is much heavier than is required for the bulk of horticultural operations. In growing flowers, for example, the minute care and attention necessary are by no means unfitted for women, while in fruit-growing the same remark applies to a great extent. The healthfulness of horticultural occupations is well known, and even working in hot-houses does not, with ordinary care, perceptibly affect gardeners, who are notoriously long-lived men. There is absolutely no reason why the fruit-growing extension movement should not open up an avenue of employment for women; and it is significant that among the applications for admission to the Horticul-

tural College at Swanley at its opening were several ladies. In America there are, according to the statement of a Chicago florists' paper, over sixty-two thousand women engaged in the cultivation of fruit, while some of the most successful 'orchardists' of California are of the same sex. From my own observation I find that women are more successful in fruit-growing than men; they have more of the 'divine quality of patience,' as Jeremy Taylor puts it. The most successful fruit-grower I am acquainted with is the wife of a friend; while yet again in bottling and preserving surplus fruit—an important branch of profitable horticulture—women are much more expert than our own sex. There is a great opening for the utilization of female labor in the 'art that doth mend Nature,' and I trust that we shall soon see a training class in horticulture attached to South Kensington and other educational centres."

Blind People that See, and Open Eyes that do not See.

THE abundant demonstrations of clairvoyance throughout this country in public and in private have not enabled the myopic colleges of medicine to know and recognize its truth and value. They are in the condition of the man who said "I would not believe such things if I had seen them myself." They boast of their fidelity to science, and yet in this matter they have no more fidelity than the Paduan professor who refused to look through Galileo's telescope. The allopathic medical colleges are as incapable of recognizing clairvoyance exercised by one who is not a collegian, as of recognizing the cure of what they have called a cancer when it has been cured by one who does not bow to their authority. To have eyes and refuse to see is their chartered privilege. The time may come when the State will be tempted to take away the charter of a college that wilfully shuts its eyes against scientific facts.

As if to deprive them of every possible excuse for such a crime against science and humanity nature is continually bringing before us examples of vision independent of eyes and of solar light. To the cases of Henry Hendrickson, of Chicago, and Coyl, of Detroit, who have good vision without eyes (see *Manual of Psychometry*, third edition) we may now add that of Marcus Josselyn, of Boston, the blind trader, described in the *Boston Globe* of recent date as follows:—

BLIND AND YET SEES.—"A stone-blind man whose vision is perfect. A man who lost his eyesight 35 years ago, and wouldn't recover it if he could. A man who says seeing is quite unnecessary and a hindrance to the full enjoyment of life. A man who gets along in the world much better and makes more money than many persons with two good eyes.

"Many of the readers of the *Globe* have doubtless seen around the South and West Ends of Boston a thick-set, medium-sized man, apparently about 40 years of age, with oval face, blonde mustache and genial expression, walking along with confident step, carrying a cane and dragging behind him a black valise on little wheels. He

keeps to the right of other pedestrians, turning out for all obstacles, picking his way easily through dense crowds, and when he comes to a crossing, picking up his valise and carrying it to the other side, when he sets it down, and continues his course. At the first glance no one would think he was totally blind, but if you look sharply and notice the peculiar carriage of his head, and especially if you see the incessant motion of his restless eyeballs, you will be convinced that the physical sense of sight is wholly lacking.

"This man is Marcus H. Josselyn. He lives at 184 Eustis street, in neat and tastefully-furnished apartments. Every week-day morning he starts out with his valise to visit his customers. He has his regular routes and calls on each of his 1,000 patrons regularly once a month. His business, which has grown to its present proportions as the result of twenty years' hard and systematic work, is the selling of needles, thread, tape, safety pins, corset laces, and 'such like' articles so dear and so necessary to the feminine heart. He derives a snug little income from his business.

"Mr. Josselyn knows the streets of Boston as well as any policeman, and can find his way around the town as easily as any herdic-driver. He can start from his home and go on foot by the most direct way to Charles street, for instance, without making any inquiries; or he can walk straight home from Bowdoin square without asking anybody the way. In the same manner he goes direct to the houses of his customers, no matter where they live.

"Mr. Josselyn was one day going along the sidewalk, when he suddenly stopped, picked up his valise, went out into the street, walked eight or ten steps and then returned to the sidewalk to resume his course. Some workmen were watching him, and one of them, more amazed than the rest, called out:—

"Begorry, sor, if yez blind, how did yez know a pile of coal was a-lyin' on the sidewalk?"

"Mr. Josselyn did not know anything about the coal that obstructed the sidewalk, nor could he explain to his questioner how it was that he was able to avoid it as well as if he had seen it. On another occasion, he was standing in front of a building, when he suddenly stepped backward close against the wall. The next moment a huge mass of snow fell down from the roof right upon the spot where he had been standing. The blind man had not been warned by the rustling of the snow on the roof, but in a very different manner.

"He was stopped one day on the street by a man who said:—

"See here, sir, they say you're blind, but I've been following you for an hour and watching you closely. If you were blind you couldn't get along as you do, never running against anybody or anything, walking fast and always stopping at the right house without hesitating. I don't believe you're blind. It's true I never saw eyes like yours except in a blind man, but then that continual rolling of the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me all about it."

"But Mr. Josselyn very properly refused to gratify the idle curiosity of a stranger who had insulted him, and so he merely assured him that he was in reality as blind as a bat.

"A *Globe* reporter recently visited Mr. Josselyn at his home, not to satisfy himself in regard to his blindness, but to ask him how the world really looked to a blind man and inquire what mysterious sense it was, what subtle faculty, what unerring intuition, which supplied the deficiency of physical sight.

"O, I'm not blind," said Mr. Josselyn, cheerily, "and I don't like to have it thought that I am. I see as well as anybody, but in a different way. Not clairvoyantly, but actually, although not with my own eyes, for they are sightless. Others see for me, and I use their vision. They are with me all the time."

"It may not seem very probable or even intelligible to you," said Mr. Josselyn in reply to the reporter's inquiry, "but the only explanation I can give is that my guides are spirits. It is they who see for me and keep me out of danger. How they are able to do it is as great a mystery to me as to you. But of their actual existence I have no more doubt than of my own. And how could I doubt, with the thousand daily proofs of their presence? In walking along the street or anywhere else, if I should turn to the left to avoid an obstacle, I feel a pressure on my right shoulder just as distinct and real to me as you feel the weight of my hand on your arm," continued Mr. Josselyn, as he touched the reporter's arm. "It is a purely physical sensation, the same that I feel when touched by a mortal hand. The nerves are affected in precisely the same way. If I ought to turn to the right, the pressure is on my left shoulder. If it is necessary to stop and stand still, I feel the invisible barrier right in front of me, making it impossible for me to go on until it is removed."

"You may think it all a hallucination that has no existence outside my brain, but it is a hallucination with a practical value upon which I can always depend to lead me if I yield myself up to it. Some days, when I am feeling dull or insensible, I am not as susceptible to the warnings, and when I depend upon myself alone, disregarding the external influences, I get into trouble."

"Mr. Josselyn went on in a most entertaining way to explain why the senses are superfluous things anyhow, basing his reasons on the well-known metaphysical doctrine of idealism. 'Nothing really exists but mind,' he said; 'all the seemingly solid and actual things of this world which you see, and hear, and touch, and taste, and smell, are only appearances; they are not real; they constantly change; only that which is permanent and eternal has reality. This is mind or spirit, and you cannot apprehend it with any of the physical senses. Man would be just as happy without his five senses, and I am a great deal happier than I should be with my sight restored, for the illusory nature of the things we perceive with our physical eyes would blind or confuse my spiritual vision.'

"All this was way, way beyond the reporter's comprehension, who has to hustle every day for news, chiefly among 'the seemingly solid and actual things of this world,' and would generally get left if he looked elsewhere. So he changed the subject and asked Mr. Josselyn about the contents of his valise, how he could find the

articles so easily and knew when a package of needles or a spool of thread was out of its place.

"'It's simple enough,' he replied; 'the secret of it lies in strict order and in a good memory. I have a place for everything, and I always put everything in its place and remember it. These little notches on boxes of the same size and shape enable me to distinguish them as readily as you could with your eyes. I carry in my head the exact position of the seventy or eighty little receptacles in my valise, which is not difficult if one has a good memory. In the same way I remember where each one of my thousand customers lives.'

"Mr. Josselyn, having lost his sight when he was only five years old, has not a very vivid recollection of how external objects look to persons with sight. He says he remembers the appearance of the caterpillar crawling along the ground, and also how the water looked that was churned by the wheels of the ferryboat. Of color he has no clear conception. Besides being a good business man Mr. Josselyn is a fine musician, playing the piano with exquisite feeling. He is what Spiritualists call 'a sensitive,' and perceives a great many things by a finer sense than that of hearing or seeing. Mrs. Josselyn says he can generally tell when he comes home in the evening whether any one has called on her during the day, and often who has called.

"'Yes, and before I get into the house I know your state of mind, and how you are feeling,' he said." — *L. M.*

MEMORY OF THE BLIND.—The facility with which Mr. Josselyn handles his valise of goods may be illustrated by an example of similar memory in a blind boy of Pineville, Nevada, described as follows in the *Esmeralda News*: "There is a totally blind young man in Pine Grove, Esmeralda County, who has acquired powers that in a measure compensate him for his misfortune. Pine Grove is situated in a deep and narrow canyon, surrounded by high mountains, and there is not a landmark within a radius of ten miles, that, if required to do so, this young man could not walk up to. He works in the mines as pick-boy and general roustabout, and at times runs a car. In that section every one is more or less familiar with the working of the mines, and knows that there are many cross-cuts, inclines, etc., in every mine. The blind boy if ordered to any portion of the mines to secure any tool will accomplish the errand in as satisfactory a manner as would any of his fellow-workers with a lighted candle and good sight to aid them. From the centre of the town to the house where most of the men lodge it is quite a long distance, and on dark nights this young man, deprived by a seemingly hard providence of so great a blessing as sight, is depended upon to guide the men safely home, which he does, notwithstanding that on each side of the narrow trail there are many prospect holes and old cellars.

Vision without the use of the eyes is a common fact in somnambulism, whether produced artificially or occurring naturally. A recent case at St. Joseph, Missouri, has attracted the attention of physicians, who are mystified as usual, for in all their medical education they get no explanation of this class of phenomena. All they can do is to call it a case of neurosis, or some nervous affection.

The boy, twelve years old, is the son of a farmer named B. F. Robertson, living four miles from St. Joseph. The newspaper account says: "Three months ago the peculiar symptoms were first noted, when the boy fell asleep one day while playing. Afterward it was an every-day occurrence for him to go to sleep while standing up or lying down. Members of the family say that whenever he would fall asleep in this way they would attempt to wake him, but it would be of no avail, as he could generally sleep for three or four hours and wake up on his own accord. He seems while sleeping to be in a mesmeric state or condition, knowing everything that is taking place around and about him. When the boy goes to bed at night, he no sooner lies down than he is to all appearance sound asleep, but in a few moments afterward he will arise from the bed and commence perambulating through the house. He does not confine his sleep-walking to the house, but has been found at the barn, 200 yards away, feeding the horses, although apparently in a sound sleep, out of which he cannot be awakened. He is watched, but allowed to wake at his own will.

"W. I. Heddens, the attending physician, has this to say of the case:—

"The disease is a nervous one. At all times I find that the action of young Robertson's heart is irregular. It seems as though it was impossible for the boy to lie down without going into this mesmeric or sleeping state. I noticed that when I placed him in my operating chair and pushed it back, bringing his head on or near a level with the body, he immediately went into this sleepy state. From appearances and the actions of the patient, he has too much blood in the brain, causing it to become congestive. It is a question, I think, whether or not the blood is not thrown there too rapidly or away too slowly. When the boy is in this hypnotic state, he seems to be perfectly conscious of everything going on about him, but nothing wakes him up. He seems to be perfectly under the influence of the person talking to him. Yesterday, when he was in the office lying in the chair, I handed him a string and told him it was a fishing line. He understood me, and pretended as though he was fishing with it. From all appearance, he has not the least particle of feeling in his body, and you can stick a pin in his flesh anywhere without his giving evidence of having experienced pain. I believe the case curable, and think the boy is improving, but it will be some time before he is entirely well."

"The father says the boy is frequently found fast asleep while standing on his feet. During his sleep he can go to any part of the farm and find his playthings as he left them scattered around while awake. One day last week he sat down in a chair and immediately fell fast asleep. In this condition he went to a cupboard, got out a cigar which he had seen there when awake, got a match, came back to the chair and lit it sitting there asleep, smoking until he had consumed the entire cigar. It did not make him sick, although he had never before had a cigar in his mouth. The boy is in every other way as healthy as any child, and it is a hard matter, according to the physicians, to account for his being afflicted in the manner in which he is.

The balance of the family are in perfect health, and none of them show any signs of being of a nervous disposition. The boy it seems cannot keep these spells off. He is brought to the city for treatment once a week, and his physician, Dr. Heddens, is of the opinion that in a few months he will be all right again. In all the boy's sleep walking, which occurs every night to a certain extent, he has never once hurt himself in any manner, but walks around the different rooms of the house, over the farm, and all through the barn, among the horses, as well as any one with both eyes open. The boy has never been sick to amount to anything, and was never subject to epileptic fits or anything of the kind. This makes the case even more strange."

Such phenomena depend upon that portion of the brain lying near the posterior end of the sockets of the eyes. A square inch of the surface of the brain in each of the temples, lying an inch behind the brow, and the portion of the brain contained between these two localities contain the central structure involved in such cases. This region closes the eyes and gives spiritual or clairvoyant perception. It makes a passive subject, and gives a dreamy imagination subject to illusion, as well as an intuitive perception or clairvoyance of wonderful power.

The proper way to remove such a condition would be dispersive passes upward and backward from the temples, and also from the epigastrium. If this should fail, which is not probable, a stream of hot water directed against these localities would be appropriate, and finally an electric current of moderate strength might be passed from the epigastrium to the shoulders and hands, or a very gentle current passed from the temples, at the spots mentioned, to the spine.

Miscellaneous.

"MORS ET VITA." — The recent death of Justice Matthews, of the Supreme Court, with whose life I was familiar from boyhood, reminds me of brevity of human life. Still more impressively was it realized in the death of our friend, PROF. R. F. HUMISTON, in Boston, in his 68th year—a gentleman of fine scientific attainments and practical ability, recently engaged in superintending the scientific arrangement of the Hotel Flower. Prof. H. was a gentleman of noble and imposing presence and exalted moral principles, one whose equal is rarely found. What a pity that lives so noble as his has been should be cut short for want of that vigilance against disease which should be impressed on all, but which is observed by few. It is impressive to find that the friends who are going are younger than myself. My young schoolmates, the two youngest sons of Henry Clay are gone; John died but a few months ago; A. E. Newton, a well-known and estimable writer on spiritualism and education, died in the second week of April from pneumonia. The medical faculty whose lectures I first heard fifty-four years ago have all passed away, and the colleagues with whose efficient aid the parent school of American Eclecticism was established at Cincinnati have all long since passed away. It is pleasant to remember the solid, dignified

and impressive teaching of Prof. I. G. Jones, the prompt, diversified and intuitive talent of Prof. B. L. Hill, the sturdy and honest manliness of Prof. T. V. Morrow, and the acute profundity of thought and learning of Prof. H. P. Gatchell, one of the clearest minds I have ever met. They all bade fair for a longer life than mine. It is to the study of the human constitution that I owe a more successful avoidance of the causes of early death. That study will in time be for all mankind, and it will make a century a common period of life, but centuries must pass before this can be realized. Meantime the College of Therapeutics is my first systematic effort for the triumph of hygiene.

MRS. BUCHANAN.—The severe illness of Mrs. Buchanan from nervous prostration through the month of February has interfered with her correspondence. Her health is now greatly improved.

VERIFYING PSYCHOMETRIC OPINIONS.—President Harrison's course since the inauguration has verified the psychometric opinion. He is honest, firm, decisive, strongly partisan, but not at all magnetic or attractive. In his appointments to foreign missions he has made some which none but a partisan would have made. Fred Grant, whose singular imbecility and incapacity were made known to the business men of New York at the time of the Ward frauds. Murat Halstead, of Cincinnati, a specimen of the most violent and reckless style of political editors, who was consequently rejected by the Senate, and Whitelaw Reid of the *New York Tribune*, sent to France. Mr. Reid succeeded the lamented Horace Greeley, and all the noble characteristics of the *Tribune* under Greeley were reversed by its character under Reid. The *Tribune* through the whole of Reid's control has manifested a character which entitles it to the honor of being called "the Satanic press,"—a press without a conscience. The opposition to Mr. Reid did not defeat his confirmation. At a meeting of the Boston Central Labor Union, April 14, "a two hours' discussion occurred on the appointment of Whitelaw Reid as minister to France. All denounced the appointment, and claimed that the Republican party and President Harrison did not regard the interests of the American working people when the greatest enemy of organized labor in this country was appointed minister to France. Resolutions denouncing the appointment and demanding his recall were adopted.

PREDICTIONS.—A lady of fine literary reputation writes to the editor: "In the course of my more than seven years before lyceums, my fortune has been volunteered me several times by clairvoyants, fortune-tellers, and astrologers, and in every case the predictions were verified. You know Dr. Draper says, "There is not a star, however distant, whose beams have penetrated our atmosphere that is without its effect upon it." One thing all these occult seers insured me was perfect health and long life, which is already verified."

THE WORKING WOMEN'S PROTECTIVE UNION is the name of an association in New York, which for over twenty years has protected poor women from fraud and collected the wages due

them, the officers serving without pay and giving money as well as service. W. H. H. Moore is President, Mrs. M. J. Creagh, of 19 Clinton Place, Superintendent, and John H. Parsons, Esq., their efficient and generous lawyer, who gives gratuitous service. "Within the last twenty-five years (says the *Sun*) nearly 12,000 claims have been prosecuted and more than \$50,000 collected, in sums ranging from 25 cents to \$500, and employment has been furnished to 50,000 women and girls. Within the last year the work has greatly increased, notwithstanding that the power of the society has become so widely known that collections are made with greater facility and fewer suits. Working women have learned to know and trust their mighty and sympathetic friend."

CO-OPERATION.—"The experiment in profit-sharing which Mr. John Wanamaker, of Philadelphia, is making is one which will be watched with much interest. It marks a new and fraternal era in the labor question, when four thousand employes are called together to receive the report of their principal, and to learn the share which they are to enjoy in the profits of the establishment. As a result of the first year, over fifty-nine thousand dollars have been distributed in monthly dividends, in addition to the weekly salaries. Ten thousand dollars have been paid over to the trustees as a pension fund for the permanently disabled, whether by reason of old age or accident in the service. In addition to this, the balance divided in annual dividends amounted to forty thousand dollars."

PROGRESS OF WOMEN.—"The new Woman's College in Baltimore claims that its facilities for physical training are superior to those offered by any woman's college in the world. The gymnasium is a three-story structure, covering four thousand square feet. It has a large swimming-pool, a bowling alley, walking track, bath-rooms, chest weights, and many other appliances designed especially for women.

In France, according to the *Evening Post*, "At this moment the public is occupied with the attempts of women to enter the learned professions. The Parisians were startled a few weeks ago by the application of a girl in Brussels, who had taken her degree in law, for admission to the bar, which the court denied. More recently in Paris a very pretty and very clever Mlle. Schultze read a thesis when graduating at the Medical school, on the practice of medicine by women. She had been a very brilliant student and her thesis was very able and was listened to with great interest by a crowded audience.

"Dr. Charcot, famed for his experiments in hypnotism, answered her, denying most of her conclusions, but complimenting her highly, in thoroughly French fashion, on her beauty. The public is, however, apparently on her side.

"Conservatives are still further alarmed by a bill now before the chambers giving women who are at the head of business houses the right to vote at the election of the judges of the tribunal of commerce who pass on disputed points arising out of business transactions."

MRS. HELEN M. WINSLOW makes a strong plea for industrial education for girls in *Wide Awake*. She thinks that in a few years there will be a work bench in the homes for girls, and carpenters and cabinet-makers, instead of pianists, will come to give them lessons.*

DAMMING THE GREAT CANYONS.—No grander idea has ever been suggested than that proposed by our National Survey—to dam the canyons of the Rocky Mountains, in order to form vast reservoirs of water, that may be used as needed, to keep the arid lands of the great dry basins irrigated and fertile. The plan will, if carried out, be equally valuable in preventing floods in the Missouri and Lower Mississippi valleys. Dams can be constructed strong enough absolutely to regulate the spring flooding, retain the supply and feed it out slowly, as may be needed, all summer. We shall, by such works, not greatly surpass the engineering feats of the ancients.—*Globe-Democrat*.

"The plan of work," says Prof. Shaler, "with reference to the irrigation of our arid lands, rests upon the fact that throughout the Rocky Mountain district even in the regions where the land is absolutely sterilized by the summer droughts, the winter rains are generally considerable in amount. The streams for a time flow an abundant amount of water, enough, indeed, to fertilize during the growing season a large part of the lands in the broad valleys which they traverse. In general, the project is to reserve from sale all the areas necessary for the formation of reservoirs in which the water may be stored, and to reserve also from private appropriation the paths to be followed by the canals which are to lead this water so stored in the uplands down to the valleys which are to be refreshed by it. The actual construction of dams, as well as of irrigation canals, will naturally be left to private enterprise. The preliminary computations made by Major Powell, indicate approximately that there may be won to agriculture in the arid region of the West by this method of improving the condition of the lands an area of somewhere near 300,000 square miles. When so adapted to the uses of man, this area will probably have a food-producing power at least six times as great as that now afforded by the tilled lands in the State of Illinois.

"Although the irrigation works of British India are of remarkable extent, and afford by the enhancement in the fertility of the soil of that country an agricultural basis for the life of many millions of people, it seems clear that these irrigation works of the United States which we are now beginning to foster will, in extent and national value, far exceed those of Hindoostan. In fact, it seems likely that they are to become by far the most extensive hydraulic engineering works which the world has ever known. They are to have an importance not alone with reference to the States in which they lie, but to the nation as a whole. The Cordilleran district of North America is, as is well known, one of the great seats of mineral wealth of the world. Hitherto this region has in the main afforded only precious metals or the more valuable of the lower grade of metallic elements, such as copper and lead. That part of the conti-

ment, however, is exceedingly well supplied with many of the lower priced mineral resources. It has been impossible to win these with profit on account of the scanty food supply due to the natural sterility of the land.

"In order to develop the mineral resources of the Cordilleran district in an adequate manner, it will be necessary to have cheap food and a large enough population. These elements of commercial development will be supplied by the system of irrigation upon which we are now entering."

TEMPERANCE IN KANSAS. — The success of prohibition in Kansas and other agricultural States seems to be shown by statistics from the friends of temperance, but Kansas has towns and cities as well as the Eastern States which will hold on to their favorite liquors. A private letter from a highly intelligent and reliable reader of the *JOURNAL* dated at Atchison, Kansas, says: "In agricultural districts the drug store has taken the place of the saloon and every village has its drug store. In the city the number of drug stores has increased, and much of the vilest stuff is sold for medical purposes — and they sell on every application. Several wagons are running our streets daily delivering intoxicants (beer, wine, whiskey) from orders sent to Missouri mostly by telephone. Sales are made in Missouri and delivered here, and also all over the State to private parties. The drinking is done in alleys and private houses. It trains young men — all classes — to falsehood in order to obtain the liquor. It becomes a school of hypocrisy and deceit. I think from what I know of public sentiment in Kansas, that to-day it is in favor of high license." On the other hand, Gov. Humphrey and Chief Justice Norton, of Kansas, say that Prohibition is a success.

The problem of checking a vice favored by so large a portion of the community is the most difficult one before us and elicits the most contradictory testimony. A large number of Iowa editors state in their correspondence with the *Boston Globe*, that prohibition in Iowa has not diminished drunkenness, and has been an injury to the State.

RELIGION IN GERMANY. — According to a letter written by a Lutheran clergyman to the *Independent*, the cities of the German empire are almost entirely given over to irreligion.

"The German capital," he says, "has now over one and a quarter million inhabitants; yet the number of congregations is only thirty-eight, and of the clergy one hundred and three. In the outskirts of the city, with a million of souls, there are only thirty-five ministers. In this way a Berlin pastor is expected to care for from twenty to thirty thousand souls. Comparatively, Hamburg is no better provided for; and Konigsburg with its one hundred and forty-five thousand Protestants; Stettin, with one hundred and twenty-five thousand; Magdeburg, with one hundred and eleven thousand; Breslau, with one hundred and eighty thousand, average at least ten to fifteen thousand souls for each pastor."

MEDICAL TYRANNY DEFEATED. — The efforts of medical bigots to procure additional restrictive laws have been very unsuccessful in the last four months. They have been defeated in Maine, Massachusetts, Rhode Island, Connecticut, New York, Ohio, and Wisconsin.

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Other Religions Compared to Ours.

As the world is drawn together by speedy travel and telegraphic communication into one large community, all local habits, notions, and religions gradually lose their exclusive control of men's minds, and thought assumes cosmopolitan liberality.

As in a great metropolis all foreign costumes pass without criticism or special notice, so in the world's Pantheon the numerous gods and theologies may be so freely studied and compared that the essential truth and value in each may be appreciated, and the illusions of tradition and sectarianism laid aside.

The following sketches of Mohammedanism and Buddhism taken from Trübner's "Record," will interest every liberal thinker:—

"DR. LEITNER ON MUHAMMADANISM.

"A lecture on 'Muhammadanism' was delivered on Sunday afternoon, 6th Nov., at South Place Chapel, Finsbury Square. Dr. G. W. Leitner, lecturing on the Islamic religion, said his experiences of Muhammadanism began in 1848. He had studied Arabic in a mosque school at Constantinople, where he had learnt large portions of the Koran by heart. He had also studied the Muhammadans in India and elsewhere, whether Sunnis, Shi'ahs, or Wahabis, and had endeavored to learn their sacred literature. Without a knowledge of Arabic, it was impossible to exercise any influence over the Muhammadan mind. But there was something better than knowledge, and that was sympathy. There were instances of great scholars who, for want of sympathy, went far astray as regards their judgment on this religion. He hoped to promote that 'fellow-feeling' which ought to exist between various religions. 'In proportion as we love truth more and victory less,' says Herbert Spencer, 'we shall become anxious to know what it is which leads our opponents to think as they do.' Even more profound is the Tibetan Lamas' vow never to *think*, much less to say, that their own religion is better than that of others.

"Muhammadanism was not a religion invented by Muhammad, because he only professed to preach the religion of his predecessors. 'To walk with God,' to have God with them in their daily life, with the object of obtaining the '*peace* that passeth all understanding,' to *submit* to the Divine will—this is Muhammadanism, or, more correctly, 'Islām.' In one sense this faith was like, and in another sense unlike, both Judaism and Christianity. To walk with God was what the prophets of the latter religions taught, and in

that sense they were all Muhammadan. But the system founded by Muhammad was partly eclectic and partly directly inspired — if we admit inspiration — from the Source of all Goodness. The Judaism known to Muhammad was chiefly the traditional oral form as distinct from Greek or Buddhistic importations. Muhammad thought the Jews would accept him as their Messiah, but the ‘exclusiveness’ of the Jews prevented this. The idea of Muhammad was not to limit the benefits of his religion to his own people, but to extend them to the world. The religion he taught was Judaism plus proselytism; it was Christianity *minus* the teaching of St. Paul.

“The Muhammadans *practise* what we *preach*, e.g., if the Sermon on the Mount be translated into actual life, it appears to be more translated into Muhammadan than into the ordinary Christian’s life. The bulk of Muhammadans belong to the *Sunni* denomination, which is guided by the ‘consensus fidelium.’ Sometimes their preachers follow other vocations, but there are others who are ministers by profession. No such thing as a pope exists among them. An ordinary Muhammadan would say, ‘By resigning myself to the Divine Will I am myself the representative of the faith of which Muhammad was the exponent.’ The *Shiah* denomination represents the hereditary principle as regards the successors of the Prophet, and considers them infallible; Muhammad made no such claim himself, for on one occasion he had a revelation censuring himself for having turned away from a beggar to an illustrious man, and he *published* the revelation. (Applause.) Dr. Leitner then read out and greatly praised the letter of the eminent Sheikh-ul-Islām, of Turkey, to a convert, Mr. Schumann, published in the *Diplomatic Flysheets* of the 16th October, 1888, to which Dr. Leitner referred as a treasury of little known or forgotten facts. In that letter the Sheikh-ul-Islām had said, ‘On the day when you were converted to Islām your sins were annulled, and only from that day your good or evil actions will be taken into account.’ This was not so literally, for the Muhammadans consider that the sins of *all* are taken account of; ‘the objection of one who is learned is better than the consent of a thousand who are ignorant.’ The Koran also says to all, ‘Avoid sin, and apply yourself to righteousness.’

“Their religious books contain instructions for ablutions, and thus lay down that ‘cleanliness is next to Godliness.’ Muhammadan rites may be learnt ‘from the first Mussulman that you meet,’ which is more than can be said of every Christian. Their alms, which are only a pecuniary prayer, consist in giving not less than one-fortieth part of their goods to the poor, to the redemption of slaves, etc. They are only allowed to give what they are in lawful possession of; it would not do to rob a till to build a chapel. (Applause.) The pilgrimage to Mecca was of great importance as a bond of union, and as a stimulus for the diffusion of culture, largely by the means of the sacred language of all the pilgrims, Arabic, which holds the same position that Latin did when it was the language of the learned in all Europe. Fasting was, of course,

a discipline. The fulfilment of the duties of purity and cleanliness also meets hygienic requirements; these duties were certainly not imposed to worry the worshippers.

"The rich man is considered the natural protector of the poor, and the poor takes his place at the table of the rich. A morsel of bread is given to any one who needs it, and Muslim charity is administered direct, not by the circuitous means of a poor-law system. Were similar customs observed elsewhere there would be no Nihilists and no Socialists. From every Oriental religion's point of view, it is the duty of the *giver* to be obliged to the receiver, since it enables the former to exercise the privilege of benevolence. (Cheers.) Servants have the same fare as their masters. In a mosque there is perfect equality among the worshippers, no pews being found there.

"The marriage contract requires attestation by two witnesses. The husband is to enjoy his wife's company, but cannot force her to accompany him to another country; he is, however, in the latter case, bound to continue to maintain her. When a connubial quarrel takes place, arbitrators may be chosen, and divorce is allowed if the parties cannot remain together otherwise than in a state of enmity. Divorce could not be obtained very easily, as some made out. At marriage a certain dowry is named, which is paid to the wife in the event of divorce. The Christian and Hindu view of marriage, that it is spiritual, is, in theory, higher than the Muhammadan; but, in practice, the family life of Muhammadans is generally the perfection of tenderness, purity, and peace. Whether the *sacramental* or the *contract* view of marriage be taken, the union is, in the vast majority of cases, of a permanent nature, and a most excellent thing it is so. Having lived with Muhammadans from 1848 to a short time ago, he had heard of far more cases of divorce among Europeans than among them. The lives of most Muhammadans afford a pattern to us. Most of them have only one wife, and, like ourselves, they find that quite enough! Muhammad came into a society where *unlimited* polygamy existed, and where female children were often killed. He tried to check this. He directed that they should marry more than one wife only if they could deal with equal justice and equal love to them all. Thus he effected a great reform for the state in which he lived.

"The above allegation had been made by nearly all European writers, and he (the lecturer) would examine it. The fact was that, to the very great credit of Muhammad, in spite of many temptations, he preserved the utmost chastity. Living among heathen Arabs, he, at the age of twenty-five, married a woman of forty (equivalent to one of fifty in Europe); and he married her because she was extremely good to him, and was his first disciple. During the whole period of this marriage (twenty years) he remained absolutely true to her. When fifty-five he took wife after wife. In the case of a man who had shown such self-control till that age there must be reasons, other than those assigned, for his many marriages. The women he married, chiefly widows of his persecuted followers, would have perished had the Prophet not taken them into

his frugal household. The lecturer scouted the idea that the Prophet had any notion of lust in so doing, and said that if Christians cultivated true charity they would have a different view of other religions, and would endeavor to learn about them from original sources.

"Celibacy is rare among Muhammadans. Adultery is punished equally both in man and woman, the culprit being publicly flogged with a hundred stripes. In cities or villages where there are only Muhammadans there are no taverns, gaming-houses, or brothels, nor have they any idea of legalizing prostitution. Consequently there are some evils, physical and moral, which are unknown among them. He had seen young Muhammadan fellows at school or college, and their conversation was far purer than that of most English young men. The married woman is in a better position than the married English woman, and why does the latter try to convert her? Liberty, justice, and equality with discipline — these things are held in high repute. There is latitude in interpreting the Koran, which is suited to all countries and all ages. There was a law laid down for its interpretation, that a conditional sentence was to take precedence of an absolute one. Muhammad would include Unitarians among true worshippers; for those who believe in God and the last day 'shall have no fear upon them, neither shall they grieve.' The object even of their religious wars, the much-misunderstood Jihád, was the *protection* of mosques, synagogues, and churches. War was only to be engaged in for self-defence. Many Muhammadans subscribe to churches, but how many Christians subscribe to mosques? The Jewish, Christian, and Muhammadan religions are sister faiths, having a common origin; and the day will come when Christians will honor Christ more by also honoring Muhammad. (Great and continued applause.)"

To offset this rosy view of Mahometanism, let us refer to the condition of Egypt as described by Mrs. Charlotte B. Wilbur, as follows:—

"The four sects of Mohammedans receive their code of law as well as of morals from the Koran. So strongly rooted is this faith that even as the English have found it unwise to change from the Mohammedan law in India, the framers of the code adopted for the native courts just established in Egypt have but copied the Koran in all that relates to marriage, polygamy, divorce, and concubinage. A Muslim may have at one time four wives, and the book says: 'If you cannot act equitably by them, take from those whom your right hand has acquired,' meaning slaves. This advice of the Prophet, his companions very largely honored, and left their examples recorded for the benefit of the latter-day saints. Mahommedans believe that woman is created for man's pleasure and comfort, and that though she is crafty and dangerous, she must be made to serve him with as little bother as possible during the time he desires her. She will not follow him to Paradise unless he wishes her presence, and he religiously expects to have better society. The Koran has a full recognition of slavery and supposes it to be a perpetual insti-

tution of the country. A slave may not marry her master while a slave, but the mother of her master's child is usually emancipated, and the child is a legitimate heir. When a girl is old enough to marry, she can of her own free will marry any man by consenting and receiving a part of her dower; but the consent of the girl who is not old enough to marry is not required; her nearest male relative can dispose of her by receiving her dower. The dower among the poor is small, but there must be something paid by the husband or his father to the nearest male relative of the child.

"A wife may be divorced twice and return to her husband, but if he divorce her a third time, and, with a triple divorce declared, send her away, he cannot live with her again until she has been one month married to another man. After the third divorce, the husband must pay the part of the dower which was set aside for the wife before marriage, and he must support her out of the house during the three months in which she may not marry again. If the wife be separated from the man, and not divorced, she receives a weekly allowance from him. A divorced woman may, after divorce, retain her son, under two years of age, and custom gives the child to the mother until it is seven years old; then the father must claim the son. When a man forfeits an engagement to marry, he must pay the woman half her dower, and she is free to marry at once. When a wife is disobedient the husband may beat her; if she persist in disobedience he may take her with two witnesses, not his relations, to the court, and declare against her, and if she does not promise to be obedient thereafter, is not obliged to feed, lodge, or clothe her, but need not divorce her; and if he suspects that she desires to be divorced in order to remarry, he surely will not. If she confesses her wrong, and promises obedience, he must at once divorce her or take her home. If the women of the same harem, or of different ones, quarrel, and are complained of to the court, their husbands are punished by the court; but we may be sure that their vicarious correction does not save the poor victim from chastisement. The husband divorces the wife but the wife cannot divorce the husband.

"For the murder of a man under palliating circumstances, twice as much blood-money is demanded as for the murder of a woman. The killing of a robber has no penalty. A woman convicted of murder should be drowned in the Nile; the fine for wounding a woman is half that for wounding a man. The Koran demands that the unfaithful wife be put to death, and this is done secretly, in spite of the efforts to prevent the irresponsible from usurping the prerogative of the law. A man taken for the army is deemed dead to his family. For many years mothers have maimed their sons that they might be exempt from military service, and often when the mother failed to do this for her son he has maimed himself.

"But to what source can we look for any speedy elevation of Egyptian women, with a religion which teaches them they depend on the wish of man for immortality, that the envious eye of a neighbor may destroy their children, that their guardian-angel may play

them ridiculous tricks, cause them illness and even death, that to be the mother of many children is their justification for existing, that the marital chastisement, authorized by the Prophet, is the best proof of the husband's love; that the daughter is purer and more to be desired in marriage if she cannot read or write; that "if she must go to school, she may not remain after she is ten or twelve years old; that she who has never been seen by her husband is the truly virtuous girl; and that it is the mother's duty to marry her daughter, even if she does not desire to be a wife?

"Verily, a wide sea lies between the old beautiful Land of the Sunrise and the new fresh Land of the Sunset."

"BUDDHISM."

"By Sir Monier Monier-Williams, K.C.I.E. (pp. xxxii. and 563.)"

"THE substance of this latest work on Buddhism originally consisted of six lectures delivered in Edinburgh in March, 1888. They are here presented in a much expanded form and exhibit that religion in its connection with Brahmanism and Hinduism, and even with Jainism, on the one hand, and in its contrast with Christianity on the other. This design made it perhaps incumbent on the lecturer to treat Buddhism as a whole, instead of sketching out its two great phases, each with its subdivisions, in parallel tableaux. The latter course, however, would have led him into tedious details foreign to his purpose, though it could not have failed to bring out in strong relief the lamentable picture of moral collapse which, as contrasted with the southern forms, religious practice in the present state of the so-called Northern Buddhism exhibits. Ample proof of this is contained in the latter part of Sarat Chandra Das's 'Narrative,' from which Sir Monier has made various pertinent quotations on other matters, and is given also by recent travellers (such as Professor Garbe) who have had opportunities for observing both forms of Buddhism on the spot. Further contrasts are supplied by the mode of prayer in vogue in both systems; for, while in the Southern Buddhist countries the three-refuge formulary is held to be the only legitimate form of prayer, a mystical sentence—*Om mani padme hūm*, 'om! the jewel in the lotus! hūm!'—has sprung up in Tibet, 'the constant repetition of which is one of the most amazing instances of the tyranny of superstition to be found in any part of the world.' The descriptions of the senseless rapidity aimed at in uttering and repeating this formulary lead one to suppose that in the event of the Tibetans ever becoming familiarized with the uses of steam-power, they will apply it in the first place to prayer-machines. Concerning the origin of this formula the author makes the following suggestive remark:—

"Doubtless the prayer really owes its origin to the close connection which sprang up between Northern Buddhism and Saivism. The worshippers of Siva have always used similar mystical sentences and syllables called *Dhāranās*, to which a kind of miraculous efficacy is attributed. In all probability an occult meaning underlies the "Jewel-lotus" formula, and my own belief is that the majority

of those who repeat it are ignorantly doing homage to the self-generative power supposed to inhere in the universe—a power pointed at by the popular Sāṅkhya theory of the union of Prakṛiti and Puruṣa, and by the universal worship of the Linga and Yoni throughout India.

“To which he appends the following note:—

“I had formed this opinion long before I saw the same view hinted at in one of Koeppen’s notes (see my “Brāhmanism and Hindūism,” p. 33). It is certainly remarkable that the name *maṇi* is applied to the male organ, and the female is compared to a lotus-blossom in the Kāma-shāstras. I fully believe the formula to have a phallic meaning, because Tibetan Buddhism is undoubtedly connected with Saivism.”

“We meet with even a greater contrast when confronting the ancient teaching with the practice generally. But this great change could not have come about if, as the author is careful to remark (p. xv), Buddhism had not ‘contained within itself, from the earliest times, the germs of disease, decay, and death,’ and were not ‘its present condition one of rapidly increasing disintegration and decline.’ This is especially to be borne in mind at a time like the present, when some enthusiastic students of that ancient religion are laboring to throw a halo of sanctity round the life and teaching of its founder, and, by clothing its dogmas and ceremonial in a terminology borrowed from the Christian Scriptures and practice, are seeking to place it on a level with Christianity. But Buddhism will never look like Christianity for all that, in spite of the Tamulian saying, ‘Water mingled with milk will become milk, and its color will not be known as that of water.’

“A sober and dispassionate disquisition on Buddhism, on the lines sketched out by Sir Monier, will therefore be doubly welcome. He says on this point:—

“It is, indeed, one of the strange phenomena of the present day, that even educated people who call themselves Christians are apt to fall into raptures over the precepts of Buddhism, attracted by the bright gems which its admirers delight in culling out of its moral code, and in displaying ostentatiously, while keeping out of sight all its dark spots, all its trivialities and senseless repetitions; not to speak of all those evidences of a deep corruption beneath a whited surface, all those significant precepts and prohibitions in its books of discipline, which indeed no Christian could soil his lips by uttering.” — p. 541.

“Buddhism has in its moral code much common ground with Christianity, and in its medieval and modern developments presents examples of forms, ceremonies, litanies, monastic communities, and hierarchical organizations, scarcely distinguishable from those of Roman Catholicism; and yet a greater contrast than that presented by the essential doctrines of Buddhism and of Christianity can scarcely be imagined.” — p. 14.

“The author holds that Gautama did not aim at becoming a great social reformer in opposition to orthodox Brāhmanism, but that he

was only the first to establish a universal brotherhood (Sangha) of cœnobite monks, open to all persons of all ranks.

“In other words, he was the first founder of what may be called a kind of universal monastic communism (the Buddhist monks never, as a rule, lived alone), and the first to affirm that true enlightenment — the knowledge of the highest path leading to saintship — was not confined to the Brâhmins, but open to all the members of all castes. This was the only sense in which he abolished caste. His true followers, however, constituted a caste of their own, distinguished from the laity. From the want of a more suitable term we are forced to call them “monks.”

“This Order of monks was not a hierarchy. It had no ecclesiastical organization under any centralized authority. Its first Head, Gautama, appointed no successor. It was not the depository of theological learning. Nor was it a mediatorial caste of priests, claiming to mediate between earth and heaven. It ought not to be called a church, and it had no rite of ordination in the true sense. It was a brotherhood, in which all were under certain obligations of celibacy, moral restraint, fasting, poverty, itinerancy, and confession to each other — all were dominated by one idea, and pledged to the propagation of the one doctrine, that all life was in itself misery, and to be got rid of by a long course of discipline, as not worth living, whether on earth or in heaven, whether in present or future bodies. The founding of a monastic brotherhood of this kind, which made personal extinction its final aim, and might be coextensive with the whole world, was the Buddha's principal object.” — p. 72.

“In brief, a carefully regulated monastic brotherhood, which opened its arms to all comers of all ranks, and enforced on its members the duty of extending its boundaries by itinerancy, and by constantly rolling onward the wheel of the true doctrine (Law), constituted in its earliest days the very essence, the very backbone of Buddhism, without which it could never have been propagated, nor even have held its own.” — p. 73.

“On the origin and development of image-worship, so prevalent in all Buddhist countries, we make the following interesting quotation: —

“It was indeed by a strange irony of fate that the man who denied any god or any being higher than himself, and told his followers to look to themselves alone for salvation, should have been not only deified and worshipped, but represented by more images than any other being ever idolized in any part of the world. In fact, images, statues, statuettes, carvings in bas-relief, paintings, and representations of him in all attitudes are absolutely innumerable. In caves, monasteries, and temples, on Dāgabas, votive Stūpas, monuments, and rocks, they are multiplied infinitely and in endless variety, and not only are isolated images manufactured out of all kinds of materials, but rows on rows are sculptured in relief, and the greater the number the greater religious merit accrues to the sculptor, and — if they are dedicated at sacred places — to the dedicatōr also.

“And not only images of the Buddha, but representations of every object that could possibly be connected with him, became multiplied to an indefinite extent.

“The gradual growth of what may be called objective Buddhism, and the steps which led to every kind of extravagance in the idolatrous use of images, may be described in the following manner:—

“It was only natural that the disciples of an ideally perfect man, who had taught them that in passing away at death he would become absolutely extinct, should have devised some method of perpetuating his memory and stimulating a desire to conform to his example. Their first method was to preserve the relics of his burnt body, and to honor every object associated with his earthly career. Then, in process of time, they began to worship not only his relics but the receptacles under which they were buried, and around these they placed sculptures commemorative of his life and teaching. Thence they passed on to the carving or moulding of smaller statuettes of his person in wood, stone, metal, terra-cotta, or clay, and on these they often inscribed the well-known Buddhistic formula mentioned before (see p. 104). Eventually, too, painting was pressed into the service, and frescoes on walls became common. Indeed, in some temples paintings take the place of images, as objects of adoration. It seems likely that the use of images and paintings was at first confined to the brotherhood, and it is alleged that they were only honoured and not worshipped. But the more the circle of uncultured and unthinking Buddhists became enlarged, the more did visible representations of the founder of Buddhism become needed, and the more they became multiplied.

“Nor was this all. The reaction from the original simplicity of Buddhism led to a complete repudiation of its anti-theistic doctrines. It adopted polytheistic superstitions even more rapidly and thoroughly than Brāhmanism did. People were not satisfied with representations of the founder of Buddhism. They craved for other visible and tangible objects of adoration, for images of other Buddhas and Bodhisattvas, of gods many and lords many, insomuch that a Buddhist Pantheon was gradually created which became peopled with a more motley crowd of occupants than that of Brāhmanism and Hindūism.’—p. 467.

“We should, however, be doing grievous injustice to Buddhism were we to leave out of sight the gorgeous architectural remains and monuments of decorative art,—the marvel of travellers in Hither India, Further India, and Island India,—which owe their origin to those very agencies in the luxuriant growth of that religion in the early centuries of the middle ages down to the end of the twelfth.

“The last lecture, which treats of Buddhism as contrasted with Christianity, is the one most thoroughly elaborated, and the one, of all others, intended to serve a practical purpose. To any one who has carefully watched the course of recent events in Buddhist countries over which England now holds sway, it cannot be doubtful that that ancient faith is beginning to lose its hold upon the priest-

hood and in the second place upon the people at large. The author of this work, as we stated above, fully shares this opinion. We will, in conclusion, give his answer to the all-important question, What is Buddhism?

“What is Buddhism? If it were possible to reply to the inquiry in one word, one might perhaps say that true Buddhism, theoretically stated, is Humanitarianism, meaning by that term something very like the gospel of humanity preached by the Positivist, whose doctrine is the elevation of man through man — that is, through human intellect, human intuitions, human teaching, human experiences, and accumulated human efforts — to the highest ideal of perfection; and yet something very different. For the Buddhist ideal differs *toto caelo* from the Positivist's and consists in the renunciation of all personal existence, even to the extinction of humanity itself. The Buddhist's perfection is destruction,’ — p. 11.”

As to the general tendency of the religions of India, Charlotte F. Daly, in the *Woman's Tribune*, speaking of the lectures of Pundita Ramabai, at New York, in behalf of the education of the downtrodden Hindu women, says: “Man's practice concerning woman is determined by his idea of her origin and destiny. Now we all know that man's idea of the origin of woman is not very exalted, she coming from no higher source than one of his own ribs. His idea as to her destiny has ever been that of the Apostle Paul: ‘The woman was created for the man.’ Well, the Pundita had much the same story to tell us. With the people of India, God is also alleged to have created ‘the woman for the man.’ Women are made to give men comfort and to serve them, so from four years up the little girl is taught to be a good woman in this sense.

“Although women are altogether an evil and their creation was a mistake, although, according to the Veda, ‘Sinful woman must be as foul as falsehood itself,’ still she is a part of the supreme being. So, though of herself she can have no possible hope of salvation, she may gain it through her husband. Men can realize salvation, unity with the supreme being, by total abstraction from humanity and all its interests, by absolute indifference to all that is concrete; and their best men (women can never by any possibility be even good) are those who hold life and living humanity in utter contempt, who think all false and unreal.

“Human life is the same everywhere, and the poor Indian mother loves her baby daughter, and strives to get it a place in Heaven, well knowing that it can have none upon earth. To this end she has her religiously married even as young as six months old. Then she is sure that in Heaven the daughter shall have a place through the little boy to whom she is united.

“The girl's childhood ends by the time she is nine years old, and she is sent to be educated and disciplined by her mother-in-law. Being entirely without honor, one can imagine her treatment. She is ruled by a stick. The wife can never sit in the husband's presence, for he is god. When the men come in, the women all stand, in honor of them. It is great sin to eat one's dinner with one's husband, for this

puts the wife on an equality with him. She must eat what he has left. The men make sacrifices to the gods and eat what is left, but this women are not permitted to do, so they make up for it by eating what is left on the husband's plate. This is sacred (for he is her God) and she is greatly honored by being allowed to do this. Women are not to go on sacred pilgrimages. This is for men only to do. But women are mercifully allowed to make up for this by washing their husband's feet when they return home, and drinking the water, or sprinkling it over them. They need not think of the next world, the husband only can do this; and if he chooses to condemn them in it the Supreme Being Himself cannot prevent it. If the woman is so 'fortunate' as to get to heaven, its privileges for her are that she may sit in her husband's presence and share his seat, but as a man usually marries five or six wives, and may, if he chooses, marry as many as one hundred and fifty, the comfortableness of this seat seems rather doubtful. By being man's abject slave, woman can earn the questionable distinction of being born again on the earth as men. Widowhood is looked on as the punishment for crime committed in a previous state of existence, so these widows are among the most pitiable of all people. [This is the doctrine of Karma.]

"The Hindoos have two distinct codes of morality (much as we have here). A man may do anything, for man is like a fire; as it consumes everything, good or bad, and is not defiled thereby, so man can, for he is God, and though he be the vilest of the vile the woman must worship him. The wily priest tells her of the Gods who have done all sorts of vile things and are still worshipped by men, and teaches her that this is also her duty toward man, who is as God to her. Schools are thought to be very dangerous for women (Hindoo men share the opinion of some of our many titled brothers in this respect), for if they become thoughtful they will become sceptical; as they are only to take care of the house and worship the men, there is no need of their being taught. Exactly the logic, you see, of our Very Rev'd Monseigneur *Fiat Ex Cathedra*, D.D., LL.D., S.T.D., etc., etc.

"Woman being the cause of all evil must be hated. This is taught to men by the priests as a duty. If a husband should love his wife enough to think of her when he is dying, the penalty for such a crime is that when he is born again in the world it shall be as a woman. The man, knowing full well what this means, will beware of any such weakness as love for woman. But if women were taught and instructed, and so came to some equality with men, it might happen that men would love them in spite of themselves, and then the awful damnation of womanhood awaits them in their reincarnation. So while the woman looks up to man as a saviour, he looks down on her as an inferior being. Even the cattle are held in more honor than women. Alas! that there should be so many good Hindoos in America. The Pundita thinks that these women are not to be helped by boards of missions or by missionaries, who fly in the face of their religious convictions and assure them that their departed ancestors or friends are consigned by a just God to an endless punishment because they did

not believe something of which they never had a chance to hear. Through the freedom got by education, the Pundita hopes to uplift her sex. Prof. Max Muller tells that 'The future regeneration of India depends upon the regeneration of the women of India.' What is true in regard to India is also true of the entire world. Such regeneration will be brought about by a true and complete education. Possibly women all need to finish that apple of which blessed Saint Eve got only a bite, and the best of us will risk a 'Paradise' for the sake of doing so. The Pundita related to us some of her experiences in England. 'But I had heard of America, and that you women here do many things that are only for men; you teach in schools, and are lawyers and doctors.' So she comes to us hoping for a better result than English prejudice will admit of, in which hope let us American women see that she is not disappointed, for her cause is our cause. Some say to her, 'What more do you want aside from the missionary,' to which she replies: 'I want them educated, for in their present condition they are beyond the reach of the missionary. The Pundita is a Christian, but sectarianism is justly abhorrent to her. Her people are quite as religious as ours, and it is impracticable to put the school which she proposes to establish upon a religious basis, for the women would not go to it at all. This school is for high caste Hindoo widows, hundreds of whom are mere children, and bound to a life of the utmost cruelty for the crime of being born women.

"Many impressive sermons are preached by the course of events in this wonderful time of ours; and one of the most impressive and inspiring is this little sister from a far-away country which we call 'heathen,' standing in the mighty power of a woman's 'weakness' and pleading for the salvation of the world as it only can be brought about through the regeneration of its womanhood."

Rev. R. Heber Newton, of New York, on Spiritualism.

THE following remarks of Mr. Newton which have been extensively published, are worthy of record in the JOURNAL OF MAN as an example of progress in the pulpit:—

"Spiritualism is, moreover, vastly beyond fifty years of age. It was, indeed, ostensibly born upon our shores in Hydesville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avatar of an immemorially old life. No one needs to be reminded that the ghost is the oldest figure of history. But it is not so familiar a fact to most people that his characteristic actions as they appear in our modern Spiritualism appertain to him from a remote antiquity. Yet we can trace nearly every peculiar phenomenon of this *ism* up through the centuries, up to well nigh prehistoric times. In England and on the Continent, sporadic cases of the manifestations which we have associated with American Spiritualism break forth from time to time in reputable families like that of the Wesleys, and in societies as respectable as the Catholic Church. Two thousand years ago the Roman civilization was familiar with

our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances. Knocks, voices, lights flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits,—those and other fellow phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by when we come across a notice of a party of Roman senators being watched by the police on suspicion of practising evocation of the dead, and when we find no less a man than Paul charged by sectarian jealousy with table moving. Despite of the bad repute into which Madame Blavatsky has brought occultism, the sacred books of India show that Hindoo adepts had systematized the art of mediumship ages ago. The burnt brick books of Chaldean libraries reveal to us the secrets of our supposed new *ism* in the magic of Akkad. Spiritualism was really born into the world with the primeval savage. On a larger scale, with capitals instead of italics, we must put again the question: IS IT PERSISTENCE OR INSISTANCE?

"Spiritualism has been as wide-spread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindoos. Is it then a fungoid growth of superstition whose *nidus* is unfortunately found in human nature, or is it a growth of a beautiful faith whose seeds are fortunately found wherever hearts love and long?

"Spiritualism claims, insistently or persistently, to be such a purposeful effort on the part of spirits to discharge a mission, in the inspiration of a new religious revival upon the earth. From the first rappings down to the latest manifestation in every land, this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydesville disturbances found always one and the same interpretation of their ærie noises and uncanny performances, through the alphabetic code of signals. To the Fox Sisters the messages came: 'You have a mission to perform;' 'Make ready for the work;' 'You have been chosen to go before the world to convince the sceptical of the great truth of immortality.' The 'burden' of these new oracles is always this same claim of a religious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith. Is this the craft of the new priesthood, the systematic cunning of mediumship, or is it the *bona fide* utterance of our modern seer-ship under a new inspiration?

"Spiritualism does, as a matter of fact, seem to substantiate this claim. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must

issue the mightiest revival of this basic faith of religion known to history. Such an acceptance of its claims being conceded by a steadily growing host of men and women, this revival of religion is following as an incontestable fact. Whatever we make of it, this strange movement has effectually revived this fundamental faith in our generation, and made for myriads of men a dubious dogma once more a living conviction, full of power and peace. Is this the old story of the wish becoming father to the thought, or is it a genuine sight of the reality behind the veil?

"Spiritualism seems to bear out this claim of a mission in religion on a yet larger scale, by the contents of its communications. The sneer that naturally rises to the lips of the reader familiar only with the senile maunderings of the conventional message does not deter me from this statement. As already hinted, there is a higher Spiritualism, in whose circles a candid student ought fairly to look for the real secrets of this mysterious movement. It is a fact that this higher Spiritualism manifests the very characteristics that ought to be found in a systematic movement, such as this claims to be. There ought, then, to be a substantial harmony in the ideas communicated, and in this consensus of thought and progress of religious truth. The spirits should have somewhat to say, hanging together, and draw men forward in the evolution of faith. It is certainly very curious to note how completely the facts conform to this theory of spiritualism. Among widely different peoples; through circles representing all phases of religious opinion, there have come forth so-called messages, which, while discrepant in all matters of detail, are substantially accordant in the general outlines of thought concerning the problems of religion, the mysteries of life here and hereafter. This consensus of thought bears everywhere directly against the received opinions of the religious world, and makes for a higher theology. Mediums of every variety unite in giving utterance to ideas of a positively anti-ecclesiastical and anti-dogmatic nature. Wherever Spiritualism spreads orthodoxy disintegrates; often, alas, into undevoutness and unspirituality not unmingled with immorality,—as has been the case with every religious reformation of history,—but in the higher circles re-crystallizing into a free, simple, natural religion, reverencing Jesus, though not apotheosizing Him, and preserving the ethical ideal which has incarnated itself in Him. The great Spiritual verities of religion are reasserted by the higher Spiritualism in undogmatic and elastic forms. This higher Spiritualism is thoroughly theistic, while speculatively agnostic, insisting always upon the truth. Who can by searching find out God? No other theology so well blends the recognition of the being of God with the recognition of his transcendence. It is Theistic Agnosticism.

"In short, Spiritualism is liberalism in religion. It is one with progressive theology. It is doing the very work which man is being drawn to do on behalf of Christianity. When one considers the intellectual calibre of hosts of our modern mediums, this fact is certainly still more significant. Yet it must be noted that this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us

nothing that progressive minds have not reached to themselves, as we say. It even seems from certain communications of the very highest circles, that the spirits are not yet up to us of earth in matters of the New Criticism, as a reference to M. A. (Oxon's) *Spirit Teachings*, page 185, will show. None the less, this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued, clearly expressed, charmingly graced, in which all his firmest opinions are challenged, his most cherished convictions are controverted; he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome; the debate continuing through many months in a systematic manner; the outcome of which is that he is converted to the most pronounced Broad Churchmanship as a revelation to him of the spirits which are guiding him to truth. What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only an unconscious self at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all, in a more real sense than its most stalwart champions have believed of it, an expression of the spirit sphere, a revelation from God?

"Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed. History, by its stories, legends, or be they annals, records no such outbreak of spiritualistic phenomena as our age has witnessed, since the birth of Christianity. There has been since that creative epoch no period approaching its importance in the evolution of religion until we reach our own time. The decay of faith in that era has its parallel in the decay of faith in our own generation. The causes are identical. The intellectual system of paganism had been then outgrown, and the intellectual system of Christianity is now outgrown. Materialism had eaten the heart out of religion then as it has done now. The change in our day is an even more radical revolution than is that of old, owing to the absolutely new knowledges which are rushing in upon the mind of man, too fast for him to order into the old crystallization of faith, and owing to the unprecedented wealth which is heaping up in his hands, as a result of the new industrial development too fast for him to master in the interest of the spiritual life. That the dogmatic system of ages is tumbling to pieces is not the worst feature of our age, though in this break-up all belief is sure to be temporarily blurred. But now, as never before in the history of man, it is hard to hold fast to the universal essential verities of faith—God, the spiritual nature of man and immortality. A very tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres environing our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man, and if

ever those spirit spheres have brooded low above our world for fresh influxes of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of history Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, lo! a soft, warm breath from the South sweeps in upon the soul, and the heart of man thaws again in the sunny faith of old. Is this the coincidence of chance, or the correspondence of design?"

Social Conditions.

CONDITION OF FRANCE.

ACCORDING to Mr. Robert Donald, whose statistics in the *Universal Review* for February are here referred to, there is no danger that France will exceed in native population the productive capacity of the soil to support it. On the other hand, there is danger that the fecundity of the country will absolutely go backward and compel immigration from adjoining European countries to bring the population of France up to the capacity of support which exists in the soil. There is no country of Western Europe to-day whose agricultural resources are so much behind the capacity of the people to develop them; and the serious problem which is before the native Frenchman is that, at no period during the century, has the number of births been so low, even with the gradual increase of the population, as at the present time. M. Lagneau, a member of the French Academy of Medicine, after a careful calculation, lately came to the conclusion that, "at the present rate of retrogression, one hundred French families, each with three children, would, in the second generation, have among them a total of eighty-three descendants; and that, in the fifth generation, half of those families would have no male representative; and that, in the fifteenth, the family name, in nine cases out of ten, would perish altogether." This is a rough statement of the tendency of the French people toward national suicide, but the *Univers* adds that, "if this state of things continues, France within half a century will fall below Italy and Spain, to the rank of a second-rate power."

The difference between France and the province of Quebec, where nine-tenths of the people represent the French peasantry of the old *régime*, is marked. While about three-fifths of the total population in France are living outside of wedlock, and the birth-rate for the whole population does not give more than two children to each family, there is no country in the world where the fecundity of the people is greater than in the province of Quebec, where it is not uncommon for single families to have from twenty-five to thirty children, and the average is, perhaps, from fifteen to twenty children to each family. The late Dr. Allen of Lowell has constantly predicted the dying out of the native New Englanders by comparison of the present birth-rate with that of from fifty to a hundred years ago, and the same process seems to be going on in New England which Mr. Donald describes as taking place at the present time in France.

The French and the Irish are taking possession in the manufacturing and rural districts and supplementing the old New Englanders, and the Belgians, Germans, Swiss, and Italians are entering France from their own countries as inferior artisans or agriculturists, and are supplementing the native population in the provincial districts of France. Neither in New England nor in France is there any likelihood that the native population will ever again come up to the physical resources of the country; but in France, since immigrants may waive the point of citizenship, though they bear their fair share of taxation, the point to be raised is whether they will be so far identified with French interests that they will cheerfully support the demands which the French Government may make upon them. The immigrants to France to-day are not all from the lower ranks of life. The intellectual vitality of Paris attracts men of talent from all parts of Europe, and its most distinguished leaders have been citizens of foreign birth.

As to the causes which are leading France toward a state of physical impotency, one is hereditary; the French have never been a prolific people. Social habits and marriage customs, the law of inheritance which compels the distribution of property, the compulsory military service, and the fact that in France over two and a quarter millions of people live exclusively on their investments, go far to explain the infecundity which many would attribute to social immorality. Without entering into this question too far, it may be said that, if the birth-rate in France is low, the death-rate is certainly not high, and that the people are not guilty of bringing more children into the world than they can provide for. The one thing for France to do is to encourage the process that is going on in our own New England to-day, which is to open wide the doors to the foreign workers who are already on the soil of France, hastening to naturalize them and to assimilate their children to the habits and thoughts of the citizens of France. Mr. Donald rightly declares that, if the French do not begin to absorb the foreign elements, the foreign elements will finally absorb the French. — *Boston Herald*.

The foregoing statements would seem almost too gloomy to be true. But they are corroborated by a still more terrible statement of social corruption from a French physician, Dr. Pileur, which is given in the *Polyclinie*: —

"Out of every 100 pregnant women, 14 will be syphilitic. Out of every 100 children born of syphilitic mothers, including premature and still births, seven, at the most, will survive a few months of their existence. It is estimated that 64,657 conceptions occur annually in Paris. Therefore, 9051 will be of syphilitic mothers. Of these, 8418 will be still-born or live but a few months. Only 633 will survive the first three months. Out of 100 children born 13 will die in consequence of syphilis alone." This partly explains the decline of population in France compared with other countries.

THE FUTURE OF AUSTRALIA.

"Statistics that have been prepared by competent authorities in Australia show that in the year 1891, when the regular census will

be taken, there will be in the Australasian colonies of Great Britain not less than 4,000,000 inhabitants. Judging the growth of Australia by the progress that has already been made, and by similar increases that have taken place in the United States, the statisticians of the antipodes assert that in a century from this time Australasia will have a population of 125,000,000 souls; that is, there will be upon this southern continent and its adjacent islands a population greater than is now found on the continents of North and South America. Of course, at that time the increase in population in other parts of the world will have gone on. Russia will then have more than 200,000,000, Germany 100,000,000, and the United States at least 250,000,000 people. But even allowing for gains made elsewhere it is evident that at that time Australia will be looked upon as one of the great nations of the world, for it hardly needs to be said that long before that time the colonial ties that bind the colonies to the mother country will have been broken, and the Australians will have only those sentimental connections to attach them to England that they will share with the members of the wide-spread English-speaking race.

"In the social condition of the Australian people, there is a close similarity with the people of the United States. They have also the same industry and persistency, the same readiness to take advantage of opportunities presented, whereby wealth can be produced with the least amount of labor. Perhaps no better illustration can be given of this, than the great success that has attended the raising of sheep in these colonies, particularly in that of New South Wales. That one colony has a larger number of sheep than all of the United States, and the sheep growers, although they pay to those in their employ as high wages as are given to those in the employ of sheep raisers in the United States, find not the least difficulty in getting wool, sending it to London and selling it at prices which would be considered ruinous by those in this country who are engaged in a similar business.

"The Australians are able to do this by the shrewdness they have shown in making expensive labor go a long way. Just as in the great wheat farms of our Western States and Territories, the well-directed labor of one man accomplishes as much as is produced by the misdirected labor of twenty or thirty men similarly employed in Europe, so in Australia, in the raising of sheep, the labor cost has been reduced to a minimum. Reports recently made upon this subject show that one man, having between 30,000 and 40,000 head of sheep, has in his employ only six or seven men, except during shearing season, when he hires such help as is necessary to get his wool clip quickly to market. The herding of sheep by means of shepherd-holds has gone almost entirely out of use, as an expensive and unsatisfactory method of sheep culture. The large raisers enclose great tracts of territory with plain wire fences, and turn the sheep loose in these, sending men two or three times a week to ride around these great enclosures for the purpose of seeing that the fences have not been broken through.

"Another point of comparison between Australia and the United States, is the presence in the interior of enormous tracts of so-called desert land. It is estimated that 700,000 or 800,000 square miles of the area of Australia are of a non-productive character, in consequence of the absence of rain and the peculiar quality of the soil. It is not improbable that the physical difficulties in the way of agricultural production in this desert section have been overestimated, just as they once were in this country. Thirty years ago the maps of the United States had drawn upon them an immense area termed the Great American Desert, a tract of territory which it was then supposed could no more be used for agricultural purposes than the desert of Sahara. But, as we all know, a very large part of this so-called desert is now covered by some of the most productive farms and wheat fields in the United States. Probably long before the continent of Australia has a population of 50,000,000 inhabitants, it will be found that its great desert regions are not so useless as is now assumed, particularly as there is reason for believing that at almost any point, by digging down a few feet, an abundant supply of water can be obtained." — *Boston Herald*.

CITIES OF THE UNITED STATES.

"The urban population of the United States is shown by the last census as follows: In the North Atlantic group of States, including all from Pennsylvania to Maine, 48 per cent. live in cities. In the South Atlantic group, containing all from Delaware to Florida, 14 per cent. live in cities. In the Northern Central, including all from Ohio to Dakota, 21 per cent. are located in towns and cities. In the Southern Central group, including all from Kentucky to Texas, only 9 per cent. live in cities and towns. The Western group, from Montana to California, have 27 per cent. in towns. Rhode Island shows the highest proportion in cities, and has 77 per cent. of her population in towns. Arkansas has the lowest, only 2 per cent., in towns, and North Carolina has only 3 per cent. so situated. The North Atlantic group has one-half of its population in towns, while the Southern States average only 9 per cent. — *National Economist*.

LAGER BEER IN AMERICA.

"It may surprise some travellers who have looked in upon the great breweries of Munich, Vienna, and other places, on the European continent, to be told that in the United States there are at least two establishments which surpass in the extent of their business the largest concerns in Europe, beating anything in Germany. This one fact is suggestive of the extent to which the Americans have adopted the German beverage, lager beer. For it is the Americans, even more than the German-Americans, who are the chief consumers of this popular brew of hops and malt. It is one of the curious and noteworthy facts of our country's growth since 1850 that the people have grown to appreciate the famous German drink, till they fairly outdo the Germans. But the latter constitute an enormous part of the present population of the United States. There are more German-Americans to-day in this country than any other class of immi-

grants. Great cities in the West, more particularly, are largely made up of people of German birth or descent. Milwaukee, St. Louis, Cincinnati, Chicago are examples. In St. Louis is the largest lager beer brewery, not only in this country, but in the world. The Anheuser-Busch Brewing Association, founded by Eberhard Anheuser (now deceased), turns out half a million barrels of beer annually. It has branches in a score or more of towns and cities in the West and Southwest, and even in Mexico and South America, and is steadily extending its business. It has just refused an offer of eight million dollars (\$8,000,000) from a wealthy syndicate, and seems to expect a much larger business than its present enormous one. It claims to surpass the best Munich and Vienna beer. One of its best-prized testimonials is the certificate of Professor D. W. Lehmann, of the great German Brewers' Academy at Worms-on-the-Rhine, who writes that a competitive chemical test of this St. Louis beer with the best brewers' products from Europe and America, shows the St. Louis article to be 'the best in every respect.' St. Louis and Milwaukee each has a beer brewery now which surpasses the largest and most famous establishment in Germany or in Austria. The present production of the former is over 500,000 barrels of thirty-one gallons, and of the latter very nearly the same figure. This table shows the relative production, in barrels, of the world's greatest lager-beer breweries in 1887—the amount being larger now :—

"Anheuser-Busch Brewing Association, St. Louis, 465,493; Phil. Best, Milwaukee, 460,840; Spätan, Munich, 413,850; Dreher, Vienna, 390,029; Elret, New York, 376,166; Schlitz, Milwaukee, 353,133; Lowenbrau, Munich, 337,739; St. Marc, Vienna, 327,232; Bergner & Engle, Philadelphia, 252,373; Liesing, Vienna, 251,739.

"The concern which leads the list is said to employ 2,200 men, representing in their families about 8,000 people, and to use 1,220,000 bushels of barley (one-third of all that comes to St. Louis), and 800,000 pounds of hops. Its use of water equals one-thirtieth part of all the water used in St. Louis. It has its glass-works and makes its own bottles, using 27,000,000 bottles annually, at a cost over \$1,000,000. Its plant of steam-engines, its consumption of coal, and its general equipment, are on a correspondingly extensive scale. And when one stops to think that this is but one establishment, of a score or more of other great breweries in this country (to say nothing of a score or two of lesser ones), the thought arises that lager beer, whether its mission be approved or not, has become a mighty factor in the social problem of the United States. Its supporters maintain that it does not increase, but tends to diminish, the ruinous tide of intemperance. However that may be, the German-Americans do not give up their life-long customs of the Fatherland, but find in the foaming lager a common road to social relaxation and conviviality which does not lead *them* into the excesses of whiskey-drinking, whatever may be the effect on others who have less self-control."

EVICCTIONS IN IRELAND.—"Twelve tenants evicted and their houses

burned." This was the news from Clongorey given in the Dublin despatch in yesterday's *Sun*. It is a kind of news that has been coming from Ireland for many long years. But one can not get accustomed to the barbarity of the proceedings, or cease to protest against them. It is hard to keep cool while we see the peasants flying from their flaming cabins. Such cruelty and incendiarism is disgraceful to the British Government, and ought to be forbidden by the British people.— *Sun*.

COAL IN CHINA.—Mr. A. Williamson, of the Philosophical Society, Glasgow, says that the total area of the coal fields of China proper is about 400,000 square miles. Both the Shansi and Heenan coal fields are greater in extent than that of the aggregate of the deposits of the principal coal-producing countries of Europe, and in other districts of North China the coal fields are alleged to be seven times larger than all those of Great Britain. The coal is of various descriptions, and it is said that iron ores are found in all parts in close proximity to the coal.

SOCIALISTS IN CHINA.—Private advices from China describe the origin and working of a notorious secret society called the Ko-lao Hui, which for many years has given trouble, and which quite recently has caused commotion in Nankin and its immediate neighborhood. At Keang-nin, a garrison town near Nankin, a rising was on the point of taking place among some Hunan braves stationed there, and they had agreed with their confederates to strike a blow at Soochow and other large cities when allies were in readiness to assist them. The plot was discovered through an intercepted letter, and the paper, seals, and correspondence were seized. The ring-leaders were arrested and decapitated, and the rising was suppressed. Later on a similar rising occurred at Nankin, again among the discontented soldiers and disbanded Hunan men of the same society. Advantage was taken of the viceroy's absence to hasten the plot, but his return interfered with the details. The leaders were betrayed, seized, and beheaded.

The authorities were now thoroughly alarmed, proclamations were issued, several regiments of Hunan men were disbanded and sent to their native provinces, and soon the trouble ceased. This Ko-lao Hui is described as a society somewhat resembling the Socialists of Europe, and much dreaded by the officials and people of China. It originated during the Taiping rebellion among the soldiers in Hunan for the purpose of affording aid to the wounded and the families of the men killed in service. The Hunan men served all over China, and their mutual-aid society spread over the whole country. The aims of the society developed with its growth, and a sentiment of equality in worldly possessions and position became prevalent among its members. Able and unscrupulous men turned these feelings to their own uses, and now the society seeks to spread its socialistic views by the rough-and-ready process of plunder and rapine. Its doctrines have a natural attraction for all the discontented and disreputable members of society, and its ranks have lately been largely recruited from the many disbanded soldiers now wandering over China.— *World*.

Demands of the farmers.

THE National Farmers' Alliance at their last meeting adopted the following memorial to Congress, which is presented to the readers of the JOURNAL because it has had a very limited circulation in the daily press. One of the signers of the memorial is A. J. Streeter, late candidate for the presidency.

The memorial sets forth the "financial condition of the country as anomalous, as, while the production of wealth was never greater than in the past twenty years, the condition of the wealth producer is rapidly retrograding. The farmers are sinking deeper and deeper in debt, until it is a rare thing to find a farm which is not heavily mortgaged, and tenant farmers are coming to be the rule, while failures of country merchants and small dealers are of daily occurrence. In addition to this heavy private indebtedness there is a corporate and municipal debt of appalling magnitude, causing a still heavier drain upon the energies of the people.

"The artisans and laborers are finding the conditions for making a living harder and harder in every branch of industry; and many are unable to obtain employment at all, hence the greatest privation and suffering is found on every hand.

"As a result, riots, strikes, and bloodshed have occurred, and are liable to occur again, and a chasm is made between labor and capital which ought not to exist.

"On the other hand, forced by a continually narrowing margin of profit to reduce expenses and secure safety for investments, manufacturers and dealers are driven to combine to accomplish these ends, and trusts, pernicious, formidable, and tyrannical, are rapidly being formed. Meantime, there are two classes of men above the reach of adverse financial fortune, and they are the money loaners and railroad owners; they are reaping a rich harvest of wealth, unprecedented in the history of the world.

"Your memorialists believe that as these disorders are financial in their character, their causes may be found in the financial system of the country.

"First, the volume of the currency furnished by the government is insufficient to transact the business of the country upon a cash basis, and the people are therefore forced to do it upon a credit basis. This must be apparent at a glance.

"In 1865 we had about \$1,900,000,000 currency of all kinds in circulation; we had only 31,000,000 of population, of which 10,000,000 people of the Southern States were then just beginning again to use our money. We were then doing business upon a cash basis: we were free from debt and prosperous. We were in that condition in spite of an exhaustive war and solely by virtue of the volume of currency made necessary by the war. We have now of all kinds of money less than \$1,600,000,000. We have over 60,000,000 of population instead of 31,000,000, and our annual production, by virtue of our extended agriculture and the increased use of mechanical appliances, is three times what it was then, thus making a relative

decrease of two-thirds in our money volume. We are now universally in debt, only a few of our people are prospering, and they at the expense of all the rest. It is obvious from this comparison that the great evil is a restricted volume of money.

"We believe that, money being the instrumentality by which commodities are exchanged, an inadequate volume of it means stagnation to trade, low prices, diminished reward for labor, restricted production, and an increase of the weight of existing obligations.

"Your memorialists invite your attention to the pregnant fact that prices of products measure the reward of labor and the value of interest. As prices shrink the reward of labor diminishes and the value of interest increases. Thus while production brings to the debtor less reward, interest commands more of his products. Hence in both directions is the indebted producer scathed, while with every successive fall in prices the money-lender commands more of the proceeds of his labor.

"The prodigious concentration of wealth in our cities, and in few hands, is also the logical outgrowth of this depression of prices, coupled with the accumulative power of interest. To illustrate this absorption, take for example our 4,000,000,000 of watered railroad securities, which bear about 4 per cent. interest. Allow 3 per cent., reloaned semi-annually, and the principal will double in twenty-three and one-half years. Say twenty-four years, and carry the computation forward one hundred and twenty years, and we have the enormous sum of \$1,280,000,000,000 — twice and a half the value of all the property of the United States.

"Take the \$150,000,000 on the farms of Nebraska at 7 per cent. interest, which is less than the interest actually being paid. Reloaned semi-annually it doubles in ten years. Carry the computation forward fifty years, and the prodigious sum of \$4,800,000,000 is produced.

"Your memorialists respectfully represent that the depression in prices, stagnation in trade, recurring labor troubles, and increasing debt, can only be arrested by a larger supply of money relative to production, and that this end cannot be secured under the present system by which the government furnishes money to the people.

"Money is loaned by the government on the security of United States bonds, at cost of issue, to a small class of citizens, who reloan it to the people at exorbitant rates of interest. It is difficult to see any necessity for the intervention of this small class between the government and the people. It is also difficult to see why bonds, which are variable in quantity and value, and which may have their value greatly impaired by a public calamity, should be preferred as security to land, which is invariable in quantity, of less changing value, and forms the basis of all production.

"Land is the ultimate and natural security of all money. Whether borrowed by the banker, merchant, manufacturer, or farmer, its security and interest for its use must be found in the production of land and labor. This being the case, your memorialists consider the

loaning money direct to the people, on land security, at cost of issue, a more just and equitable way of putting money in circulation than the present method."

The memorial concludes by asking Congress to issue an increased volume of money, to be issued direct to the people on land security, at a low rate of interest, to the end that an adequate medium for the exchange of commodities may be had, the prices of products and labor increased, and prosperity restored to the people.

The position of the memorialists is probably too pessimistic a view of the situation, but it is clear that an ampler supply of money would lower the rate of interest, assist all industrial pursuits, and give the country the same prosperity which it enjoyed in the midst of a ruinous war, on account of the ample issue of money, notwithstanding the corrupt legislation by which its value was depreciated.

Fascination — Animal and Human.

CAN THE RATTLESNAKE CHARM ?

HARRISBURG, PA., April 20. — "Do I believe rattlesnakes are able to charm birds and animals?" said a naturalist of local reputation. "That is a question that has been asked from time out of mind, and answered both negatively and affirmatively. Judging from my observations and experiments I am prepared to say positively that I do believe the rattlesnake can charm or mesmerize or paralyze, or whatever is the most correct term for the condition it brings upon its subjects, and that it cannot only charm birds and animals, but that there is not a man living who can long withstand the terrible fascination of the rattlesnake's eye if he cares to test his ability by gazing into the eye when the reptile is excited and angry, using a strong glass in making the test. Any person who is familiar with the eyes of this deadly reptile ought not to doubt that the serpent possesses the power that so many naturalists deny. Even the eye of a dead rattlesnake, no matter how long the snake may have been dead, has a terribly malignant expression, and one that will make the most indifferent observer turn cold. When the reptile is alive and quivering with excitement, his brilliant length coiled like a painted spiral, the flat, vicious head raised and curved above the folds, and the far-sounding rattle vibrating as rapidly as a humming-bird's wing, there is nothing in all nature so dreadful in its appearance as the eye that glitters and glares above all this deadly beauty, and I am satisfied that it is not only enough to strike birds and animals, but men, with irresistible, horrible nightmare, from which they are unable to arouse themselves until some disturbing force breaks the malignant spell. I would like to see the man who can look upon the eye of an angered rattlesnake through a strong glass, one that will draw the reptile apparently as close as a foot or so to the observer, and retain his gaze more than a minute without feeling himself irresistibly fascinated by the terror of it, an indescribable disinclination to withdraw his gaze in spite of the feeling of horror the awful eye inspires. I have tried the experiment a score of times.

I am as strong in nerve as the next man, and have been used to handling and studying reptiles of all kinds all my life, but I have never yet been able to overcome the influence of the rattlesnake's eye.

"I have seen many instances of this influence on birds and animals. I remember once I was fishing in the Juniata river, and my attention was attracted by the strange actions of a robin that fluttered and poised over a spot near the top of a stone wall, which protected the towpath of the canal that runs parallel with the river for some miles. I approached the spot cautiously until I got within five feet of the bird, which paid no attention whatever to my presence, but continued to frantically flutter within two feet of the wall. Glancing up, I discovered the cause of the bird's strange actions. Coiled in a hole that had been made by the falling out of a good-sized stone from near the top of the crude masonry, and directly opposite the frantic robin, lay a rattlesnake, his deadly head upraised, his eyes glaring, and his red tongue darting in and out of his mouth like little jets of flame. The robin was unmistakably under the influence of the rattlesnake's mesmeric eye. It made frequent efforts to fly away up and down the stream, but it never got more than two feet either way. The snake turned his head whichever way the poor bird moved, and held it powerless with its awful gaze. Although I drew up so close that I could have touched the snake, it apparently did not notice me, so absorbed was it in fascinating the robin. I watched the proceeding for a minute, and then drew my revolver and shot the snake's head off. The robin fluttered a few seconds longer, and then flew in a dazed way and alighted on the wall not more than six feet below where I stood. It remained there for at least a minute, with its wings raised an inch or so, as you have seen birds on hot summer days. Then it seemed to recover itself, and flew away. There could be no mistaking the fact that this was a genuine case of rattlesnake charming. *

"Another time I was walking through the woods when I saw a chipmunk sitting on a low stump, every muscle drawn to its greatest tension, and the little animal gazing steadily ahead, its eyes fixed and staring. I walked on. The chipmunk did not move. I followed its staring gaze, and saw a rattlesnake, coiled as they always coil, and its eyes glittering like little coals of fire. I had my gun, and quickly put an end to the serpent's further mesmeric exercise. The strange part of the incident was that the chipmunk fell from the stump dead at the report of the gun. I thought that some stray shot might have struck it, although such a thing was highly improbable. I examined the little animal thoroughly. There was not a mark upon it. So strongly was the squirrel under the influence of the snake, as I positively believe, that its very existence had become merged with that of the rattlesnake's. When the snake was killed the chipmunk's life was simultaneously ended.

"A person cannot be a close observer of rattlesnakes long before he will discover a good many curious things about them. I have found out that there are at least three living things that a rattlesnake is in

mortal fear of, and they are bats, hogs, and deer. I discovered the fear a rattlesnake has of bats by putting one in the cage of a very fierce rattler I once had. I thought he would go crazy when the bat dropped down by his side. He got in the furthest corner of the cage, and coiled himself up and actually hid his head. The bat flitted about in the cage, which was a very roomy one, now and then skimming the folds of the snake, who would only sound his rattles the louder and draw himself closer down in the corner. When I fished the bat out, the snake slowly unwound himself and came out of hiding. I tried the experiment several times, not only on that snake but on others, and always with the same result.

"Everybody knows how hogs that run in the woods in localities where rattlesnakes are found will soon drive the reptiles out of the neighborhood. They will go into a den of rattlesnakes if they can get in, and attack the snakes furiously, tramping them beneath their feet and tearing them apart with their teeth. The bite of a rattlesnake has no effect whatever on a hog. Deer hunt out rattlesnakes in the same way, cutting them to pieces by blows from their sharp hoofs. Many woodsmen claim that an apparent increase of rattlesnakes in some parts of Pennsylvania is due to the killing off of the deer or the driving of them out of those regions. There is another thing that the rattlesnake fears that I forgot to mention, and that is the black snake. The black snake will squeeze the life out of a rattler in a very short time, and no rattlesnake will stay long where there is a black one, if he can get away. There is an exception, however. When it comes time for snakes to gather into their wintering places, the black snake and the rattler and all other kinds of serpents take up their quarters with one another as peaceful as lambs.

"I have seen only two persons in my life who were bitten by rattlesnakes, and only one of them died, although the same treatment was used in doctoring both. Poultices made of molasses and table salt, the latter stirred in the molasses until it was as thick as butter, kept on the wounds made by the snakes' fangs, and the usual generous doses of whiskey, was the treatment in both cases. One man, a young one, with a healthy constitution, was well in five days. The other man, a middle-aged man, and not physically strong, died in two days.

"A human being seems to be the only creature that suffers pain from a rattlesnake bite. Everything else that I ever saw that had been bitten by one of the reptiles acted as if it had been chloroformed. You can hardly see where a snake's fangs enter the flesh, and not a drop of blood flows from the wound. Inflammation sets in at once. The breath comes hard and short. In dumb animals paralysis soon occurs in the hind parts. The blood leaves the extremities and becomes thin. The heart of any animal that dies from rattlesnake poison will always be found to be filled with blood in a thin, fluid state, instead of being coagulated, as it will be in a human being. My experience has been that the number of rattles on a rattlesnake are no indication of its age, the popular belief in that respect to the contrary notwithstanding."

(The blood in man, under the influence of rapidly fatal poisons, does not coagulate, but becomes more fluid, as under the influence of severe fever. — ED. JOURNAL.)

CAN THE CAT CHARM?

DELHI, April 20. — William Youmans of this village is noted for his studies in natural history. He is a brother of ex-Chief Clerk Youmans of the national Treasury Department, and a great story teller. He is now relating an incident which he says interests him more than anything else he has witnessed in years.

On the grounds of his fine residence here Mr. William Youmans has an artificial trout pond. He takes great delight in feeding and watching the habits of these fish. Of late he has noticed a diminution from day to day in their number. Investigation satisfied him that no one had taken any trout by theft, as a powerful watch-dog guarded the premises day and night. He saw kingfishers sailing over the pond in the air, but satisfied himself that they had not despoiled the pond. He next turned his attention to two household cats who were getting sleek and fat, but seemed to eat much less food than was their wont.

One day he caught one of his cats eating a trout, but was at a loss to see how the feline had captured it. This set him to watching the cats. In a day or two he traced one of the cats to the pond, and, hiding behind a tree, saw the cat approach the edge of the water, put its nose level with the surface of the pond, and fix its gaze intently upon some object. After remaining in that position some little time some strange noise near by frightened the cat away. Mr. Youmans rushed to the spot and found a good-sized trout apparently disabled within a few inches of where the cat was crouched. He touched it with his cane, when the fish acted as though it had been mesmerized. It shortly came out of its dazed condition, and swam slowly out to the centre of the pond.

Mr. Youmans thinks there is no doubt that the cat remained perfectly still on the margin of the pond until it caught the eye of the trout, and that then, as snakes charm birds and squirrels, the feline charmed or mesmerized the fish, which approached nearer and nearer until puss could almost grab it.

Mr. Youmans is watching for another opportunity, hoping to follow the cat to the end of the programme. — *N. Y. Sun.*

WHAT CAN SNAKES DO.

NEW MADRID, MO., May 2. — Three different incidents of snakes charming birds have fallen under my own observation. Once I saw a blue-jay charmed by what is known as the "blue racer" snake. The next instance was a red-bird charmed by a "blue racer," and the next was a cat-bird charmed by a "cow sucker." As these snakes are classed as non-poisonous, they could not have bitten the birds and then quietly awaited their death. In the first case the bird was in an apple-tree, some ten or twelve feet from the ground, when its attention was first arrested. The other two were somewhat under the influence of the snake's charm when first observed. I would judge that

it takes from one to two hours for a snake to bring a bird completely under the spell, which they can most certainly do if not disturbed after the bird's attention is once gained.

I have never seen a snake charm a frog, though I have seen them catch frogs often. They are more than a match for a frog in a foot-race; consequently they have frog legs to eat whenever they wish, provided the frogs can be found. The greatest trouble is to swallow the frog after catching him. The frog is swallowed heels first. Whether this is a preference on the part of the snake or whether it is because this is the first part overtaken and laid hold of, I do not know. When caught the poor frog cries out in the most pitiful terror. Then the struggle of life and death begins, with determined animal instinct on the part of the snake, nay, I might say with devilish triumph—for he knows that victory is sure in the end—and almost human horror on the frog's part. The instant a snake seizes a hind leg it is swallowed, and the hard part of the job is to get hold of the other leg without releasing the one he already has.

The frog soon finds it useless to struggle to release the leg already swallowed by the snake, and seems to realize that its only hope is to keep the leg that is free out of that horrible mouth which has such wonderful suction power. I once saw a garter snake push a frog over thirty yards endeavoring to force the leg of the frog that was free against some obstruction, that it might get a hold upon that also. It finally succeeded, and the struggle was soon over after that. When both hind legs are once in the snake's power, a deeper horror seems to take possession of the poor little creature who has battled so hard for life; its eyes dilate with terror and assume a glassy stare, its whole body is stupefied, paralyzed with an awful dread of its impending fate. — *St. Louis Republic*.

HUMAN FASCINATION.

THE story has been told of a Mr. S., whose fascinating powers were so great that he could make a shopkeeper accept a bill for more than its face value and return more change than was due, and even make a bank officer accept a two dollar bill as twenty dollars. The announcement, however, suspiciously resembled a puff on Mr. S. But there are many examples of the control of certain persons over their dupes. The latest example is in high life. The London correspondent of the *Sun* says:—

"Ann O'Delia Diss Debar sinks into abashed obscurity when confronted by Mme. Christich, of Servia. The latter has dethroned a king and acted as the agent of one of Russia's most pronounced and gratifying successes. The last story which comes from Belgrade concerning ex-King Milan's absolute and unquestioning subseriency to a woman who asserts that she is a medium is credited in official circles here. I have direct and indubitable evidence that it is vouched for by Her Majesty's chargé d'affaires at Belgrade. The ample and flabby proportions of Mrs. Diss Debar are duplicated in the parenthetical outlines of the Christich, though in a lesser degree. If the Christich kicks the beam at a shade lower figure than the fat

princess of New York, she makes up for the deficiency in weight by a severity of purpose which laughs politics to scorn.

Ex-King Milan, though dissipated and depraved, is a man of notable attainments, one of the most accomplished of modern princes, and a man familiar with all the foibles and fallacies of Paris and London. His subserviency to the big and majestic Mme. Christich is absolute. He abdicated his throne, according to the best information, while laboring under the influence of spiritualism. Milan thought Christich was a medium through whom he was receiving divine instructions, and when he announced his abdication he did so with the manner of a man in a trance. His eyes were glazed, his manner constrained to a painful degree, and his whole demeanor was that of a man swayed by an irresistible outside influence. Since he has given up all care for his country, he has resigned himself absolutely to the medium's society. She is rich, massive, and impressive, and she has accomplished by a bit of hokus-pokus an end for which Russia had schemed in other ways in vain."

FASCINATION IN LOW LIFE.

The Norwich, Conn., correspondent of the *New York World*, tells a remarkable story of the woman Eva M. Crosby, just sentenced to the penitentiary for the murder of Emma Jane Burdick. She had a fascinating power over Emma, and still greater power over her husband Crosby, of whom he says ; —

"Crosby, while not a man of great force of character, was by no means a craven during the early years of his married life. After the birth of the first child, however, a great change came over him. He became completely dominated by his wife's will. So absolute was her control that she could frequently compel him to perform a certain action by mere mental direction. Often she would sit with her chin resting on her hands, and, fixing her little beady eyes on his face, would make him shake like an aspen leaf, while the perspiration gathered on his forehead. Crosby did not dare to call his soul his own. It was in testimony during the trial that on one occasion, when the wood was too wet to burn, Mrs. Crosby threw stick after stick at the meek creature, hitting him in the head and face and compelling him to go to the woodshed and get dry fuel. Again (and this was sworn to by reputable witnesses) she exhibited her complete mastery by telling her husband that he was not the father of her youngest child, but that it belonged to Charlie Mahan. Time and time again has she kissed and fondled her lover in her husband's presence. It took only one glance from those snaky eyes of hers to put the poor man in a tremble, and to check the remonstrance that might have been fluttering in his throat."

Crosby was found hanging in his woodshed and the girl Emma murdered and buried in a swamp. It was believed that Crosby was the passive tool of his wife. The murdered girl had become the rival of Mrs. Crosby for the illicit love of the man named Mahan.

A HYPNOTIZING HERB.

EVEN the vegetable kingdom has a fascinating power, according to a statement in *La Luz* as follows : —

"The deputy of Oaxaca, Mr. Perfect Carrera, has taken to the city of Mexico a plant that grows in Mixteca, which the natives call the 'herb of prophecy.' It is taken in various doses, and in a few moments a sleep is produced similar in all respects to, and we might say identical with, the hypnotic state—for the patient answers, with closed eyes, questions that are put to him, and is completely insensible. The pathologic state induced on whomsoever partakes of the herb, brings with it a kind of prophetic gift and double sight. Furthermore, he loses his will, is completely under the control of another to such a degree that the sleeping person would leap from a balcony, shoot, or stab himself with a dagger, at any moment, if ordered to do so. On returning to himself he remembers nothing of what he has done."

Sponge Grafting: A Surgical Marvel.

AND OTHER MEDICAL NEWS.

THE case of a German woman named Hannah Beeze, who has been in St. Luke's Hospital, has been considerably discussed for a few days among the medical fraternity. She was a victim of the rare disease known as ergotism, resultant from eating rye meal. Her malady was at first diagnosed as leprosy. It began with the most agonizing pains, which ran all over the body, seemingly from a central point in the spine midway between the shoulders. The agony was so intense that opiates had little effect, and the only relief was obtained from a free use of chloroform. This condition was superseded by one directly opposite. She lost the sense of feeling entirely. Needles could be inserted into any part of the body, except the head and neck, without producing any shock, and the severest tests were tried without awakening the least sensation. She still had the power of motion in a measure, but lacked confidence, and would not try to help herself in any way.

Her mind was also affected, and she often talked about dreams, all of which had the element of horror uppermost. This condition was followed by spasms, nausea, vomiting, and great exhaustion, and when these subsided the entire body became dark and had the appearance of being in the early stage of mortification. The temperature ran up to 110 degrees, which is indicative of a speedy death, and yet the patient did not die. The body grew blacker steadily, and finally small ulcers appeared on the hands and feet. They rapidly extended over the hands and arms, but only two came out on the body. The extremities were simply frightful; often the ulcers had extended so that the arms and legs were a solid mass of pus centres.

Both the nature and cause of the disease remained obscure until the consulting surgeon learned from the patient that she was passionately fond of rye meal, and had long been in the habit of eating it uncooked. Then it became easy enough to diagnose the disease as a pure type of ergotism, which is caused by the ergot in the rye in its natural state. There is no record of a similar case in

this part of the world. This disease is found among the natives of Africa and South America, and is mistaken for leprosy. It is usually fatal.

The physician searched high and low in the medical books for a cure, but could not find anything more than a few hints on the plan of treatment: that proved to be of no use. Being thrown upon his own resources he invented a mode of treatment that proved successful.

The first step was to make an examination of the bones, in the arms and legs, to see if there was any caries. This was done by making incisions in different places. The bone was found to be healthy except in four toes, and these were amputated after the patient had been anesthetized. The next step was to stop the progress of decay, the formation of ulcers, and to create new tissue to supply that which had been destroyed by the ulcers. The ulceration was altogether too extensive to transplant live tissue from another body, and the surgeon determined to try and build up the body by sponge grafting.

It was a bold undertaking, requiring great skill and patience to make it successful. The finest quality of sponges were used. They were given a bath in diluted nitro-muriatic acid for seventy-two hours, then washed in water and liquor potassæ, and finally allowed to soak in a weak solution of carbolic acid. Before being thus treated the sponges were cut into slices one-quarter of an inch in thickness. All the cretaceous materials were destroyed, and only the horny framework of the sponge remained. In preparing the legs and arms for the sponges the ulcers were scraped and all the good tissues united while the patient was under ether.

The strips of sponge were then carefully laid closely together until every part of the diseased tissue was covered in the arms and legs. Fine strips of sticking plaster were used to hold the sponges together, and the whole was firmly bound in bandages dipped in a carbolic solution. Turpentine, camphor, and wine were given internally for several days before the operation, and were also continued afterward.

The effect upon the ulcerated tissue was remarkable. All the sponges were adherent inside of forty-eight hours, and the growth of new tissue followed at once. Giant cells were thrown out into all the little canals in the sponge until they were filled up. Then fine streaks of red that under the microscope were found to be blood vessels were developed, and with the blood came nerves and vitality.

A small section of sponge was cut from the calf at the end of two weeks, and it was almost solid. When the sponge was cut it bled freely, the same as if the leg had been cut. After three weeks there was a marked change in the sponge. It had the appearance of raw beef, and was very sensitive to the touch.

The carbolic solution was frequently applied to the dressing.

As if it had been pressed by a magic wand, the sponge slowly faded from view and was converted into good, healthy tissue. The

only explanation of this marvellous change is that a sponge is an animal tissue, and does not act as a foreign body and set up inflammation and blood poisoning.

At the end of six weeks small specks of white appeared, and indicated that the sponge had been entirely absorbed, and that skin was forming. This process took the most time, and it seemed doubtful at times if the skin would ever be perfected. But it finally healed, and both legs and arms were completely covered by tissue and skin, and the ulcers were entirely wiped out of existence. The flesh, of course, shows many scars and irregularities, but is sound, and, save great sensitiveness, which will diminish in time, it is as good as new. The patient's health improved as the ulcers healed, and she will be discharged in a few days. The only way a surgeon of the old school could have relieved this patient would have been by amputation of the arms and legs, and death would have been preferable. — *Hartford Times*.

MEDICAL PROGRESS. — It is pleasant to see in Russia an apparent exception to the creedal monotony and conventional regularity of medical schools. Last year there were over a hundred female students attending the medical course at St. Petersburg, and many influential ladies, including the Empress, have manifested their interest. This movement is full of promise for Russia, but unfortunately their liberal sentiments have brought them under the persecution of the Czar and his stern minister, Tolstoi. They look upon medical students as a dangerous class, and a large number of these young ladies have been arrested and persecuted, or sent out of the city, for assembling with other students, to celebrate the twenty-fifth anniversary of the poet Bogolintzoff's death.

AN ENLIGHTENED PHYSICIAN sent the following letter last year from St. Louis, but, like many other good things, it was crowded out of the *JOURNAL*. It shows that medical colleges are not always able to stultify their pupils.

"Sorry you didn't enlarge the *JOURNAL OF MAN*. Hope you have committed your vast collection of psychological observations to paper, so that there will be no danger of their being lost to mankind in the event of your sudden demise. Am listening to a course of lectures by a prominent alienist, and every day shows me how little even the most eminent men in the medical profession know of the human mind and the laws which govern it.

"Your labors will be appreciated by the many instead of the few, but I am afraid you will have to be content with the succeeding generation's tribute, and not expect too much from this. Instead of studying the grandest problem of nature — man — the scientists will for many years yet investigate the laws which govern the crowing of cocks at midnight and other trivialities which you describe. Five or six young M. D.'s here intend to band together to look over the field which is so broad and fertile, and they will doubtless fully investigate the facts which you first brought to notice nearly fifty years ago. They will form a nucleus for the spread of broader views among the medical fraternity.

"I have heard a good deal of Charcot of late, but when I hear his name linked with certain things I gather a little knot around me and relate how Dr. Buchanan, of Cincinnati, fifty years ago demonstrated exactly the same thing. 'Honor to whom honor is due.' I wish you to feel that your labors are recognized at their full value by members of your own profession, although the delegation is not as large as it ought to be. Wishing you every success and a healthy life to the age of one hundred and over. — Yours sincerely."

MEDICAL STATISTICS. — At the annual meeting of the Connecticut Eclectic Medical Association, Dr. S. B. Munn made a report on medical statistics, and urged Eclectics to keep records of their patients and mortality. In his own case he had noted significant facts. Last year in an epidemic of dysentery, very mortal, he treated 73 patients; all of whom recovered. He had 200 patients and only 12 deaths that year. Several were moribund when he was called.

In 1885 the city of Waterbury, with an estimated population of 30,000, had 529 deaths. Dr. Munn had 1,053 patients, and only 9 deaths — 1 in 117. The others averaged 16 deaths to every physician, with a far less rate of patients to take them from. — *E. M. Journal*.

Wherever medical statistics have been collected, they show that there is a vast difference in mortality between the old and the new systems of practice.

REMARKABLE CASE OF HYDROPHOBIA. — A son of Jacob Barclay, a well-to-do farmer ten miles from Wooster, O., was bitten on the upper lip by the family dog eight years ago, when in his third year. The dog proved to be mad and was killed. Early in February, 1889, an attack of hydrophobia came on, in which he barked like a dog, and attempted to bite those around him. In his paroxysms he had extraordinary strength. The physicians gave aconite in large doses, and hydrate of chloral as a sedative, with salicylate of soda to counteract the poison, and a cure was effected. I am disposed to consider the salicylate of soda the most important remedy in this case, and to recommend its use in similar cases.

TYPHOID FEVER. — "Dr. Simon Baruch, publishes a paper in the *Medical Record* on the treatment of typhoid fever which will interest not only those of the medical profession but thousands of other people whose attention has been arrested by the startling mortality attending this disease," says the *Philadelphia Record*. "Dr. Baruch shows that under the present expectant, antipyretic treatment — which consists in nourishing the patient, placing him in good hygienic surroundings, combating complications, and reducing the temperature — the death-rate is appalling. Dr. Baruch advocates the abandonment of the present method of treatment and the substitution of the cold-bath treatment, so successfully practised in the German military hospitals. Without burdening the reader with the methods of the cold water system, which are the province of the physician, it is worth while to note the valuable results attained. Out of 19,017 cases treated

with 'all kinds of cold baths,' there was a mortality of 7.9 per cent. Out of 2,841 cases in which the treatment was 'intermediate, with water,' the mortality was 12.2 per cent. Out of 2,198 cases treated with 'strict cold baths,' the mortality was 1.7 per cent. These facts challenge consideration. If cold baths will cure typhoid fever, cold baths should be insisted upon." — *Boston Record*.

THE SKIN CONTROLLED BY THE CONSTITUTION. — "The Académie de Médecine in Paris has received news of an interesting operation which lately took place in Germany. A colored man was treated at Leipsic for some cutaneous trouble, and it was found necessary to substitute the flesh of several white people for some of his own that had to be cut away. These particles in a short time grew darker, and finally became the color of the rest of his body. This strange result led the physicians to reverse the operation, and the flesh of a colored person having been ingrafted on that of a white man in a short time lost its color and became light like the rest."

INFANTICIDE. --- The greatest sensation in Chicago during my recent sojourn in that city was caused by the revelations of the *Times'* reporters in regard to the prevalence of infanticide in that city. The "girl reporter," presumably the same who last summer made such startling disclosures in regard to the treatment of sewing women and girls in the workshops of Chicago, took it upon herself to interview the doctors and midwives of the city in regard to this matter. Representing herself as one of the "unfortunates" who had "loved not wisely but too well," she found that some hundreds of physicians and midwives were in the habit of giving "help" to such for a "suitable consideration." The list of names given includes some of the best known and most highly respected physicians in the city. The publication of these interviews has roused the ire of the doctors and midwives implicated, and several slander suits have already been commenced. On the other hand the *Times* publishes letters almost without number, in which its course is commended by physicians, clergymen, and others. — *Correspondent of "Lucifer."*

BEE STINGS FOR RHEUMATISM. — One Dr. Terc, in England, is advocating the sting of bees as a remedy for rheumatism. He declares that he has treated with success 173 cases and has given in all 39,000 stings.

EUCALYPTUS AND MOSQUITOES. --- W. S. Sanders says in the *Tulare Register*: "I have more of these trees (eucalyptus) growing than can be found anywhere else in the San Joaquin valley — great monsters 120 feet tall, containing over a cord of wood each, grown from seed in the past ten years. You can see my eucalyptus groves from the cars of the Southern Pacific Railroad from Goshen to Fowler, a distance of over twenty miles. I wish to add a fact to your recommendation of this tree — a fact too important to be overlooked. The eucalyptus globulus, when grown in large quantities, gives entire exemption from mosquitoes. Here at my home we have acres of dense shade, a big, sluggish ditch that is always full of water, and in all of our prolonged summer and autumn heat

never a mosquito, while among the willows of King's River, two miles away, they swarm at times in clouds and literally devour their unprotected victims."

PUZZLING TWINS.—The *Boston Globe* has been hunting for twins and found something less than a score whose mutual resemblance is so close as to puzzle their friends. The latest twin trick occurred at New York. One of the twins being about to marry, his brother sent him off by a false message, and while he was gone married the girl himself. The victim of the joke has appealed to the law.

Prison Reform, and other Progress.

"WE have received a most interesting product of convict labor. It is in the shape of a little book of a hundred or more pages, grouping together a number of papers and reports regarding the singular experiment in prison management which has been in progress for some years at Elmira Reformatory. It is printed by the prisoners themselves. Comparatively little seems to be known by the general public regarding the Elmira system. Only such convicts are sent there as have never been in State prison before. They are sentenced to an indefinite term, subject to the discretion of the board of managers, but cannot be detained longer than the maximum period for which they might have been imprisoned under the law. If, for example, a man has been convicted of burglary, he may be kept in Elmira for ten years, but no longer, because that is the maximum sentence under the law. But if the superintendent, Mr. Brockway—who is practically the head of the institution—believes from his record there that he will lead an honest life on emerging, he may be discharged at any time over one year.

"To obtain his release he must get a perfect record in three branches—for good conduct, zeal, and efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact, a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of convicts released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced, not inconsistent with proper discipline, looking to the health and well-being of convicts. Strenuous efforts have also been made to surround them with cheerful and elevating influences.

"The Elmira system proceeds upon the principle that a thorough and lasting reform can only be obtained through a decided change in the character of the convict. At Elmira the convict is not invited to read. He is compelled to study and to work over his books as he does over his bench in the workshop, because it is only by making a perfect record as a scholar as well as in the other two branches that he can shorten his sentence. The schools are held in the evening after the eight hours of labor required in the shops have been performed.

"The experience of those engaged in this work is directly against the theory that intellectual development only increases the capacity of the criminal for wickedness. They find, on the other hand, that even the so-called intelligent criminal seems mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning. He takes narrow and distorted views of life. The process of intellectual culture which is carried on in this institution, we believe, broadens the convict's mind until he is lifted out of this narrow groove and is able to see the wisdom of good morals. The experiment is unique, and may have a most important influence upon the future of penal science."—*New York Tribune*.

The moral culture at Lancaster, Ohio, as described in the "New Education," has been still more successful in reforming criminals.

CASSAVA, A NEW FOOD PLANT.—The *Garden and Forest* says: Of recent additions to the food plants of this country perhaps none deserves as much notice as the sweet cassava (*Manihot Aipi*). It seems to have been proved beyond question that on the southern border of the United States there are considerable areas admirably adapted to growing this remarkable plant as a staple article of home consumption, while in Florida, at least, its manufacture into starch, tapioca, and glucose ought to become a leading industry.

The cassava plant is closely related to the ricinus or castor bean, which it resembles in general appearance. It is a handsomer plant, not having the coarse, rank aspect of ricinus. It does not bear much seed, and it is not propagated from seed, but from cuttings of the larger stems.

As to the quantity of cassava root that may be obtained from an acre of ground, no satisfactory estimates have as yet been made. It must vary greatly under various conditions. A single plant grown in Polk County produced fifty pounds of roots, the top measuring eight feet in height and ten feet in breadth. It had been highly manured. A person who has given special attention to the cassava thinks that from ten to fifty tons of roots of one year's growth ought to be obtained from an acre of land, according to its quality. This is little better than conjecture, but certainly the plant yields enormously under favorable conditions.

The uses to which cassava may be put are almost too numerous to mention. By manufacture it may be converted, with scarcely any waste, into starch, tapioca, and glucose. In the tropics cassava flour is used extensively for making a large wafer or cracker, which is quite palatable, and keeps without injury for months. Florida housewives have used it for making bread, puddings, custards, fritters, jellies, etc.; also as a vegetable it is used in all ways in which Irish potatoes are used.

It is as food for stock, however, that cassava has excited most interest. It is greatly relished by cattle, horses, hogs, and poultry, and seems to be a very wholesome article of food. The great tubers, sometimes three or four feet in length, may be taken from the ground at any time of the year and used as food for man or beast.

LEATHER FROM WOOD. — “Dr. George Thenius, of Vienna, has a process for the manufacture of artificial leather from red beechwood. The best wood for the purpose is taken from fifty to sixty year old trees cut in the spring, which must be worked up immediately, bark peeled off, steamed, and treated with chemicals. The inventor states that a solid sole leather can be obtained, which he claims is superior to the animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewed.”

INDIA RUBBER FOR PAVING STREETS. — For paving streets, India rubber threatens to enter into competition with asphalt. This new pavement, according to the *Engineering and Building Record*, is the invention of Herr Busse, of Linden, Prussia, who has introduced it in Hanover. The Berlin corporation being favorably impressed with the new pavement, has had a large area paved with India rubber as an experiment, and the magistracy of Hamburg is likewise trying the pavement. It is asserted that the new pavement combines the elasticity of India rubber with the resistance of granite. It is said to be perfectly noiseless, and unaffected either by heat or cold. It is not so slippery as asphalt, and is more durable than the latter. As a covering for bridges, it ought to prove excellent, as it reduces vibration; but a question may be asked as to its cost.

NATURAL SHOE BLACKING. — “Benjamin Johnson owns a farm in Rush Valley, U. T., upon which he has just discovered a mine of natural shoe blacking. An analysis of this peculiar material shows that it contains 16 per cent. carbon, 34 per cent. aluminum, and the remainder clay. When taken out the material is moist and soft, and when used as a shoe blacking produces a fine polish, which is not easily destroyed.” The statement as to aluminum must be erroneous, as aluminum is a rare and costly metal.

PROGRESSIVE PERSIA. — “The Shah of Persia has recently issued a decree guaranteeing the lives and property of his subjects from any attack save in execution of the religious and civil laws. His majesty said at a salaam, or levee, soon after, that it must be set forth clearly that no one in Persia had a right to interfere with the life or property of any one else. One of the courtiers replied, ‘No one has a right to do so but the Shah himself.’ On which His Majesty observed, ‘No, not even the Shah.’”

FEMALE BICYCLING is becoming fashionable. Washington City has nearly two hundred lady bicyclists. Philadelphia and Chicago have about fifty each.

A GREAT FUTURE FOR FLAX. — An Irish expert says, in a letter to the assistant secretary of agriculture at Washington, that he has discovered a process by which in five minutes he can produce from the dry, natural straw, perfect fibre, the color of cotton, and soft and fine as raw silk. He says: “I have demonstrated the practicability of this invention, have made the fibre from American, Irish, and Belgian flax straw, had it spun and woven, and there is an exhibit of the American product at the Paris exhibition, placed there by Mr. Dodge, of the department of agriculture at Washington, last January. This invention has the indorsement of the linen men of England.

A company has been formed, and apparatus is at work here, and the process will be at work all over Europe at an early day." A similar discovery was made long ago in the United States, but for some reason has not come into use.

Visionary Illusions.

THERE is nothing too extravagant for the credulous portion of humanity. Theology has always furnished the food to supply the appetite for the marvellous, and the theologies of India introduced in America by the Theosophical Society are giving us a flood of delusion.

As a curious phase of human nature, the JOURNAL OF MAN refers to these things, but of course it cannot chronicle a tenth part of the illusions from various sources, current in the ranks of the credulous, especially among those who are hunting for something occult, esoteric, theosophic, mysterious, and ancient. More than a score of publications are at this time, in the United States, diffusing various species of mysterious twaddle, for which there must be a demand or the publications could not be sustained. An English paper says:—

"There is a great increase in England of mystic orders, of which the latest form rejoices in the name of the 'Esoteric Triad of the Red Wafer Brotherhood.' This order claims an Egyptian origin, and its members allege that it was founded in the reign of Thotmes II. The objects of the brotherhood are 'the investigation of occult mysteries, the study of esoteric truth, and the ultimate fraternization of humanity.'"

The *Path* (of New York) can always be relied upon for this style of literature. In the May number a contributor says: "It is affirmed by the author of a pamphlet recently issued by the T. P. S. that a number of alchemists long ago made gold. It has also been claimed that the ability to do so is possessed by the adepts at the present day. But it has been said *that knowledge has been withheld* from the many because it would be so dangerous a power in its effect upon the well-being of humanity. Would it? Let us speculate on that a little."

The writer then speculates in a very visionary way upon the consequences of making gold cheap and destroying the value of money. But he does not mention the equally plausible schemes of Butler and Ohmart for producing not only gold but food and clothing and marble palaces in unlimited quantities upon which Butler is gathering the money of the dupes who read the *Esoteric* magazine in which he is presented as a saint.

This article concludes: "And only one thing stands in the way of its realization, viz., making the gold. Perhaps this obstacle may be removed, or perchance an immense deposit of gold may be discovered, and thus *at once all the fortunes founded on the precious metal will be swept away*. At one of these events Mme. Blavatsky has pointed in recent papers. These are times of changes, and nothing should surprise us, not even such a stupendous theory as the discovery of *how to manufacture gold*."

The imagination of the credulous delights to revel in some such "fool's paradise" as this; and the supply of such romantic fiction will not cease as long as there is a demand for it. I was once gravely assured by high "Theosophic" authority that the money necessary to pay the immense indemnity demanded by Germany from France after the last war was furnished by magical power. That nobody knew it, was no objection to my veracious informant.

Promises of unlimited power and unlimited wisdom, all in the dim distance and attainable only by life-long labors and at great hazard under the guidance of some mysterious adepts, are the charming baits that lead the credulous on, as children run to find the pot of gold at the end of the rainbow.

Something very divine is to be attained in this life, and if anything more divine is desired, the pupil is to have the privilege of reincarnating as a man or a woman till he has satiated his appetite for knowledge and development. His progress toward the divine is under the guidance of a dreamy kind of literature — narratives, or something like narratives, which have no exact time or place given, and which may be intended either for fact or fancy, but serve admirably to destroy all desire to distinguish between fact and fiction. Philosophizing speculations are spun out *ad infinitum*, in which there is no demonstration, no accurate thought, little if any correct and useful information, but an abundance of mysterious words and phrases, and subtle discriminations among the vague speculations of the ancients, a life-long study of which would tend surely to make an impractical, credulous ignoramus, with a good command of graceful but empty phraseology.

But for all its follies and self-conceit, this Oriental philosophy makes atonement by its admirable moral lessons, which, though somewhat vague and sentimental, are essentially good and religious. But why cannot sincere religion and sound sense be united. American Theosophy will prove that they can be, and that we need no aid from Oriental antiquity. The past is incompetent to rule the present. The intangible Mahatmas who claim to hold terrific scientific secrets, and the reincarnated Buddhas, who, after twenty centuries, have not learned that the earth is a spherical body, are guides only for feeble credulity.

A curious illustration of the origin of illusions has just come out. A very little book called "Light on the Path," "by M. C., Fellow of the Theosophical Society," has had great currency among the followers of that society. It was a transcendently mysterious expression of Buddhism, requiring a generous imagination to translate its meaning into anything rational. M. C. proves to be Mabel Collins, who was then associated with Mme. Blavatsky in editing *Lucifer*. Professor Coues wrote to her to ask as to the source of this volume, and she replied that it was dictated or inspired by the Mahatma Koot Hoomi. Four years later, Mabel Collins has written to Professor Coues, as if with remorse for the deception, that she gave the name of Koot Hoomi as the author, only because Mme. Blavatsky begged her to do so. She says, "I wish to ease my conscience now

by saying that I wrote this from no knowledge of my own, and merely to please her, and that I now see I was very wrong in doing so." The reader will remember that a certain passage said to have been produced by this Koot Hoomi proved to be a plagiarism from an address by Professor Kiddle.

Professor Coues says "'Light on the Path' was used by faithful Theosophists much as orthodox sinners use their prayer-book. This happened mainly because 'Light on the Path' was supposed to have been dictated to Mrs. Collins by Koot Hoomi or some other Hindoo adept, who held the Theosophical Society in the hollow of his masterly hand." This assumption of the guidance of such a society by supernal wisdom from invisible masters who dare not tell all they know for fear of disorganizing society is no more rational than the claim of the Roman Catholic Church to divine infallibility in their Pope.

Hygienic Matters.

A GOOD EXAMPLE OF LONGEVITY.

OHIO has come to the front as the State for centenarians. Pickaway county takes the lead at present, as she undoubtedly has the oldest citizen in the State. The person referred to is Mrs. Margaret Arnold, who lives with her son, Henry Arnold, on a 1000-acre farm, through which runs the dividing line of Pickaway and Fayette.

Mrs. Margaret Arnold was born near Richmond, Va., July 4, 1777. Her father, Mr. Robert Kiser, had twelve children, four of whom are living — three daughters and one son. Margaret was a remarkably beautiful girl, and she was married to Mr. Frederick Arnold when quite young.

Her 112th birthday anniversary will occur on the 4th of next July, and her health is excellent. She has a fine appetite and can eat as large a dinner as the sturdiest harvest hand. No physician has ever been called to attend her, as she has never been sick a day in her life. Although a smoker of tobacco for seventy years she has at last laid the pipe aside, finding no further comfort in it.

Mrs. Arnold is 5 feet 2 inches in height and weighs 110 pounds. She has a remarkable constitution, and some who know her think that she may hold out until her 125th year. Her five children — two daughters and three sons — have been attentive to her necessities, and the son with whom she lives at present cares for her tenderly.

As hitherto stated, Mrs. Arnold has two sisters and one brother living. Her eldest sister, Mrs. Elizabeth Hillard, is living in Lynn county, Iowa. She is 115 years of age.

The other sister, Mrs. John Bailey, lives in Dakota, and is 109 years of age. She is a healthy old lady and walks about without assistance. Her eyesight is excellent, and she is likely to retain her physical vigor for many years.

William Kiser, the only living brother, is still alive at the old homestead near Richmond, Va., and is 104 years of age. There is doubtless not another family in the United States or in the world that can show such a wonderful record, — 115, 112, 109, 104.

CHEVREUL, the great French chemist, has died recently at Paris, 103 years of age.

DR. EDWARD BEECHER, the brother of Henry Ward Beecher, is in full vigor at 86 years of age in Brooklyn, and has just recovered from an amputation of one of his legs, injured by a railroad accident. Dr. B. attributes his vigorous health to his uniform activity all his life, taking plenty of exercise or work, and also using the flesh brush. A few years ago he had a rheumatic affection, making it difficult to go up stairs, but the flesh brush scattered it so he could "run up stairs like a boy." He was lately threatened with an attack of pneumonia, which the flesh brush drove off. He says, "I have regularly brushed myself night and morning, and the evils which seemed to be approaching with old age have disappeared and my natural vigor is preserved."

PURE WATER is so necessary to health that we ought to have it from springs or wells uncontaminated by surface drainage or the sewage that soaks through the ground.

When such contamination exists, our only safety is in *boiling* it, for filtration cannot take out matters in perfect solution. If we do not like to drink water that has been boiled we may disguise it as a weak tea or coffee or lemonade, or in place of lemons we may put ten or fifteen drops of *dilute* phosphoric acid in a tumbler of water and sweeten it, which makes a wholesome substitute for lemonade. Hosford's Acid Phosphates may be used in the same way as the acid.

The water of Boston and some other cities requires filtration. A small filter sold for \$1.50 here will remove a good deal of impurity. After a gallon or two has run through it we reverse the filter and the collected impurities are washed out, making the water look quite milky. Filters remove only the visible impurities and do not check the development of microbes or animalculæ, which increase in the filter.

The Pasteur filter of porcelain is claimed to be a perfect filter, but it operates slowly and is expensive. Half an hour's boiling is better for health than any filtering, but a cheap filter to remove visible impurities ought to precede the boiling.

"THE BEST AGE FOR MARRYING.—In a meeting of the Hungarian Academy of Sciences, M. Joseph Korosi, director of the Budapest Statistical Bureau, read a paper on 'The Influence of Parents' Ages on the Vitality of Children.' This is a subject which has been hitherto but scantily treated in ethnological statistics, but M. Korosi has collected about thirty thousand data, and has come to the following conclusions:—Mothers under twenty years of age and fathers under twenty-four have children more weakly than parents of riper age. Their children are more subject to pulmonary diseases. The healthiest children are those whose fathers are from twenty-five to forty years of age, and whose mothers are from twenty to thirty years old. M. Korosi says that the best marriages are those in which the husband is senior to the wife; but a woman from thirty to thirty-five years old will have healthier children if her husband be somewhat younger than herself. A man from thirty to forty years old ought to

take a wife from twenty to thirty. If the mother be five years older than the father the vitality of the children becomes impaired."

From my own observation I would say that a difference of from three to seven years is judicious. In a difference of nine or ten years the senior party is apt to be more critical and less appreciative. In a difference of from twenty-eight to forty or forty-two years, the senior party is apt to be fond and indulgent and the junior to enjoy the affection without a corresponding return. From thirty-one to forty-two is the age I should select at which the father may produce the most vigorous offspring.

Recent Literature.

"HEAVEN REVISED, a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey." Religio-Philosophical Publishing House, Chicago. A pamphlet of one hundred pages, price 25 cents. This is a very pleasing and attractive book, giving an account of the future life, written by Mrs. Duffey under a dazing spiritual influence, which impresses the reader that it must have come from a spiritual source and is therefore a true story of the higher life. The writer has not had time to read it through, but readily finds in it a much clearer and more interesting narrative than we usually obtain through mediums, one which will interest every reader.

LOOKING BACKWARD, a romance by Edward Bellamy, has produced a decided sensation, and societies are organizing to carry out its principles. The author says: "Looking Backward," although in form a fanciful romance, is intended, in all seriousness, as a forecast in accordance with the principles of evolution of the next stage in the industrial and social development of humanity, especially in this country, and no part of it is believed by the author to be better supported by the indications of probability than the implied predictions that the dawn of the new era is already near at hand, and that the full day will swiftly follow. Does this seem at first thought incredible, in view of the vastness of the changes presupposed? What is the teaching of history, but that great national transformations, while ages in unnoticed preparation, when once inaugurated, are accomplished with a rapidity and resistless momentum proportioned to their magnitude, not limited by it."

This book, in paper, can be had for 50 cents.

THE COMING CREED OF THE WORLD. Is there not a Faith more Sublime and Blissful than Christianity? By Frederick Gerhard. Philadelphia: W. H. Thompson, Publisher. Pages, 526. \$1.25.

Certainly Mr. Gerhard gives us an earnest book; the book of a student, a thinker, a lover of the best. And if there is something of a sublime egotism in the implication which he makes, both in the title of his work and in his subject-matter, that there is no question of his Creed really being *the* Creed to which we and all the world must come, still there is probably enough of truth and "availability"

in what he gives us, and in what he gleans for us in all lands and literatures, to make his book valuable, suggestive, an actual prognostication of *something* better, and truly (as he himself says of it) "a voice crying in the wilderness." It is a voice, moreover, crying far and wide: besides the American edition, a Danish translation has been published in Copenhagen, a French one is about to be issued in Brussels, an Italian translation is in preparation at Turino, and a German edition at Berlin.—*New Ideal*.

This is no doubt a valuable and instructive work, which any one might read with profit, although the author in his enthusiasm may overrate the importance of the *doctrine* he inculcates. In this line of thought, the "Creed of Christendom, by W. R. Gregg" is a valuable work for the promotion of liberal religious sentiments.

"THE CREMATION OF THE DEAD," by Dr. Hugo Erichsen (§2), is an able exposition of the merits of cremation.

"PROFIT-SHARING BETWEEN EMPLOYER AND EMPLOYEE." Nicholas Paine Gilman. Boston: Houghton, Mifflin & Co.

Profit-sharing, or the method of rewarding labor by assigning it a share of the realized profits of business in addition to wages, has been illustrated in many experiments in France, England, and the United States, and is believed by Mr. Nicholas Paine Gilman to be the most satisfactory and equitable adjustment of the relations of capital and labor, to remove the discontent that is now agitating the industrial world—a discontent that he declares to be well grounded, because in reality the condition of laborers "has not been improved in the same ratio of progress as that enjoyed by the well-to-do classes." In "Profit-Sharing between Employer and Employee" Mr. Gilman states the reasons of his belief, with the most thoughtful and helpful study of profit-sharing that has been given to the subject, and with an equitable spirit that will secure him the closest attention. Rejecting co-operation as a movement from the side of the employe, to supersede wages, as meagre in its results, and fundamentally weak, he would develop some system to meet the needs of a higher civilization, as through time and new conditions the wages system was developed from product-sharing. "We have to say of the wages system, as Matthew Arnold has rightly or wrongly said of Christianity, we cannot do without it, and we cannot endure it as it is."

Mr. Gilman applies the inductive method to the facts of experience, and relies mainly upon special applications of the participation principle in business to maintain his argument, and cites the Maison Leclaire, Paris, where profit-sharing had its fullest trial, as the standard example. He gives a critical review of this experiment, introductory to a general review of the working of the profit-sharing system in Europe, where it has been adopted in the manufacture of paper in various handicrafts, typographical industries, cotton and woollen factories, iron, brass, and steel works, etc., with a special chapter on profit-sharing in England. Profit-sharing has had its trial on the largest scale in the United States, in the Pillsbury flour mills, Minneapolis. It is in successful practice with the N. O. Nelson

Manufacturing Company, St. Louis; the Haines, Jones, & Cadbury Company, Philadelphia; Hoffman & Billings Company, Milwaukee; Springfield Foundry Company, Springfield, Mass.; Rogers, Peet & Company, New York; Ara Cushman Company, Auburn, Me.; Wardwell Needle Company, Lake Village, N. H.; Rice & Griffin Manufacturing Company, Worcester; the New York Staats-Zeitung; H. O. Houghton & Company, J. W. Tufts, and W. H. Zinn, Boston; Rand, McNally & Company, Chicago; Globe Tobacco Company, Detroit; Proctor & Gamble, Ivorydale, O.; John Wanamaker; Yale & Towne Manufacturing Company, Stamford, Conn.; Page Belting Company, Concord, N. H.; Rumford Chemical Works, Providence, R. I.; Public Ledger, Philadelphia, and with other firms. The experience and results in each case are described. Profit-sharing has taken many forms, but Mr. Gilman, continuing his careful criticism, selects the better ones. Houses that determine the bonus in advance, as a fixed percentage on profits, are three times as numerous as those that determine it on the closing of the books for the year. It is generally agreed that the basis on which the bonus shall be ascertained is the amount of wages earned by each employee. The most marked feature of distinction between the French and American experiments is the importance attached in the former to provision for the workman's future, the French houses retaining a part of the dividend to labor for the purpose of providing a pension for the aged or disabled workman. In summing the results of past and present experiments, and looking at the question positively and negatively, Mr. Gilman concludes that profit-sharing, as compared with simple wages, tends to increase the product of a given industry, and to improve the quality of work and product, promotes care of implements and economy of materials, and tends to secure industrial peace. — *Herald*.

"EATING FOR STRENGTH, or, Food and Diet in their relation to Health and Work," pp. 236, by Dr. M. L. Holbrook, a well-known author of New York, is a valuable collection of the results of scientific investigation on this subject. Dr. Holbrook is the publisher.

WHAT I SAW AT CASSADOGA LAKE, 1888. — Addendum to the Review in 1887 of the Seybert Commissioners' Report, by A. B. Richmond, Esq. Colby & Rich, publishers, Boston. 1889. 163 pages. 75 cents; paper, 50 cents. The Seybert was killed in the first Review: in this it is buried beyond resurrection.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE, by Hudson Tuttle, has just been issued, and may be obtained from the author, Berlin Heights, Ohio, for one dollar. 250 pages. It is just such literature as the readers of this Journal approve. An interesting feature is the concluding chapter "Personal Experience; Intelligence from the Sphere of Light." Of these communications from the spirit world the author says they "are no fictions of the imagination," but "are the words of actual living beings who have once lived on earth like ourselves." Such testimony from so enlightened a source is very valuable at the present time, when the student of psychic science needs above all to guard against vague speculation and irresponsible statements.

Prof. R. F. Humiston.

IN our progress through life it is a rare pleasure to meet a truly noble nature. In the introduction of Anthropology for the betterment of humanity, how refreshing to meet one whose soul is sufficiently elevated to realize the grandeur and importance of such labors. Were not such to be met with occasionally I should feel like despairing of human progress and relinquishing a thankless task. In Prof. HUMISTON I found one of those who live on the higher plane of



philanthropy, and in his departure we realize a great loss to education and social progress, for which he would have done much before the close of this century. The following extracts from the *American Spectator* do justice to his memory.

Another light has gone out in our midst. A strong, brave, and scholarly man has departed. It is with a heavy heart that we write this brief tribute to the memory of our loved and esteemed friend and co-laborer, Prof. R. F. Humiston, who left us as the evening shadows were mantling the city on the fourth of last month.

His departure is a terrible blow to those of us who so well knew him, who had been associated with him so intimately, and who had learned to love him for his intrinsic goodness, as much as admire his splendid brain and broad, intellectual conceptions. Prof. Humiston was a self-made man in the full sense of the word; his life, his struggles, his victories, his magnificent manhood, so imposing in its strength, so beautiful in its tenderness, and so radiant in its charity and tolerance, should be a powerful incentive to other lives now that he has been promoted, as it has already been in numerous cases while he walked the earth.

Born in Great Barrington, Mass., he spent the years of infancy amid the stern, hardy influences and bracing atmosphere of New England.

When nine years of age his father failed, and the boy, to aid in keeping want and hunger from the door, was compelled to work in a cotton factory fifteen hours a day. No society for the prevention of overworking children then existed, and by gray dawn, when it was but four o'clock, little Franklin, as he was most frequently called, was expected to report for duty. From this hour until he graduated from the Western Reserve College, at Hudson, Ohio, every step in his progress was contested by poverty and adversity. Every day was marked by toil and endeavor, every hour a struggle for an education; for success in the higher walks of life; for a noble manhood. The ideal that floated in his mind was a lofty one, far beyond the conceptions or dreams of the children associated with him, especially those in the same circumstances of life. He determined to surmount all difficulties, to secure a college education, and rise to the enviable heights to which his ideal beckoned.

When he was ten years old his father moved to Hudson, Ohio, and there, amid scenes of privation and ceaseless striving for a foothold and a livelihood, the boy spent the remainder of his youth, establishing a character for the most inflexible integrity and unswerving allegiance to duty.

The Western Reserve University, situated at Hudson, soon became the object of great interest to the ambitious boy. He longed to enter the college and gain a thorough education. He loved books most passionately, but poverty held him down; the necessities of the family demanded his work; whatever he accomplished must be after the day's work was over or before the day's tasks opened. He was not to be baffled, and dividing his time before and after the long work days in such a manner as to best serve his ends, he devoted one portion to studying the books he had access to, and the other as an apprentice to a carpenter and architect who took a kindly interest in the boy. In this manner, during the hours when most boys were enjoying childish pastime or wrapped in slumber, he became what in a small town like Hudson was regarded an excellent young carpenter. In architecture he soon ran beyond his teacher, so much so that his master referred all difficult cases to him.

At the same time he was acquiring a wonderful amount of general information, as well as making admirable progress in his preparation for college.

Chemistry and geology were peculiarly fascinating studies to the boy, and for the man they never lost their charm. When nineteen years of age he went to Cleveland, and for a time was employed in a book store. This, of course, greatly increased his love for literature, and during spare moments he made splendid progress in his earnest pursuit after knowledge. When twenty-one he entered college, having, after matriculation, as his worldly wealth, ten cents and a chest of carpenter's tools. Yet with a settled determination to succeed, a brave, courageous heart that determined to know no defeat, he set to work. When school was over, he worked at his carpenter's trade till dark, and often after dark made doors and window sashes in the shop; in evenings he also made architectural plans and specifications for houses for his employer. At other times, when work was light, he spent his spare moments doing all manner of honorable work for small pittance, which, however, was absolutely necessary,—it enabled him to pursue his studies.

After a time, Prof. Humiston secured the position of principal in the Rockwell-street school, in Cleveland, Ohio, where he became a great favorite, not only with the parents, who found their children progressing more rapidly than ever before, but also with the children whose privilege it was to enjoy his instruction, for he possessed in an eminent degree the rare faculty of entertaining the imagination while instructing the brain. After a time he received a very flattering offer from Boston, but Cleveland was not willing to give him up. A number of the wealthiest families united and organized the Cleveland Academy, tendering Prof. Humiston the management of it, which he accepted. The school grew so rapidly that the young teacher found it necessary to have larger apartments; he accordingly bought the buildings of the Cleveland University, which he changed into the celebrated "Cleveland Institute," one of the largest, best, and most popular institutions of learning that Ohio has ever possessed. During all these years he had been making a thorough study of medicine. He subsequently received the degree M.D., and later occupied chairs in the Cleveland Hospital Medical College, also the Woman's Homoeopathic College of Cleveland.

During the successful run of the Cleveland Institution, when the war broke out and the call "To arms" rang throughout the entire land, Prof. Humiston turned his Institute into a military school. From its walls went forth over forty officers, together with a host of thoroughly drilled privates. This military school contributed largely to Prof. Humiston's fame, being as it was one of the best "emergency military institutes" ever organized. It may be interesting just here, as indicating how strong was his sympathy with the administration of President Lincoln, to observe that the first sixpence he ever earned was cheerfully given to the "Underground Railroad."

In 1868 he accepted a handsome offer made him for the Cleveland Institute. About this time, through the solicitation of Prof. J. A. Thorne, of Cleveland, Ohio, he was persuaded to represent in Great Britain the American Missionary Association in its work for the

Freedom of the South. He decided to begin the work in Edinburgh, Scotland. The work was organized in a masterful manner, and he made a number of public addresses which were very well received and gave every promise of great results. The meetings he addressed in Edinburgh were presided over by such men as the Rev. Thomas Guthrie, Rev. Thomas Candlish, the Hon. James W. Cowan, and the Rev. William Arnott; the work was in a most promising state, when he was attacked by inflammatory rheumatism, a disease from which he had suffered much before going abroad. He immediately consulted Sir James Y. Simpson, who advised him that his only safety lay in going directly to the south of France, whither he went, abandoning a work that had already grown very dear to his heart. Two years abroad completely restored his health, when he returned to America.

During his travels abroad he made the acquaintance of many prominent persons whose friendship he enjoyed until his death. At one time, in crossing the Mediterranean, at the last moment before starting a number of soldiers came aboard the steamer, crowding all the passengers into very limited quarters. During the trip, an acquaintance said to Prof. Humiston, "We have the Crown Prince of Prussia on board." "Have we?" replied the Professor, "I should like to see him." "There he comes now," said his friend. "Why, that is my room-mate." The chance acquaintance ripened into a friendship during the succeeding days, in which they walked arm in arm together upon the deck and slept in the same state-room, that resulted in the Crown Prince giving him a most cordial invitation to bring his wife and visit him for several months at Berlin.

It was while in the Old World that he was elected a member of the Royal Geological Society of England and the Chemical Society of London. On his return from the Old World he, in connection with his brother-in-law, founded the National Colony in Minnesota, and laid out the now flourishing little city of Worthington in the midst of this settlement. This colony was founded on strictly temperance principles, and soon became a refuge for men addicted to drink, who longed for an asylum from temptation; and to those interested in the great problem of temperance it is interesting to know that during the first seven years after the foundation of the colony, though the settlement at the end of this period contained over three thousand persons, no one had been convicted of a crime, nor had the community had any use for a jail.

During his stay in Minnesota, and while he was connected with the National Colony at Worthington, Professor Humiston's name was placed upon the prohibition ticket for governor. He knew, as well as his friends, that an election was an impossibility, but the friends of temperance wanted a strong ticket, and upon that account his name was placed at the head. When the Republicans found that he was on the temperance ticket, the executive committee communicated with him, to know whether he would run upon the Republican ticket, the nomination of which at that time was equivalent to an election. But Prof. Humiston's heart was in the

work he had undertaken at Worthington, and he declined their offer, not, however, without a full appreciation of the compliment and honor thus shown him,

Owing to a severe winter, a coal famine occurred the second year after the founding of the colony. Prof. Humiston, out of his private purse, bought a number of car loads of coal, which he freely gave the poor settlers without money or price. The settlement, however, did not prove the financial success anticipated, largely owing to Prof. Humiston's big heart and generous nature, and in the course of a few years we find him in the East, devoting his time chiefly to inventions and the perfecting of the valuable antiseptics which bear his name, and are probably the finest preservative preparations ever compounded. This perfected, he secured a number of valuable patents covering inventions of his own, many of which display a master mind.

A little over a year ago he removed to Boston, primarily to superintend the putting in of his new system of ventilation in Dr. Flower's Health Palace of this city. To see this system in practical operation was one of the dearest dreams of his life. It is needless to give any extended notice of this great triumph in ventilation, by which the air in every room in the entire Health Palace is changed every few minutes; how the fresh air is drawn into the building, heated and moistened in winter, and chilled by passing over great refrigeratory chambers in summer, and then forced through the entire building by a powerful Sturtevant blower. Just three weeks after the opening of the new Health Palace the grand man, whose life had been at once simple and sublime, left us. He departed with no fear, no shadow of doubt or dread as to the other world, but, aside from the pangs occasioned by leaving his devoted wife and children, he was ready to depart into the glorious summer land of the beyond. His life enabled him to carry out to the letter the lofty admonition of Bryant:—

“ So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

* Miscellaneous and Critical.

JOURNAL OF MAN.—Our little journal is utterly inadequate to present the fourth part of the interesting matters which all intelligent persons should read. It accumulates in our portfolios immensely, and the temptation is ~~strong~~ to take up some class of subjects and give it freer scope. In the next issue I may offer a fuller banquet of the marvellous.

RAPID TRANSIT.—An electric railway car has been invented by Mr. J. T. Williams, and a model exhibited in the Old South Church,

Boston, which will reduce the transit between New York and Boston to two hours. There can be no doubt that this rapid transit can be applied to mail matter. It could be effected by the pneumatic system alone. A safe arrangement of the rails will make it applicable to all transportation.

A GREAT DROUTH IN 1889 is predicted by Prof. C. C. Blake for the Northern States. In the Southern States, including Kentucky, Kansas, and the greater part of Missouri, the rains will be sufficient, and he urges the planting of grain crops; but in many Northern States "the crops will simply dry up long before maturity." If this is verified his fame as a weather prophet will be firmly established.

SCIENTIFIC DEMORALIZATION.—The correlation of the mental faculties, explained in this number of the JOURNAL, shows how the pursuit of physical science may be associated with a moral torpor and indifference to the highest truths. Of this the April number of the *Popular Science Monthly*, edited by Dr. W. J. Youmans, gives very conclusive evidence. The leading article, by Professor Joseph Jastrow, upon "The Psychology of Spiritualism," is a fine example of pretended science and reckless misrepresentation of facts, of which no fair-minded and honorable person would be guilty. Like a police-court attorney handling a desperate case, Professor Jastrow makes a very plausible statement, which would be very convincing to any one who did not know the falsehood of his most important statements. Decisive facts, as well established by evidence as anything can be, and careful experiments by eminent scientists, are *entirely ignored* by Professor Jastrow, and the fraudulent trickery of mediums, which all intelligent spiritualists understand, presented as the sum total of the evidences of spiritual science. In this way he arrives at the conclusion that "medium" means impostor. By so dishonest a method it would be just as easy to prove that every doctor is a wilful murderer, and every clergyman a corrupt hypocrite. It is difficult to draw the line between the unfairness of reckless bigotry and the unfairness of the wilful liar. Upon this subject the *Popular Science Monthly*, as now conducted, is destitute of conscience. It will allow no refutation of a gross falsehood, and no demonstration, however brief, of any truth which it opposes. In this respect it is a model bigot. It is some years since one of its correspondents made a gross display of anatomical ignorance and blundering, which I offered to rectify, but as his gross sciolism harmonized with some of the editor's crude theories, no correction was permitted. I have not proposed to reply to Professor Jastrow because I am *entirely* certain that no candid and truthful article on that subject would be admitted by Dr. Youmans. In this respect he does not differ much from the faculties of allopathic medical colleges generally, in which young men are corruptly taught to meet many new truths with contemptuous denunciation instead of candid investigation. To impair the love of truth in the young is a crime worthy of punishment it never receives. To corrupt the public mind by falsehood is also a crime for which there is no punishment except in cases of personal slander. This is a crime of which the most active opponents of spiritualism

are generally guilty. Dr. Youmans, Professor Jastrow, Dr. Hammond, Rev. Dr. Talmage, Rev. Joseph Cook, and a score of other prominent offenders lay aside all honorable sentiments when they discuss spiritualism.

VAGARIES OF INVENTION.—Dr. A. de Bausset, of Chicago, proposes to construct a *balloon of steel*, 218 yards long, and 144 feet in diameter, containing a vacuum, with which to travel around the world, seventy miles an hour, visiting the north pole and the principal cities, and carrying two hundred passengers!! The ignorance of physical science, which is quite common among those who issue newspapers, is such as to permit the extensive publication of crazy schemes like this by journals which would close their columns against demonstrable psychic science. Dr. de Bausset estimates his balloon of steel plates 1-44 of an inch thick to weigh 260,686 pounds, but so flimsy a structure would flatten like a pancake, and if it had no internal support it would crush like paper under an atmospheric pressure of over 600,000,000 pounds, if a vacuum were produced; and if it had a steel frame-work to support the pressure, its weight would very far exceed a million pounds, so that after the vacuum was produced it would require an immense amount of lifting power to raise it from the ground! With hydrogen gas we may construct light and effective balloons. A vacuum, even if perfect, has very little advantage over hydrogen gas as a lifting power, and no machine capable of supporting a vacuum could possibly be light enough to float in the atmosphere. This de Bausset balloon would be a suitable acquisition for the G. N. K. R. Esoteric College and its helpless dupes.

While this folly is preparing, Mr. Peter C. Campbell of Brooklyn who appears to be an intelligent scientific man, has prepared a balloon of elongated shape, with sails and propellers, by which it moves about, and which is to make its trial trip June 19. This would be a great success if the atmosphere would be so good as to keep quiet, but every balloon must be at the mercy of the wind.

"SHOOT FOLLY AS IT FLIES."—Ohmart and Butler are still at large, at some unknown distance from the police of Boston, and the G. N. K. R. fraud is still blooming in the *Esoteric Magazine*, and will no doubt gather in its crop of dupes, and verify Mme. Blavatsky's terse definition, "Gulls Nabbed by Knaves." The two pretenders are properly associated in our notice, though Ohmart has the worse reputation, as Butler has not given up the Ohmart frauds.

TITLES AND MONOPOLIES.—All professional titles carry within them the history of ages and systems that we are supposed to have outgrown. Before the establishment of universities in the middle ages, the world knew nothing about masters and bachelors of art or medicine. The title doctor, which merely signified "one learned in a profession," sufficed.

Under the old industrial guilds no workman was allowed to practise his handiwork freely unless he was a master, and the state imposed heavy penalties upon those who attempted to work at a trade without being licensed as such. Gradually this system got

into the professions, and nobody was allowed to practise one without being a Master of Arts. Thus the M.D.s, LL.D.s, and the whole list of titled professionals, were granted monopolies, and the price paid furnished pin money for the feudal monarch.

The monopoly element of all these titles has been abolished, so far as the state goes, in all professions except the medical. With the new order of things under modern civilization, the titles remain as personal ornaments, but they do not prevent any untitled man from practising a profession freely, except the profession of medicine. Every man is allowed to be his own lawyer, and some of the best legal counsellors in this country have never been admitted to the bar.

All attempts to vest a monopoly in a man by virtue of his title are animated by the spirits of out-worn ages and systems. Socially, men may tender any amount of homage they choose to titles, but before the law all men should be allowed a fair chance, while being held strictly responsible for the results. This is democracy. It is the spirit of the present age, and no progressive citizen should be afraid to face it. Why medicine should be an exception to all the other professions is not at all clear. — *Boston Globe*.

RELIGION IN CONGRESS. — The *Sun* has been watching and reporting the Senate attendance upon prayers. One day, fourteen Senators were in their places when the \$900 a session chaplain rose to tell the Lord what to do. The next day fifteen appeared. The day following only five turned up. Another day but four were on hand. The greatest number that has listened on any one day is twenty-five. The Senate is composed of seventy-six members. In the House the *Sun's* correspondent found at prayers on Monday of last week but one-sixteenth of the three hundred and twenty-five Congressmen. And these twenty-two didn't look as though they cared much for what the blind chaplain had to say. — *Truth Seeker*.

WOMEN'S WAGES IN THE CITIES. — The report of Carroll D. Wright, commissioner of the Department of Labor, shows that working women earn the following wages: "Atlanta, \$4.05; Baltimore, \$4.18; Boston, \$5.64; Brooklyn, \$5.76; Buffalo, \$4.27; Charleston, \$4.22; Chicago, \$5.74; Cincinnati, \$4.50; Cleveland, \$4.63; Indianapolis, \$4.67; Louisville, \$4.51; Newark, \$5.10; New Orleans, \$4.31; New York, \$5.85; Philadelphia, \$5.34; Providence, \$5.51; Richmond, \$3.93; St. Louis, \$5.19; St. Paul, \$6.02; San Francisco, \$6.91; San Jose, \$6.11; Savannah, \$4.99; all cities, \$5.24."

ALLOPATHIC MISCHIEF IN PENNSYLVANIA.

The medical oligarchy has been foiled in its legislative intrigues in seven States, besides Pennsylvania, in which there is at present a strong restrictive law, but the medical magnates of Philadelphia demanded something more. They asked for a new examining board, with tyrannical powers, under their own control. The Eclectics and Homœopaths protested, demanding equality of rights. This the Legislature granted, and then the Philadelphia aristocracy lost all interest in their own bill. As a last effort they asked to admit no one to examination without a four years' college course, but this was too much even for their own colleges, and the whole scheme came to an inglorious end.

THE PANAMA CANAL is a dismal failure. The property is going to ruin and the poor laborers it gathered are in many instances starving and dying. M. de Lesseps was a brilliant quack, of the kind that captivates the French, and Boulanger seems to be another.

THE BEECHER SCANDAL.—Capt. H. F. Beecher has been indicted for robbing the Government in Washington Territory, at Port Townsend. The *New York Sun* says: "Capt. Beecher's relations with the Treasury Department have been a national scandal. Charge after charge of dishonesty has been brought against him and the evidence formulated. There is scarcely any form of rascality possible in the post he held which has not been attributed to him. He has been implicated over and over again in conspiracies to defraud the Government. He has been accused of altering the books, of procuring perjured affidavits, of committing perjury himself, of setting up dummies with fraudulent claims against the Government, of being the partner and pal of opium smugglers, of embezzling money intrusted to him by private persons, of being the head robber in a gang systematically engaged in robbing the Government. It is a fact worth noting that the principal crimes, if not all the crimes, for which Capt. Beecher is now to be prosecuted, are of a date subsequent to the time when his true character became notorious." Is not this case an illustration of heredity. The profound insincerity of his father, Henry Ward Beecher, reaches its terrible fruition in the crimes of his son. The affiliation of father and son with the notorious Comstock indicated their moral status.

Correlations.—Continued.

CORRELATIONS of the lower intellect and animal faculties, illustrated in wild animals and in the physical force of our daily occupations — Their tendency to war — The higher faculties deal with emotion and mind instead of matter — Hence a superiority of woman — True education cultivates the higher emotions — Its methods — Value of amusement — Doubtful influence of intellectual culture — The stern tendency of physical science described by Frances Power Cobbe.

To recapitulate our intellectual correlations, the lower or animal intellectual organs correlate with the bold, aggressive, and hostile organs of the occiput, both being largely developed in wild animals, — in all beings that lead a very active life. Hence these animals generally excel civilized man in the quickness and acuteness of their perceptions by which they escape the hunter, and the fierceness of their warlike qualities.

As this lower intellect recognizes only physical objects, and its correlative impulses act by physical force, they have no moral qualities. Hence dealing with physical objects in occupations that require force rather than skill, cultivates the animal nature, developing a rude and often turbulent character. A large portion of mankind in the energetic pursuit of agriculture, lumbering, mining, fishing, transportation, and manufactures, cultivate in themselves a predominance of the animal nature; and even the more refined labors of the artisan and merchant, though more intellectual, relate to the physical and cultivate the animal nature also. History shows that nearly all

nations ever have been and still are living in the spirit of wild animals whose teeth, claws, and growls are ruled by the same faculties as the bayonets, rifles, and booming cannon of our half-civilized nations.

In the learned professions that deal with sciences, doctrines, and government, with less necessity for physical labor, a higher character is developed—the character of intelligence and self-respect. But the higher qualities of human nature come from the faculties that deal with human emotions—with mind instead of matter—faculties that occupy the upper surface of the brain. These faculties have their exercise in social intercourse, and mainly in family life. Hence the life of woman tends to give her a higher moral nature, and man finds in the conjugal relation the moral power that counteracts the selfishness and hardness of business life.

In a true system of education the higher sentiments are cultivated even more assiduously than the intellect, with the gratifying result that they do not fatigue and debilitate, do not produce myopia or injure the eyes in any way, but give them additional brightness. They do not produce the sensitive, unsocial, and cheerless, or misanthropic disposition which results from excessive mental culture, but exactly the opposite,—the cheerful, social, friendly, normal character. The desire to please and attract, and the desire to witness happiness are the bases of moral culture. The disinterested sympathy is the anterior, and the desire to win or attract is the posterior, portion of the antero-posterior correlation in the ethical region of the brain. In a normal school the teacher must be a lover of the pupils, and it is seldom that a man is so well qualified for this position as a woman. The pervading influence of a character full of love and dignity is a continual education of the higher nature. In addition to this there must be a continual exercise of the higher sentiments by songs. The voice should be briefly raised in song every hour of the day, and every song should by its sentiment and its air cultivate some noble sentiment. The same noble sentiments should be expressed in declamations or in dramatic dialogues; and the performance of all the little courtesies that belong to friendly intercourse should be maintained until they become habitual. An important but *too often neglected* portion of the posterior ethical energies is the desire to amuse and be amused, which has been proscribed by a false theology. The cultivation of the gayety which develops smiles and laughter is an important portion of our ethical culture, associated with the occipital region just above the social impulses.

The lower intellectual or perceptive group does not co-operate with the higher sentiments, and hence intellectual culture on the lower plane of mere physical knowledge and memory has no beneficial ethical tendency, except to the extent that it may interfere with the indulgence of the worst propensities.

It is apparent from the laws of correlation that intellectual culture has not much to do with the development of the nobler qualities of human nature, and that the intellectual culture which relates to physical science and business alone, the object of the lower forms of

intellect, correlates with the stern and discordant elements of character rather than with the generous and harmonious. This has not escaped the attention of other observers, and has been well expressed by Frances Power Cobbe in the *Contemporary Review*. It is to be observed, however, that the science to which she refers is simply the fashionable physical science, not the broad science which includes the psychic life of the universe, and which sustains and enlightens religion.

"Science is essentially revolutionary. The one thing certain about a great man of science is that in a few years his theories and books will be laid on the shelf. Like coral insects, the scientists of yesterday, who built the foundations of the science of to-day, are all dead from the moment that their successors have raised over them another inch of the interminable reef.

"The student of literature, dealing with human life, cannot forget for a moment the existence of such things as goodness which he must honor, and wickedness which he must abhor. But physical science, dealing with unmoral nature, brings no such lessons to her votaries. There is nothing to revere even in a well-balanced solar system, and nothing to despise in a microbe. Taking this into consideration it might have been foreseen that the scientific spirit of the age would have been deficient in reverence, and as a matter of fact I think it will be conceded that so it is. It is a spirit to which the terms 'imperious' and 'arrogant' may not unfitly be applied; and some times we may add 'overbearing,' when a man of science thinks fit to rebuke a theologian for trespassing on his ground after he has been trampling all over the ground of theology. Perhaps the difference between the new 'bumptious' spirit of science and the old, exquisitely modest and reverent tone of Newton and Herschel, Faraday and Lyell, is only due to the causes which distinguish everywhere a church triumphant from a church militant. But whatever they may be it seems clear that it will scarcely be in an age of science that the prophecy will be fulfilled, that 'the meek shall inherit the earth.' . . . Turn we to the influences of the scientific spirit on religion. It is hardly too much to affirm that the advance of that spirit has been to individuals and classes the signal for a subsidence of religious faith and religious emotion. Judging from Darwin's experience, as that of a typical man of science, just as such a one becomes an embodiment of the scientific spirit, his religious sentiment flickers and expires like a candle in an airless vault. Speaking of his old feelings of 'wonder, admiration, and devotion,' experienced while standing amid the grandeur of a Brazilian forest, he wrote in later years, when science had made him all her own: 'Now the grandest scenes would not cause any such convictions and feelings to rise in my mind. It may be truly said that I am like a man who has become color blind.' Nor did the deadening influences stop at his own soul. As one able reviewer of his 'life' in the *Spectator* wrote:—'No sane man can deny Darwin's influence to have been at least contemporaneous with a general decay of belief in the unseen. Darwin's theism faded from his

mind without disturbance, without perplexity, without pain. These words describe his influence as well as his experience.'

"The causes of the anti-religious tendency of modern science may be found, I believe, first, in the closing up of that 'gate called Beautiful,' through which many souls have been wont to enter the temple; second, in the diametric opposition of its method to the method of spiritual inquiry; and third, to the hardness of character frequently produced (as we have already noted) by scientific pursuits. These three causes, I think, sufficiently account for the antagonism between the modern scientific and the religious spirits, quite irrespectively of the bearings of scientific researches and criticisms on the doctrines of either natural or traditional religion. Had science inspired her votaries with religious sentiment, they would have broken their way through the tangle of theological difficulties, and have opened for us a highway of faith at once devout and rational. But of all improbable things to anticipate now in the world is a scientific religious reformation. Lamennais said there was one thing worse than atheism — namely, indifference whether atheism be true. The scientific spirit of the age has reached this point. It is contented to be agnostic, not atheistic. It says aloud, 'I don't know;' it mutters to those who care to listen, 'I don't care.' The scientific spirit has undoubtedly performed prodigies in the realms of physical discovery.

"Its inventions have brought enormous contributions to the material well-being of man, and it has widened to a magnificent horizon the intellectual circle of his ideas. Yet, notwithstanding all its splendid achievements, if it foster only the lower mental faculties, while it paralyzes and atrophies the higher; if reverence and sympathy and modesty dwindle in its shadow; if art and poetry shrink at its touch; if morality be undermined and perverted by it; and if religion perish at its approach as a flower vanishes before the frost — then I think we must deny the truth of Sir James Paget's assertion, that nothing can advance human prosperity so much as science. She has given us many precious things, but she takes away things more precious still."

In Sir R. Alcock's work on Japan we may find a forcible illustration of the divorce between intellect and virtue, as follows: "A people may have the highest artistic and literary culture, and yet be thoroughly pagan in spirit and brutalized in their lives. For what kind of existence did the Romans live, whose pastime was the wholesale butcheries of the amphitheatre? The most civilized people of the earth found their chief delight in watching wild beasts rend human beings to pieces, or men and prisoners pitted against each other for the not less brutal and deadly combat." We may observe the debasing influences of an exclusive intellectualism everywhere, and especially in Religion and Medicine. The former, occupied mainly in scholastic theology and external ceremonial, has to a great extent lost sight of the ethical teachings of the New Testament; and the latter, dominated by the rigid spirit of physical science, looks with intense jealousy upon benevolent improvements not introduced by its own guild.

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Beyond the Gates, and Outside of the Old Pasture.

ANIMALS are kept in herds, and their masters erect the boundaries or fences within which they may enjoy life. The ruler, the soldier, and the priest have established the boundaries for mankind. To go beyond them is a dangerous disloyalty to the over-ruling powers, for which millions have paid with their lives. There must be loyalty in thought as well as action. To think beyond specified limits is an *egregious* error—*egregious* means literally beyond or away from the herd.

Nevertheless it is only they who leave the herd and thus encounter the danger of proscription that break down the fences and enlarge the field of knowledge—the area of human happiness.

As the limits have been adjusted heretofore—physical science was confined in narrow limits by governments, priests, and colleges, until Galileo and his numerous successors established sciences upon the ruins of sectarian faith. Physical science is now emancipated; for the church no longer dares to oppose either geography or geology, chemistry or physiology.

But a much larger freedom is demanded by the foremost thinkers of the nineteenth century, and the struggle is still in progress between those who demand and those who deny freedom of thought. The priesthood and their confiding followers demanded and still demand that we shall bow before tradition, shall accept as divine guidance a collection of old manuscripts, gathered by very unreliable men, inherited from an ignorant, unscientific, credulous, and barbarous period, the very authorship of which is largely in doubt, and shall not investigate for ourselves the post-mortem life of humanity. As well might they demand that we rely upon Greek and Roman authors for the geography of Europe, and object to our visiting Europe for ourselves.

They are now reinforced by college professors who deny the future life of man and assail every attempt to investigate it with the same outcry of fraud and falsehood which first assailed Galileo. Like Horkey they will neither look through the telescope nor accept the testimony of those who do, and thus we have the singular spectacle of two antagonistic classes, the infidel materialists and the devout Bibliolaters, suspending their strife to stand guard together at the fences which keep the herd in its pasture.

Dare to investigate that future life which the church affirms, and you have the clerical anathema, reinforced by the professor's boycott, proclaiming that you are an outlaw beyond the realm of both reli-

gion and science,—an outlaw in religion for demonstrating its fundamental truth—an outlaw in science for enlarging its domain.

Nevertheless we dare to investigate as millions have dared. In 1842 I discovered the proximity of the world of emancipated spirits and proposed a society to ascertain what communication we might hold with it. The poet Bryant was one of the first with whom I proposed to begin the exploration, but for political reasons he withdrew, and other labors prevented me from prosecuting the design. When the Rochester rappings were announced, I at once vindicated their truth and explained their philosophy in the old JOURNAL OF MAN, then published at Cincinnati. If my proposed society had gone into operation it would have been the first to announce the intercommunion of two worlds.

The science of the brain shows that *post-mortem* is under far different and more ethical conditions than those of terrestrial life. ANTHROPOLOGY is not a limited science, like the physiology of medical colleges, dealing in bones, muscles, viscera, and nerves alone. The science of man reaches throughout the universe, for it embraces the *post-mortem* as well as the *ante-mortem* existence of man, who is not, as supposed by the priests of India, a disintegrated being incapable of communication with the earth sphere after mortal life is ended, but has, on the contrary, a far nobler life and a far wider sphere of knowledge and interesting relations.

No other medical professor or editor forty years ago dared to sustain or was competent to illustrate the physical phenomena by which mankind were roused to the reality of the spirit world. Nor has there in these forty years been much development of a spirit of scientific investigation of the spiritual phenomena. Ninety-nine in the hundred receive the facts without an hour's thought as to their philosophy.

As I propose in this number to illustrate both the facts and the philosophy, let us first consider the scientific basis of the spiritual phenomena and the post-mortem life.

Anthropology shows that the nature of man may be divided into two opposite groups of elements—those which associate with the basis of the brain, below the ventricles, and those which associate with brain above the ventricles. The former faculties of the basilar region act upon the body and maintain our intercourse with the physical world in which we live. Their tendency is altogether earthward and opposed to the higher faculties which lie in the brain above the ventricles.

These higher faculties make essentially the true higher life of man, for they do not directly relate to the perishing body, but embody those powers and emotions, with concentrated will and expansive intelligence, which constitute our spiritual being, and which in the interior convolutions of the brain bring man into relation with the infinite life, the oversoul of the universe. There are no physical functions in the most interior median convolutions and *septum lucidum*, which bring man into relation with the unseen world.

Thus are the opposing spiritual and material elements of man's life

connected intimately by many fibres in the brain—the former relating chiefly to man's immortal career and the latter to his life in the body; in which life, invested with bodily organs and surrounded by a material world, it has a natural advantage over the higher nature. Hence is the earthly career of humanity a career of imperfection, of disease mingled with health—of vice and crime mingled with virtue.

The animal nature is the inevitable condition of existence on the earth, and the evils to which it is liable belong to the career of every individual, for these evils cannot be controlled except by the absolute dominance of the higher nature, associated with the upper brain and responsive to the supernal world.

Evolution may bring on this ascendancy of the higher nature, but neither the church, the colleges, nor the government are doing much for that evolution. The "New Education" has shown how this higher life may be attained, and all the measures it proposes will in time be adopted, because they are obviously proper.

That higher evolution brings man to his normal position, which he does not occupy at present. His normal position is to have his higher nature in as close relations with the spirit world as his lower nature is with the world of matter.

In this condition the serenity, peace, love, and hope of the higher spheres would rule the earth-life, banishing vice, crime, and disease. For life is a spiritual quality which flows from the spiritual into the physical, and when man lives chiefly in his higher nature, his life is fuller and more perfect, and is capable if necessary of being reinforced from above.

The life of each individual typifies the evolution of the entire race. His antenatal embryonic life is a successive passage through the stages of development which belong to the entire animal kingdom of brain and spine-bearing animals. When first recognized by the microscope his nervous system corresponds with that of the fish, and this is followed by the reptile, bird, and quadruped forms, before the fully developed human.

Having attained the human form at birth, in a soft and crude condition of the brain, evolution carries the human being from the animality of infancy and boyhood to the mature responsibility of adult life, in which the brain, ripening from below upward, has attained a sufficient balance to make him a responsible being, capable of being controlled by law and social influence.

The process of ripening is followed by the process of decay, in a similar order. The restless life and vigorous growth (from the power of the basilar organs in infancy) gradually ceases, until in old age the growth of the tissues fails to repair their necessary waste, and the muscular powers are inadequate to the daily labors of life. The moral powers are now no longer ruled by the man's enfeebled passions and appetites, and if the moral nature has been duly cultivated his life attains a high degree of tranquil virtue. He is now ruled by the tranquil, spiritualizing faculties, which gradually withdraw the life from the inferior animal nature until it becomes incapable of animating the body, and the body must be abandoned by the spirit as a decaying tenement which it cannot successfully use.

The ascent out of the body takes place from the summit of the brain. The body dies from below upwards, and so does the brain. Life lingers in the top, in that spot, fully an inch on each side of the sagittal suture of the skull, where the convolution lies which produces trance or suspended animation. The tendency of this faculty is to carry man up out of his body into the spirit world, as the Rev. Wm. Tennant, of New Jersey, was carried in a state of apparent death (his friends demanding his burial), while he declared afterwards that he was enjoying the most exquisite pleasure of life with his friends in the spirit world.

The departure of the spirit in this manner has often been seen by clairvoyants, and it is established by my experiments, in which this region has been sufficiently excited to subdue the action of the heart, and bring on a sense of impending death. In one experiment the pulse at the wrist was entirely suspended.

If the transition from mortal to immortal life is thus produced by the failure of the region of Vital Force (which counteracts the upward tendency) and by the power of the higher faculties, which tend to their celestial home, it follows that the post-mortem life is an expression of this higher tendency, less restrained by the power of the lower nature.

Hence all persons, in passing from terrestrial life, lose the strong appetites and passions that ruled them here, and even spirits of the criminal class cease to be dangerous and become amenable to instruction and improvement.

If it were not so, our departing criminals might make life unendurable. They might originate incendiary fires, might prompt murders, and might establish an infernal discord in society by circulating falsehoods and slanders. But in the communications that I have witnessed I have been struck with the pervading courteous and friendly spirit—carefully shunning all remarks of evil tendency and endeavoring to diffuse a happy and kindly influence adorned with poetic refinement. Indeed, it is not at all rare for controlling spirits to improvise poetry on any subject, graceful alike in sentiment and in language. The poetry delivered extemporaneously on any subject mentioned by such mediums as Jennie Hagan, Mrs. Hyzer, Mrs. Lillie, Mrs. Richmond, and a number of masculine mediums, constitutes a marvellous phenomenon, which materialistic scientists habitually ignore, although such a display of poetic power, sometimes coming from persons who are not poets in their ordinary mental condition and who cannot poetize thus until the inspiration comes, is one of the most effective demonstrations of the world of spirit power that surrounds us.

Suppose that in the midst of one of his substantial political speeches, Mr. Cleveland (ex-president) had suddenly launched into an extemporaneous gush of graceful poetry appropriate to his theme, and delivered without a moment's hesitation, would not the whole American press and European also have overflowed with astonishment at so improbable an occurrence, while unfriendly critics would have accused him of having memorized the poem in advance. But

poetry, coming whenever called for and upon any theme suggested, occurs habitually on the spiritual rostrum or in private life without exciting any serious thought among our literati.

There is no end of supercilious sneers at the intelligence coming from spirit sources through mediums, because credulous and ignorant mediums often attribute their crude and feeble utterances, to exalted spirits, and equally credulous listeners may believe in the high spiritual origin of commonplace twaddle or platitudes. The publication of such messages in some spiritual books has done much to discredit spiritual science, as the critics fasten upon these, paying no attention to works of spiritual inspiration, full of grand and beautiful thoughts, and pervaded with the most exquisite ethical instruction. The lofty ethical instruction of the founders of Christianity is sometimes paralleled by equally noble and sacred utterances to-day, coming from the same supernal world which has been the source of inspiration in all ages.

But the most satisfactory demonstration of supernal intelligence is that which our materialistic scientists and dogmatists habitually disregard or overlook. It is probable that they know very little of such facts, for they never seek them and never seriously reflect upon them. I refer to the innumerable instances which have occurred and are occurring daily, in which the spirit power of some deceased friend comes through a medium to the sick chamber, to correct the diagnosis of disease and to make a curative prescription.

In my personal observation of such prescriptions and diagnoses thirty-five years ago, I never found any error or inaccuracy in the instruction from our spirit friends. The deceased physician proved to be far more sagacious and reliable than he had been in his mortal life. Thousands have had the same experience, and the most astonishing cures are continually being published,* credited to the spirit power that operates through intelligent mediums — sometimes physicians, sometimes persons who have no medical knowledge.

Are not such facts, which might be reported by the thousand, conclusive demonstrations of the disembodied intelligence which has saved so many lives, and is it not the duty of every honorable scientist to recognize such facts? Is it not the duty of the JOURNAL OF MAN to present such facts to its readers?

The glorious truth that our deceased friends are ever ready to help us, and that by living on their high ethical plane we may have their co-operation in all noble deeds and thoughts is one of the most delightful truths of Anthropology, one, too, which is illustrated in the greatest works of genius, alike in music, poetry, painting, eloquence, and philosophy. The inspiration of Homer, Socrates, Aspasia, Joan of Arc, and Shakespeare was the same supernal assistance that has been given to Ole Bull, to John B. Gough, and to Harriet Beecher Stowe. It has been given, too, in some degree to those who have not used it wisely or well, for it is also true that psychic powers, like all the other intellectual faculties, may be developed without a corresponding ethical nature.

* A Mr. Cunningham, of Minneapolis, Kansas, is stated by his friends to have been given up to die by the regular faculty, after he had spent \$2000 for their unsuccessful services, and to have been cured and restored to health by a mediumistic physician who charged him only two dollars.

The co-operation of a power outside of self has often been recognized by gifted writers. Sir Walter Scott recognized his own inspiration, and said that his fingers sometimes appeared to act independent of his head.

Whence come these marvellous powers which guide some men intuitively to extraordinary success in the walks of ambition, as they lead others to famous intellectual achievements, profound philosophy, profound invention, or brilliant expression? They come from that portion of the brain which comes to the surface in the temples behind the eyes and in the parallel region where the hemispheres come together against the *sulcus* that separates them. A large development of these regions gives the intuition of genius, if they are vitalized by an active circulation, and that depends mainly upon the occipital region of the brain, to give the necessary energy of temperament.

The inspirational speakers who are most efficient on the rostrum possess this occipital development. The Grecian forehead, like that of the statues of Psyche and of Aspasia, in which the front lobe projects at the root of the nose, is a form that indicates the intuitive faculties. Out of these faculties arises a true knowledge of the spirit world and a clear appreciation of truth, not the superstitions of antiquity, which arose from ignorance and self-sufficient speculation, but the clear practical science which has arisen in America.

By means of these faculties, the divinest part of man's constitution, they who are gifted may commune at unlimited distances on earth or in heaven, as the psychometer perceives the distant regions on the earth, or the most exalted life in heaven. And more than this, the spirit power may go forth with the intellectual faculty and impress the distant friend either with the idea to be given or with the healing power which is usually felt only in presence of the parties. Spiritual healing thus was performed by the late Dr. Newton too often to permit any doubt of its reality, and the same power is habitually exerted now by those who discard medicine and cure by mind healing, which is not prevented from success by any of the fantastic theories with which it is associated.

There is a world of wonders in the operation of spiritual power and spiritual intelligence, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on closed slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts pianos and tables and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition.

The revolutionary power and value of psychic science render it advisable to give it a fuller development than usual in this number of the JOURNAL OF MAN, for of all questions that interest us none can compare in importance with the question of future life—the question that comes to us all, and the answer to which is not far off.

"There will come a morning that I shall not see,
And a summer whose sunshine and greenness will be
As fair to others as this is to me;
But where, when the morning shall dawn, will I be?"

Prof. Huxley has written upon this subject simply to make a supercilious display of his ignorance and his brutal indifference to the elaborate and careful researches of able and honorable scientists whose writings he has never read. Alderman Barkas, an able investigator, has replied to him as follows:—

"The learned Professor has devoted a few hours to the investigation of some of the most elementary phenomena, and yet from that trifling and manifestly biased investigation he ventures to give the most dogmatic opinions respecting the subject, and designates all who practise or believe in the phenomena, and the spiritual theory associated with them, as dupes or knaves.

"As a contrast to Professor Huxley's casual investigation of the alleged facts, I may mention that I have, as opportunities presented themselves, cautiously investigated them for nearly forty years; that I am not and never have been mediumistic; that I have examined them as a cool and dispassionate outside observer; that I was as ready to accept or reject one theory as another, provided the evidence were clear; and that the result of the whole inquiry is, that I have received proof palpable of most of the more advanced phenomena that are alleged to have occurred at séances, and that, making the widest allowances for illusion, deception, hypnotism, mesmerism, and all the natural agencies that are offered as explanatory of the alleged facts, I believe that they are real, genuine, non-illusory, and inexplicable on any ordinary laws of physics and psychology. I have seen, for example, rooms filled with moving luminous points of various colors; I have requested the colored luminous bodies to move in various directions, and they have obeyed my expressed desires. I have in full light had a guitar played in my own hands. I have had writing, both in longhand and in phonography, produced upon paper and slate held by myself. I, and other observers at the same time, have seen numerous human forms grow up out of apparent nothingness in an open room, the medium visibly sitting with us, and I have seen those forms disappear in the open room without screen of any kind; I have seen, shaken hands with, and even embraced them, and they have vanished in the centre of the apartment. I have had answers to hundreds of questions asked in writing and replied to in writing, by a comparatively illiterate medium, on various critical departments of physics, music, metaphysics, psychology, etc., and have all the MSS. in my possession, the answers being such that I could not with careful preparation improve their excellence, and such as I believe Professor Huxley, with his lifelong study and exceptional ability, could not equal under similar conditions. All the MSS. are extant, they are in my cabinet, they are open to the investigation of Professor Huxley or any other gentleman who may desire to examine them, and I shall be glad to ask the

Mr. Edwin Else, of 13 Hulton street, Manchester, England, publishes in *The Two Worlds* the following statement:—

“On Good Friday last Mr. James Smith, formerly residing at 12 Nield street, Fairfield street, Manchester, a young man with whom I was personally acquainted, left his home, and went ostensibly to take a day’s pleasure in the country. Although no reason could be divined by his family for his prolonged absence, day after day passed without his return, or any tidings being heard of him. When a week had passed away, feeling deeply for the affliction of his family, and having heard much of the powers of clairvoyance and psychometry, I determined to try if they could be made available in this case. Having obtained from his family some of his wearing apparel lately worn, and charged with his magnetism, I carefully folded them up so as to isolate them from contact with other objects, and called on Mr. J. B. Tetlow, in company with a friend as a witness of what might occur. Mr. Tetlow, who bears the reputation of being a successful psychometrist, no sooner came in contact with the things belonging to Mr. Smith than he fell down and personated a man drowning, remaining in an unconscious state for nearly twenty minutes. When he came to himself I told him my object was to find a person who was lost, and he immediately gave an accurate description of Mr. Smith, together with a number of details of which I had no knowledge, but which I have since proved to be correct. He then went on to trace Mr. Smith to Northenden, a place which neither Mr. Tetlow nor I had ever seen. He described him going down a lane which leads to a river and a landing-stage for boats. He gave a close description of the place—since proved to be most accurate—and declared the man was drowned, but the body was hidden, and for the present held in the mud of the river banks, and would with much difficulty be extricated and recovered. Investigation was immediately commenced, and at first proved fruitless, but within fourteen days from the time of my unfortunate friend’s disappearance, the body was found floating on the water at the point indicated by Mr. Tetlow. On the 6th of May an inquest was held on the body, as reported in the *Manchester Evening News* of that date. Again all Mr. Tetlow’s statements were confirmed as to the cause of death, which the companions who had been with him—the whole party drinking heavily—attributed not to suicide, but accident. I will not take up space by describing the wonderful accuracy of all Mr. Tetlow’s statements—these being made of a total stranger, and with no clue to guide him *but the touch of some of my poor friend’s articles of wearing apparel*. I give this statement for the truth’s sake, and as a part of the marvels of present day revelations.”

Bella French Swisher, in the *Phrenological Journal*, speaks of dreams as follows: “Some years ago, on an autumn night, I took the cars at Austin, Minn., for Burlington, Ia. The train was many hours late, and we were informed that it would not reach Cedar Rapids (the place where the passengers should have had supper) until about four o’clock the following morning, which would be the only chance to secure a breakfast. As it was already midnight, the majority of the

sleeping car passengers decided not to be called so early, myself among the others. Then I fell asleep, and my dream seated me on the top of the baggage car. Presently we came to a rushing river and a bridge. But—horrors! As I looked down I saw on my right-hand side a broken stringer! I tried to call out to the engineer, but I could not; and in my despair I clasped my hands and gave up myself for lost; for the train was already upon the bridge. One glance at the broken timber, the rushing water, the overhanging trees, and the dim blue sky; and then a bang, a jerk, and I awoke to find that the engine had been reversed and that the train was moving backward.

"We breakfasted at Cedar Rapids and spent the day there, for the bridge over the Cedar river had to be repaired before the train could pass over it. The engineer discovered a broken stringer after the train had struck the bridge, and by suddenly reversing the engine saved a terrible disaster. That evening, when we again reached the Cedar River I stepped upon the platform and took a view of the surroundings. Nothing which the dream supplied was missing. Bridge, river, trees, the place where the broken timber had been—all were exact. Yet to my knowledge I had never stood upon the spot before.

"A still more remarkable dream has been handed down to us in Texas history. Some time in 1834 a company of surveyors, under the direction of Joseph Wilbarger, were at work near where the city of Austin now is, when they were attacked by Indians. Wilbarger was tomahawked, scalped, and left for dead. The remainder of the surveying party made their escape, taking refuge at the house of a Mr. Hornsby, about five miles distant from the scene of the attack. The young men reported Wilbarger as being dead, they having left him not only apparently lifeless, but scalped. But that night Mrs. Hornsby dreamed that she saw him alive, sitting under a tree by a stream. Thrice the dream came to her, so vividly, that she was able to describe the locality. She awoke her husband and urged him to fly to the rescue of the wounded man. But he treated the appeal as a foolish whim until Mrs. Hornsby announced her intention of setting out for the spot unaided and alone; when he called the young men and with them repaired to the place of the late assault. The stream described by the lady was soon reached; and there, seated under a tree, they found young Wilbarger, faint and bleeding, but alive.

"The experience of the wounded man was also remarkable. While, after reviving, he lay faint and weak from the loss of blood, and in a half-stupid state, he, too, had a dream—one so real that he always believed it to have been a vision, and always spoke of it as such. He saw a lady coming toward him, whom he recognized, upon a nearer view, to be a sister that he had left in Ohio. His surprise and joy may well be imagined. 'Do not despair,' she said, 'help is coming to you very soon. Crawl to the stream. It is not more than two hundred yards distant. The water will refresh you.' He at once began the task of trying to move his body in the direction which she had indicated, and where he knew the stream to be, reaching it after a time. The water had the effect of restoring him fully to conscious-

Canada. Such was my control of him, that at my willing he would come to me. On one occasion, while controlling him, I sent him to my family in Canada, and he was greatly surprised at seeing white ground, white trees, roofs of houses white, etc. When I told this child of the tropics, who had never seen snow, it was amusing to hear his expressions of delight. At that time he told of a sister who had died since I left home, and that my father was carrying his arm in a sling. Nearly two years thereafter I got letters verifying the death of my sister, and stating that my father had broken his arm by falling on the ice, and during the winter had carried it in a sling. So remarkably clairvoyant was he at this time, and finding that distance was no obstacle to him, I resolved to send him to the moon. 'Juanito,' I said, 'I want you to go to the moon.'

"It is a long road, Señor,' he responded.

"I commanded him to go. From the moment his spirit set out on that flight, he grew by degrees deadly pale." His pulse ceased to beat, his body became cold, and the spectators said he was dead; but with immense effort the operator reversed the conditions and saved his life.

He says that many years later, when in California, he determined to make Juanito come to him from Mexico by the power of his will, and that he obeyed the command and came to California without any reason but the feeling that he must come, and died before he found his American friend for whom he was seeking.

This transcorporeal action or going out of the body, which was so dangerous to Juanito, has often occurred.

Mr. E. Schuyler Wardwell published some years since the following narrative:—

My brother, who is a Methodist clergyman, now stationed at Castine, Me., relates one incident that has occurred in his life, in a manner substantially as follows:—

"While attending the Divinity School at Cambridge, Mass., some twelve or fifteen years ago, I left my family at Bucksport, Me. During my absence my family had moved from the house in which I left them to another in a different section of the village, a house into which I had never entered. I retired to bed one night, and, as I supposed, fell into a sound slumber. Immediately I found myself, as it were, going somewhere, and came suddenly to a full realization that I was on Elm Street, in Bucksport. I passed by the Congregational church, cast my eyes up at the town clock on the Methodist church, and it being moonlight distinctly saw that it was nearly eleven o'clock.

"On the opposite corner I met three lady acquaintances whom I saluted with the courtesies of the evening, and passed on to the house to which my family had moved, went in, passed up-stairs, looked at the children quietly sleeping in bed, and then went to the bed in which my wife slept, awoke her, and sat upon the side of the bed, and talked with her.

"My return to Cambridge appeared much to me as my going away. I was going somewhere, and soon realized that I was wide

awake. The experience was too real to forget, so I wrote my wife the next day a full account of it. Now, my wife had *had a dream the same night*, and a most singular coincidence connected with it, and wrote me the next day an account of it, our letters relating to the same affair crossing each other on their way to and from Bucksport. She wrote that I came home, and she found me standing beside her bed, as she awoke, and that I seated myself on the side of the bed, and we talked; that the next morning Annie H— came in, and the first thing she said was, 'Where is V—?' 'In Cambridge, I suppose,' replied my wife. Miss H— playfully remarked: 'I know better; he saw me coming, and has hid himself to give me a scare.' 'Why,' said my wife, 'he certainly is not home.' 'I don't care what you say,' continued Miss H—, 'I know he is at home, for N— S—, G— H—, and myself were returning home quite late at night from a call, and we saw V— down here on the corner of the street, and spoke to him, and I'm going to find him if he is in this house.'

"Well, she didn't find me, because I wasn't there. But I would like to have this matter explained. I *dreamed* I was in Bucksport, Me., at least two hundred miles distant from where I actually was. I spoke to three persons on the street; these three persons recognize me, and one speaks of it to a fourth, who *dreams* she saw and talked with me. Was I there or was I not?"

I always reply to my brother, "*You were there!*"

Mrs. N. J. Crans, of 345 West 34th St., New York, wrote to the secretary of the Psychical Research Society the following description of her transcorporeal experience occurring soon after the death of her daughter, Mrs. Allie Kernochan, whose husband, then in Central City, Dakota, she calls Charley:—

"After lying down to rest, I remember of feeling a drifting sensation, of seeming almost as if I was going out of the body. My eyes were closed; soon I realized that I was, or seemed to be, going fast somewhere. All seemed dark to me. Suddenly I realized that I was in a room; then I saw Charley lying in a bed asleep; then I took a look at the furniture of the room, and distinctly saw every article of furniture in the room, even to a chair at the head of the bed, which had one of the pieces broken, in the back; and Charley's clothes lay on that chair, across the bottom of the chair. In a moment the door opened and my spirit daughter Allie came into the room and stepped up to the bed and stooped down and kissed Charley. He seemed to at once realize her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind, and then, after a moment, she came back again, when Charley seemed to realize that he must keep quiet if he would see her, so he lay still, and she went up to the bed and kissed him again; then she sat down on the side of the bed and unbuttoned his nightshirt collar. I saw that had a ruffle around it. She laid the collar back, and laid her head on his breast. Then Charley softly put his arm up around her, and I looked on the picture for a while; then I thought I would open my eyes, and with difficulty I got my eyes open, they seemed so heavy to me, but when I suc-

ceeded in opening them, I received a sudden shock, such as if I had fallen from the ceiling to the floor. It frightened and woke up both Mrs. B. and my daughter, who asked what was the matter. Of course I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law Charley, telling him of all of my experience, describing the room as I saw it furnished. It took a letter six days to go from here to Dakota, and the same length of time, of course, to come from there here; and, at the end of the six days, judge of my surprise to receive a letter from Charley, telling me thus: 'O, my darling Mamma Crans! My God! I dreamed I saw Allie last Friday night.' He then described just as I saw her; how she came into the room, and he cried, and tried to hold her, but she vanished; how he had prayed for her to return, and that she did so, and then he lay still, and how she kissed him, then how she unbuttoned his nightshirt, and laid back the collar, and laid her head on his breast; how he had clasped his arms around her, but awoke to find her not there. Then, at the end of the six days, when my letter reached him, and he read of my similar experience, he at once wrote me that all I had seen was correct, even to every article of furniture in the room, also as his dream appeared to him."

Marvellous psychic phenomena are not limited to those who are disposed to believe them. Nearly all such events have been received with stubborn scepticism. The N. Y. *Truthseeker*, a very sceptical journal, publishes the two following incidents furnished by its sceptical readers.

"After my having made a public speech, Spiritual mediums have said they could see spirits around me while I was talking, and one said she could see me surrounded with little children, and all were holding out their hands for pennies. Now, it is true that I used to give a good many pennies to little children, but how could she have known about that?"

"Now, I want to say right here that what I saw, or thought I saw, the other night, came nearer shaking my faith in Materialism than anything that I have ever seen.

"A few nights since I had the nightmare; my wife came in, and, after waking me, she went into another room, and a minute or so after she had left me in the dark, I saw a bright little girl standing on my bed. She was neatly dressed and seemed to be some six or seven years of age, and, after gazing at each other for a minute or more, believing her to be a living child, I said to her, 'What are you doing here?' But she made no reply. Finding that she would not talk, I resolved to investigate, but she understood me, and, I think, was displeased, for, as I was about to reach for her, her eyes began to twinkle and snap like flashes of fire, and, at the same time, she began to fade, slowly at first, and soon went out like a flash.

"Now as our eyes were not more than four or five feet apart, and I could see her as plainly as if it had been by the light of the sun, it seems to me that I could not have been mistaken. My wife says

that she heard me say, 'What are you doing here?' I was awake, and kept awake till daylight watching to see if she would again appear. Now, did I really see something, or was it only an optical illusion? I thought that I saw something, and I still think so, but if I was mistaken, then the chances are that death ends all. Ingersoll does not believe in ghosts for the reason that he never saw one, but if he ever shall see as I saw what appeared to be a little child standing within four or five feet of him, holding one finger in the corner of her mouth, and looking at him and he looking her square in the face for one or two minutes, he may change his opinion."—*M. Babcock, St. John's, Michigan.*

"MR. EDITOR: While our friends are discussing the problem of modern Spiritualism, will you, or some one of your correspondents, give us a solution of an occurrence which happened here a few months ago? My present loving wife came into this neighborhood an absolute stranger to every one here. She had never seen, or even heard of, any member of my family, who were all dead. While about her daily affairs, she says, she saw a card, about the size of a postal card, held before her eyes by an invisible power, upon which was printed in large letters, 'Jane Walker, wife of Alvah H. Walker.' This was before she had seen or heard of me. Also, every day for a week, and at all times of day, a pretty little lady would put her hand on the opposite side of her face, hold her fast, and kiss her. (That's the way my daughter always kissed any one.) She saw this girl every time. While visiting a neighbor, she was shown the picture of my deceased wife and my daughter, and exclaimed at once, 'That's the girl that has been kissing me every day;' and was surprised when told that the mother and girl died a long time ago. My wife is a Free Methodist, and 'a consistent Christian.' I am, and have been for many years, what you understand as an Ingersollian Agnostic, and am naturally given to scepticism. I do not believe my loving wife prevaricates. There is also no motive for doing so."—*A. H. Walker, S. W. Oswego, N. Y.*

THE LIGHT ON THE COFFIN. — Mrs. M. E. Clark, of Keota, Iowa, says in *New Thought* :—

"Nat Crawford, the undertaker, had just completed the coffin for the third and last child of the Proctor's, which had died of scarlet fever, near Keota. As he stood surveying his work, he noticed a *strange white light*, which seemed to hover over the silver plate, on which was inscribed, 'My Darling.' Mrs. Crawford happened to be present but neither spoke of it. There was no fire in the building; it was a cloudy day, with no solitary sun ray to which it could be ascribed. While they were watching it, the uncle of the dead child came for the coffin. 'What is that light?' he inquired excitedly. 'Somebody playing some trick, I guess,' was Mr. Crawford's reply.

"Mr. Crawford, with whom we conversed in regard to it—for the incident created a good deal of talk at the time—says he had supposed the light, since he was fully assured there could be no natural cause for it, to be a hallucination of his own. When, however, he found that Mr. Clendenning also saw it, he was filled with astonish-

ment and dismay. On returning home Mr. Crawford was met by his wife's anxious query: 'Nat, what was that light on that coffin?' 'Well, you tell!' was his characteristic reply. Mr. C. talked freely in regard to the mystery with a good many, asseverating his belief that it could have had, as he expressed it, no natural origin. The position of the building, being shut in from outside reflections, the absence of fire and sunlight or any metallic substance, as I before asserted, made the solution perplexing.

"A good Methodist deacon, talking over the matter, said he thought the mother of those children, who died several years ago, 'was there in spirit to attend the funeral, and see to the putting away of the little body,' which is doubtless as good a solution as can be arrived at."

The murder of Amelia Walker by Michael Finnegan, at Camden, New Jersey, in 1888, was perceived at the time by an old lady, Mrs. Field, then on her deathbed. The facts are stated by her son-in-law, Mr. Traubel, as follows, and were matters of general interest mentioned in the papers of the time:—

"Mrs. Annie J. Field, æt. 54, was a woman of unusual intelligence, possessing all the characteristics of the pure Englishwoman of higher birth, and no trace of superstition, save that found in a strict adherence to the traditions and doctrines of the High Church of England.

On the 15th of February Mrs. Field contracted a cold, which culminated in pneumonia with typhoid fever.

Upon the evening of the murder and suicide near our City Hall, Mrs. Field lay, probably in a semi-comatose condition, though apparently awake, as her eyes were open, with nothing unusual to attract attention in her occasional remarks, when suddenly she raised herself in her bed, exclaiming, "Help! he's killing her—won't some one go to her assistance?" She then recited to her daughter, in close attendance upon her through her illness, a long story, detailing a walk that evening upon the avenue upon which the City Hall is situated, stating that, while there, a sorrel horse, pulling a light carriage or buggy in which a quarrelling pair of human beings were seen, passed her, and shortly after stopped. It was then the quarrel became fatally warm, as Mrs. Field, at this juncture, startled her daughter with her outcry."

This is a succinct description of this incident, which was laughed at as a mere dream.

Mr. Turner Berry, of Camden, alluded to in the publication, was an acquaintance of Mrs. Field, who had been in ill-health for a long time, though for a short while previous to this occasion had sufficiently recovered to resume his outdoor habits, and was noticed upon the street a few hours before the following:—

"On the morning of the City Hall tragedy, Mrs. Field, in the course of a desultory conversation, remarked that she would like to know how Mr. Berry was "getting on," as he was "again very ill and in bed," a remark which occasioned a smile and the assurance that she was wrong, as he had been recently seen on the street. She insisted,

however, that he was seriously indisposed, and was indulged in her belief as a mere harmless whim. Toward evening a daughter of Mr. Berry called, by advice of her mother, to inquire about the condition of Mrs. Field, informing her hostess that her father was again critically ill, having been compelled to retire from the public gaze that forenoon.

There would be no necessity for publishing such incidents as the foregoing but for the fact that, owing to the false philosophies of colleges and churches, the marvellous powers of the human soul have remained unknown to our educated classes, and it is difficult to overcome a condition of *educated ignorance*.

To those who are willing to profit by all well-attested facts, the following narrative by Dr. Oliver McLean, of Port Townsend, Washington Territory, will be instructive:—

“To those who have investigated Spiritualism under proper conditions, and who understand the fixed and natural laws governing all spiritual manifestations, the following experience of myself will be easily understood:—

“The power of magnetic healing, an exalted and heavenly gift, came upon me suddenly, unbidden and unasked, at a time when I was investigating the matter for the purpose of satisfying my own mind in regard to the truths of Spiritualism—its proof of a future life. I had been seeking and desiring to become better acquainted with the philosophy and phenomena for some eighteen months, during which time I had received comparatively little substantial proof of spiritual power, although in my development as a medium I had given some very satisfactory proof to other persons that our departed friends and loved ones can and do return from ‘the echoless shore’ with messages of love and advice; that they are really our ‘guardian angels,’ and not prisoners in a far-away imaginary heaven, nor yet in a fiery hell of endless torment, such as are pictured and believed in by certain classes.

“About the first of November, 1887, while laboring in a well in Snohomish, W. T., I was taken sick with blood poisoning and applied to our M. D. for relief, but obtained none, and gradually became worse until I lay at the point of death. My sluggish blood refused to circulate, my brain became dizzy, and I lay on the bed as if in a nightmare. While in this condition my organism was taken possession of by a spirit, and through some process unknown to me my spirit was removed from my body. The spirit operator gave his name, former residence and occupation. My spirit or myself (for I was as naturally myself out of the body as in it) remaining in the room during the process of treatments, lasting several hours, which my body received in the hands of the doctors. I was entreated to go with spirit friends, who were there and who I had known in earth life, and see some of the wonders and beauties of the spirit world, but preferred to stay and see that my body came to no harm. The experience was indeed strange. I made frequent attempts to re-enter my body, but was finally prevailed upon by the spirit friends to desist. It seemed that I could go where I willed. To wish to be

in any part of the room, was to be there; nothing offered obstruction to my vision. I could look through the walls, or through my own body or that of my friend, as though it were but glass, and could read my friend's every thought; could converse with spirit friends and the spirit who had control of my body. I could also see the condition my body was in, and it is truly wonderful that it was ever again made the fit habitation for a spirit."

There is a vast amount of psychic experience in our literature, of which the best example is found in Mrs. Catherine Crowe's "Night Side of Nature." Mrs. Louise Chandler Moulton, in her letters to the *Boston Herald*, makes the following reference to the demonology of Sir Walter Scott: "I have always wondered how much or how little Sir Walter really believed in witchcraft and in ghosts. He chose to treat them, for the most part, with a sort of patronizing incredulity; yet he tells some marvellous and seemingly well authenticated tales. Really, his letters seem to me more interesting, as well as more remarkable, than the proceedings of the Psychical Society."

"The Witch of Endor," says Scott, was a mere fortune-teller, to whom, in despair of all aid or answer from the Almighty, the unfortunate King of Israel had recourse in his despair, and by whom, in some way or other, he obtained the awful certainty of his own defeat and death. But, really, 'a mere fortune-teller' who can give us an 'awful certainty' as to the future seems to me a person of no little importance. Would fortune-tellers who never told the truth have had the power and influence in the world which Sir Walter attributes to some of them? They have existed ever since the affairs of men began to be recorded. In one of his 'Essays Classical'—a delightful volume, by the way—Prof. F. W. H. Myers traces the likeness between the oracles, etc., of the ancient Greeks and the manifestations of modern Spiritualism, and finds that all which is accomplished by our mediums of to-day was equally well done by those of old times.

"In the days of which Scott wrote in his letters to Lockhart, fortune-tellers were extremely busy. Some professed to predict by aid of the stars; others claimed to possess spells by which they could compel spirits to enter a stone or a looking-glass, and there shadow forth future events; and many others founded their prophecies on information amiably bestowed on them by the fairies. Really, our present methods have the advantage of simplicity. The best seeress I know of sits down in a darkened room, shivers a little, yawns once or twice, stretches herself sleepily, and, presto, she is gone, and in her place, speaking with her lips, clasping your hands with her fingers is, say, some Greek professor, or some clever French physician, known of old at the Salpêtrière, and this distinguished guest from the world of spirits has been so kind as to find out all the familiar details of your daily life, and talks and laughs with you about them as if he were your brother.

"It was much less social and friendly the way the seers behaved of whom Sir Walter tells us. But then the witches and warlocks of those other days prophesied more important events than whether

you or I would sail for Europe next week, or whether "coppers" would rise or fall.

"But, as I began to say, the greatest soothsayers of long ago soared to higher matters and interfered in the fates of nations. When James I. was murdered at Perth, in 1437, a Highland woman had prophesied the course of the conspiracy; and, had she been attended to, it might have been defeated. There were not wanting, however, even in those days, amiable spirits who were willing to concern themselves with the events of everyday life. In 1576 Bessie Dunlop was accused of sorcery, and she was asked from what source she derived her prophetic vision. She said that she got her information from the spirit of one Thome Reid, who died in 1547. She described him as a respectable, elderly looking man, gray-bearded and wearing a gray coat. She first made his acquaintance when she herself was in great affliction. She was walking along, 'making heavy moan with herself,' for her cow was dead and her husband and child were sick with a contagious illness, and she herself was in a state of very feeble health. Walking thus sorrowfully along, she met, for the first time, Thome Reid, who addressed her courteously, and then asked why she should 'make such dole and weeping for any earthly thing.' She told him, in reply, that her husband was at the point of death, her baby was ill and their property going to destruction, and she thought she had reason enough for dolor.

"'Bessie,' answered the little gray man, whom she afterward discovered to be a spirit, 'thou hast displeased God, and thou must amend. Thy baby shall die ere thou reach home, thy two sheep shall also die, but thy husband shall recover and be as fair and well as ever he was.'

"The good woman was somewhat alarmed to see her ghostly counsellor disappear as no living person could have done; but his predictions were fulfilled, and thus she was induced to have faith in him and consent to his farther acquaintance. Later on, he tried to persuade her to go with him and a party of his friends to elf-land, and her refusal begat some coldness between them for a time; but, in spite of it, Reid continued to visit her frequently and to assist her with his counsel; so that if any one consulted her about the ailments of human beings or of cattle, or about the recovery of things lost or stolen, she was always able, by aid of Reid's advice, to answer them correctly; but, alas, her success drew on her the evil eye of the law, which was less kind in those days than in ours. Poor Bessie, notwithstanding that by her mysterious powers she had always done good and not evil, was convicted of witchcraft, and burned. Peace to her ashes.

"Another witch woman who practised her mystic arts solely for the good of mankind was Alison Pearson. She had also a familiar spirit who helped her to prescribe for illness, and she cured of fell disease no less a person than the archbishop of St. Andrew's by diverting his illness to a white palfrey, who died of it. What an ungrateful man the archbishop was, or else how little power he

possessed, for we read of Alison, as of Bessie before her, the short and simple record: 'Convicted and burnt.'"

Obsession.

THERE have been so many crude ideas on this subject among the credulous that the following article from the *Two Worlds* is refreshing. Mrs. Britten understands the subject correctly: —

OBSESSION: NOT A SPIRITUAL, BUT A PHYSICAL CONDITION.

"The editor of this Journal having received a number of letters on the vexed subject of "Obsession," and being wholly unable to devote the time necessary to conduct private correspondence, would call attention to the following article, which cannot but prove suggestive even to those who may not agree with her views, — identical with those written by the editor of this Journal some years ago: —

Whatever may be the orthographical meaning of the word *obsession* we popularly understand by it *the complete control of the body through the organs of the brain* by a spirit, wicked in intention, mischievous and sometimes dangerous in acts, and often *irrational* both in word and deed. In my own experience I am frequently called upon to visit persons who manifest the most extraordinary tendency to perform evil acts, and utter profane language, speaking sometimes in harsh, guttural tones, and not unusually imitating in speech and action the lower animals. Such cases as these are commonly pronounced by spiritualists, "obsession." Perhaps they are; but before we can form any correct theory on the subject, let us consider some of the facts belonging to cases that come under the notice of the mediums, myself for one.

I was called upon some time ago to see a young girl who was, as her friends assured me, "obsessed by evil spirits," and was only to be cured — as they thought — through my power over "the dark spirit" as exorcist. I found an interesting girl of fifteen years old (who at the time of my visit was under the malign influence in its fullest force), literally hanging on to the cornice of a high room, whither she had climbed up with all the agility of a cat, and now (crouched up in a sort of human ball) launched fearful execrations at the bystanders, in the coarse, rough tone of a man. Presently the poor child crept down to the ground, and proceeded to crawl round the room with dreadfully animal movements, occasionally barking like a dog, and varying such sounds with harsh but entirely irrational speech; her parents informed me her condition assumed many phases, often presenting evidence of "most high and holy control," — discoursing admirably, improvising poetry, singing, and sometimes speaking languages with which she was entirely unacquainted.

Before I left, one of those paroxysms of a "superior state" influenced her, and addressing me, what purported to be a spirit physician informed me in choice language 'that I *did* understand the case,' and requested I would state my convictions to the parents.

This I presently proceeded to do, although I am bound to add,

without impressing those convictions upon their minds, already predetermined to accept of nothing that would clash with the theory of "obsession." As the last spirit that appeared to influence the young lady evidently read clairvoyantly what was passing in my mind, and manifested an amount of intelligence through the medium's trance state that entitled his *opinions* to consideration, I shall venture to give the theory, frequently suggested to me by spirits, and then pressing on my mind, even as I have received it. This person, and many others whom I have visited similarly affected, was the subject of a diseased brain, which at periods regulated by some exciting cause, produced a partial and sometimes a more general condition of inflammation on the cerebrum or front brain, the organ whose healthful action is essential to the manifestations of intelligence. In this state the entire action of the will is under the domination of the back brain (cerebellum), and as this exists equally in all animals, and is the stimulus to all animal movements, the result operates in purely instinctive and animal actions, while whatever of humanity is still operating through the disordered realm of reason, being under the domination of the animal faculties, displays itself in language and acts human in form, but animal in will, and all these can and do take place without the influence of any spirit at all, except the unfortunate tenant of the semi-lunatic form of the subject.

In several instances I have clairvoyantly perceived in the so-called "obsessed" spinal curvatures and other defects of the brain or spinal column, which the parents have been compelled to own to, and which alone would account for the occasional displays of aberrated intellect. Accidents in infancy, or any cause hereditary or circumstantial, which affect the brain or nerve centres, I have found, upon careful investigation, very common in these cases, and, as I believe, wholly sufficient to account for their existence.

The ignorance or carelessness of the parents often disregards these physical causes, and, if they happen to be spiritualists, I find them just as ready to fall back upon the universal solvent of "obsession" as the orthodox are to attribute every conceivable phenomenon of life and nature to the direct act and will of God. It may not be invariably apparent, even to the most careful scrutiny, that all cases of so-called obsession result from physical causes, but I have proved so many to do so, that I still watch and wait to see a yet larger number render up this solution of their mystery.

I have visited a great many lunatic asylums, and I am convinced that a large number of such cases grow out of unnatural pressure upon the brain; and I cannot yet discover a single case of lunacy which does not manifest disturbance of that equilibrium which should exist among the organs whose totality we call "the brain," which disturbance is in itself the lack of reason; and this I claim to be sufficient to account for lunacy, and lunacy, I am equally convinced, is just what we call "obsession."

When we remember that "the organs of the brain," as we term them, are not separate parts demonstrable in the subdivisions of the cranium, into which the phrenologist has classed the various faculties

—arrangements totally unsustained by any corresponding appearances in the matter itself, it is evident that though the substance of the brain is the instrument through which the faculties of the mind become manifest, there is a subtle and imponderable element pervading that substance, which may become disturbed, and thus affect the mind's expression without being appreciable on the mere material surface. I believe, moreover, that this imponderable element is "nerve force," "vital force," "life," or by whatsoever name we may term the connecting link between spirit and matter; that this is our spiritual body, the clothing of the innermost, and which at *death* of the body becomes the outmost of the soul; that this nerve force is affected by whatever physically affects any of the nerve centres, and spiritually by excessive pressure on the mind; that being the medium between body and mind, it is the instrument of both, and represents any disturbing cause of ill to either; but as it is imponderable, its effect on matter is not appreciable at all times to the senses, and hence the difficulty of the anatomist in tracing lunacy in a diseased condition of the brain.

I beg to add a few words of comment on the popular theory of "obsession" from a spirit friend, whose opinions I highly value:—

"Observe the actions and speech of most of the victims of 'obsession,' and you will remark them to be, in general, irrational and purposeless. For myself, I confess I know of no *insane spirits*. The cause of insanity is removed when death dissolves the union of a body and spirit, suffering of which, in either case, reacts on the other, but regains equilibrium when separated. I do not dispute that a spirit may so completely subjugate the will of a mortal to his own as to appear to dwell within that mortal's organism, but why do you attribute foolish, senseless acts and words to a conscious, intelligent soul, presenting no line of demarcation between the cunning of madness and the obsession you complain of? I repeat to you that the display of animal movements, blasphemous speech and semi-human actions, attributed to the obsession of evil spirits, is the result of a disordered brain and the predominance of the animal propensities over the intellectual. If you urge that the 'obsessed' frequently speak with an angelic as well as demoniac tongue, evidencing clairvoyant and other exalted powers, and proving the possession of bad spirits by this display of control from the good, I answer, bad and good spirits may both control a very helpless and unindividualized subject; and the fact that a person has not sufficient self-control to escape the charge of lunacy is clear proof of this negative condition so favorable for the control of other minds; but it is not to the display of foreign *intelligence*, good or bad, that we object as proof of 'obsession,' but to the *lack* of it; and observing such innumerable instances in which base and criminal acts, above all, lunatic and unintelligent ones, are charged upon the 'obsession of evil spirits,' we hope yet to be able to convince the world we have plenty of moral hospitals here in spirit-land for the cure of souls whom foul conditions on earth have contaminated, and that bad spirits can progress here as well, if not a little better, than by going to spirit

circles to swear, and drink spirit through sympathetic mediums, and then become suddenly very much improved in mind and state by the exercise. But positively we have no insane asylums here, consequently I am at some loss to determine where INSANE OBSESSORS come from."

In concluding this article, it may not be uninteresting to notice the case of a young lady at Providence, Rhode Island, who has been bedridden, I believe, now for some three or more years. One side is partially paralyzed—one hand and arm therefore entirely useless; the lower part of her body frightfully contracted and drawn together. She has been known to abstain from any other food than the trifling sustenance extracted from chewing little pieces of bread for weeks. This unfortunate young girl is at times subject to frightful paroxysms of what my friends assured me gravely was "obsession," but which were evident symptoms, to me, of inflammation of the spine and brain, producing temporary insanity. The usual obsession hypothesis was adopted, it seems, from the young lady's extraordinary manifestations of spirit control of a high order in her *lucid* moments. Also another remarkable feature of her case is her clairvoyance, which in some instances is the most direct I ever witnessed. I am possessed of an excellent drawing of birds, executed in a room where every ray of light had been excluded for weeks, to favor a dreadful affection of the eyes, which rendered even a faint streak of light intolerable to her; yet in this state, with her one hand—the other numb and lifeless—she has executed a great number of drawings, writings, and needlework, could read, tell the time, and the persons who presented themselves at the street door before it was opened. Some of these drawings are elaborate and excellent, and the paper dolls she cut out, painted, and dressed are very superior to many a one's work performed in the light and aided by two mortal eyes.

As an evidence of the natural clairvoyance of this singular case I presented her with a book, when she immediately read down the page for me clearly and well, and could hardly be made to believe me when I told her *she had been reading from a book held upside down.*

My own conclusion on this, as on many other yet more marked cases, is, that the repulsive and irrational features proceeded from lunacy, but that in conditions where the worn and suffering nervous system was highly negative, the ever-watchful love of guardian spirits controlled the weak organism in manifestations of use and beauty.

EMMA HARDINGE BRITTEN.

Sir John Franklin and the "Revelation."

THE meetings of spiritualists and the researches of the Psychical Society have prepared the world for much that is strange. The Rev. J. Henry Skewes, Vicar of Holy Trinity, Liverpool, and late President of the Liverpool Mental Science Association, must,

however, receive the palm as the narrator of a startling incident connected with a memorable episode. After "forty years' silence," Mr. Skewes has revealed the true secret of the discovery of Sir John Franklin's fate. Those who would study the matter in full detail may be referred to the volume which now lies before us, and which, under the title of "Sir John Franklin," has just been issued by Messrs. Bemrose and Sons, London. Its purpose is to show that the exact locality in which the missing explorer met his death was explicitly revealed by a little child four years after Franklin had sailed on his final and fatal expedition, and some five years before Dr. Rae obtained tidings of the lost navigator by purchasing a number of articles belonging to Franklin from a party of Esquimaux. To make matters plain, however, it is advisable to proceed in something like order. On May 24th of the year 1845, the *Erebus* and *Terror*, in charge of Sir John Franklin and Captain Francis Crozier, steamed out of the Thames on their mission of Arctic discovery and survey. Years passed and nothing was heard of them. Their last despatch had come from the Whalefish Islands, and was dated July 12, 1845. Accordingly, in 1848, the *Plover* sailed to Behring Strait in search of them. That expedition was unsuccessful, and so were many others that followed. At last the Government grew tired of fitting out vessels for what looked like a hopeless task; and it was left for Lady Franklin to do what she could by means of her private resources and the aid of her friends.

This brings us to the year 1849. The fate of Sir John Franklin continued to excite great public sympathy and interest, and among the rest the family of a Captain Coppin, who lived in Londonderry, shared in this feeling. The family seems to have been somewhat peculiar. It consisted of the father, Mrs. Coppin, her sister, and four children of tender years. Early in 1849 one of the children named "Weesy"—the short for Louisa—had died of gastric fever. Though dead, "Weesy" was, nevertheless, in the language of her brothers and sisters, "always about." Sometimes she appeared to them in the form of a "ball of bluish light," at others she went from room to room much the same as before her demise. On one occasion "Weesy" went so far even as to announce the death of a relative of the family by causing the words "Mr. Makay is dead" to appear written on the wall. As this death was duly verified, "Weesy" naturally attained a position of some importance. The topic of Sir John Franklin's fate being in everybody's mouth, it occurred to the aunt of the departed "Weesy" to consult that spirit. The result was that immediately there appeared on the floor "a complete Arctic scene, showing two ships surrounded with ice and almost covered with snow, including a channel that led to the ships."

So realistic was the scene that those who beheld it shivered with cold. One of them, however, had the presence of mind to make a drawing of it in the form of a chart. Then came the question as to something more definite being desirable. Consulted again, the obliging "Weesy" complied by drawing on the opposite wall in large round letters three inches in length, the following: "*Erebus*

and Terror. Sir John Franklin, Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel." The route of the missing explorer was thus traced, and it remained alone to make use of the "revelation" for practical purposes.

The following year Captain Coppin, who had of course heard all about "Weesy," and had seen the chart, called upon Lady Franklin, who was then busy arranging for her first expedition. On being told of what had occurred, Lady Franklin's countenance brightened, and she exclaimed, "It is all true! It is all true! Your children are right. Three months before Sir John set sail, we were sitting by the fire, when he said, 'Jane, recollect if I find any difficulty I shall seek to return by the American continent, and if I fail in that I shall go up by the Great Fish River, and so get to the Hudson Bay Territory.'"

This fireside remark had been forgotten, but was now recalled. After this it ought to follow, as a matter of course, that the route being traced on the spiritual chart, and accepted not only by Lady Franklin, but by Captain Kennedy, the commander of the Prince Albert, the remains of Sir John Franklin were promptly discovered. But it was not to be. Unlike the hero of Mr. Clark Russell's novel, "The Golden Hope," spiritual guidance was not so effective with Captain Kennedy. It was left for Dr. Rae, while trafficking in 1854 with the Esquimaux, to come upon Sir John's star or order, a watch, some silver spoons, and other articles belonging to the party. It was left also for Hobson and McClintock to discover in 1859, at Point Victory, near Cape Victoria, the all-important paper hidden beneath a cairn and telling that Sir John had died in 1847, and that the ships were deserted in 1848. The route traced by "Weesy" had, nevertheless, been correct; and as this circumstance, according to the Rev. J. H. Skewes, rests on unimpeachable authority, she must claim the benefit of a true prophecy. When she wrote on the floor, in 1849, the Bellot Strait, as indicated by her, was entirely unknown. The story, to say the least of it, is a strange one.—*Newcastle Chronicle*.

To the above communication we have simply to add that that which seems to the editors of secular papers to be such a "strange story" is only so because the press, until lately, have so persistently shut out all the evidences of spirit power and guidance from their columns, and admitted only such statements as were calculated to bring the powers and potencies of spiritualism into discredit. Meantime the facts, truths, and possibilities of what spiritualism may AND SHALL become have steadily moved on, the press, pulpit, and world notwithstanding. A few years ago the Rev. J. H. Skewes, who publishes the book from which the above-quoted statements are extracted, was the bitter enemy of spiritualism. But this is not all—Sir John Franklin's fate, and that of his noble associates, as martyrs to the cause of geographical discovery, was not confined to the source mentioned in Mr. Skewes' book. There is a history—ay, and a marvellous one—known to the spiritualists of America, published in some of their earliest records, and facing the Editor in her

study as she now writes, which proves how deeply and earnestly the spirit world were in communication with mortals on the subject of their arisen martyrs and their fate, and their continued efforts from the higher world to lift and shoulder the burdens they had dropped in mortal death, as immortal spirits. "Who has believed our reports?" "Having eyes they saw not, having ears they heard not, nor would they understand."— *The Two Worlds*.

A Practical View of a Hindu Fakir.

FROM THE "TWO WORLDS."

Few and far between are the good people who are enabled to take a mental view of both sides of any great question. There is at the present time a perfect craze for the study and (were it practicable amongst our matter-of-fact Britons, which, happily, it is not) for the practice also of Hindu powers, potencies, and supermundane achievements. Whilst the editor of this paper KNOWS beyond a peradventure that culture, temperament, and asceticism can elevate Oriental mystics into the commanders and rulers of matter; we also know that a vast amount of the alleged magical powers of the East are as rife with pretension and imposture as the assumed facts of mediumship and clairvoyance are amongst Western spiritualists. The following sketch, published a short time since by a truthful and reliable narrator in the *Manchester Sunday Chronicle*, we can affirm, from positive knowledge, to be a genuine account of how often and completely the superstitious and ignorant may be imposed upon, in names held sacred, and synonymous with true heavenly power and spiritual gifts. — ED. *T. W.*

A FAKIR'S CURSE. BY A RETURNED INDIAN.

Among the many strange objects which an Englishman meets with in India, there are few which tend so much to upset his equanimity as a visit from a wandering fakir.

The fakir is the mendicant friar of India. He owns no superior, performs no work, despises everybody and everything; sometimes pretends to perpetual fasting, and lives on the fat of the land.

There is this much, however, to be said for him, that when he does mortify himself for the good of the community, he does it to some purpose. A lenten fast, or a penance of parched peas in his shoes, would be a mere bagatelle to him. We have seen a fakir who was never "known" to eat at all. He carried a small black stone about with him, which had been presented by a holy man. He pretended that by sucking this stone, and without the aid of any sort of nutriment, he had arrived at the mature age of forty. Yet he had a nest of supplementary chins, and a protuberant paunch, which certainly did great credit to the fattening powers of the black stone. When I saw him he was soliciting offerings of rice, milk, fish, and ghee, for the benefit of his patron, Devi. These offerings were

nightly laid upon the altar before the Devi, who was supposed to *absorb* them during the night, considerably leaving the fragments to be distributed among the poor of the parish.

Sometimes a fakir will take it into his head that the community will be benefited by his trundling himself along, like a cart-wheel, for a hundred miles or so. He ties his wrists to his ankles, gets a *tire*, composed of chopped straw and mud, laid along the ridge of his backbone; a bamboo staff passed through the angle formed by his knees and elbows, by way of an axle, and off he goes; a brazen cup, with a bag, and a *hubble-bubble*, hang like tassels at the two extremities of the axle. Thus accoutred, he often starts on a journey which will occupy him for several years. On arriving in the vicinity of a village, the whole population turn out to meet him with due honors, the men beating drums, and the women singing through their noses. Here his holiness unbends, washes off the dust and dirt acquired by perambulating several miles of dusty road; and, after partaking of a slight refreshment, enters into conversation with the assembled villagers just as if he were an ordinary mortal; making very particular inquiries concerning the state of their larders, and slight investigations as to their morals. When the supplies begin to fail, he ties his hands to his heels again, gets a fresh tire put on, and is escorted out of the village with the same formalities as accompanied his entrance.

On the afternoon of a very sultry day in June, I had got a table out in the verandah of my bungalow, and was amusing myself with a galvanic apparatus, giving such of my servants as had the courage a taste of what they called English lightning, when a long, gaunt figure, with his hair hanging in disordered masses over his face, was observed to cross the lawn. On arriving within a few paces of where I stood, he drew himself up in an imposing attitude—one of his arms akimbo, while the other held out towards me what appeared to be a pair of tongs, with a brass dish at the extremity of it.

"Who are you?" I called out.

"Fakir," was the guttural response.

"What do you want?"

"Bheek" (alms).

"Bheek!" I exclaimed, "surely you are joking—a great stout fellow like you can't be wanting bheek?"

The fakir paid not the slightest attention, but continued holding out his tongs with the dish at the end of it.

"You had better be off," I said; "I never give bheek to people who are able to work."

"We do Khooda's work," replied the fakir with a swagger.

"Oh! do you," I answered; "then you had better ask Khooda for bheek." So saying, I turned to the table and began arranging the apparatus for making some experiments. Happening to look up about five minutes after, I observed that the fakir was standing upon one leg, and struggling to assume as much majesty as was consistent with his equilibrium. The tongs and dish were still extended—while his left hand sustained his right foot across his abdomen. He

continued this performance for one hour, yet there did not seem to be the faintest indication of his unfolding himself — rather a picturesque ornamentation to the lawn, if he should take it into his head — as these men sometimes do — to remain in the same position for a twelvemonth. “If,” I said, “you stand there much longer, I’ll give you such a taste of lightning as will soon make you glad to go.”

The only answer to this threat was a smile of derision that sent his moustache bristling up against his nose.

“Lightning!” he sneered; “your lightning can’t touch a fakir; the gods take care of him.”

Without more ado I charged the battery and connected it with a coil machine, in such a way as few people care to try, and which none are capable of voluntarily enduring beyond a few seconds.

The fakir seemed rather amused at the queer-looking implements on the table, but otherwise maintained a look of lofty stoicism; nor did he seem in any way alarmed when I approached with the conductors.

Some of my servants, who had already experienced the process, now came clustering about with looks of ill-suppressed merriment, to witness the fakir’s ordeal. I fastened one wire to his still extended tongs, and the other to the foot on the ground.

As the coil machine was not yet in action the attachment of the wires did not affect him. But when I pushed the magnet into the coil and gave him the full strength of the battery, he howled like a demon; the tongs — to which his hand was fastened by a force beyond his will — quivered in his grasp as if it were burning the flesh from his bones. He threw himself on the ground, yelling and gnashing his teeth, the tongs clanging an irregular accompaniment. Never was human pride so abruptly cast down. He was rolling about in such a frantic way that, thinking he had now had as much as was good for him, I stopped the machine and released him.

For some minutes he lay quivering on the ground, as if not quite sure that the horrible spell was broken; then gathering himself up, he flung the tongs from him, bounded across the lawn and over the fence like an antelope. When he had got to what he reckoned cursing distance, he turned round, shook his fists at me, and fell to work, pouring out a torrent of imprecations, shouting, and tossing his arms about in a manner fearful to behold.

There is this peculiarity in the abuse of an Oriental, that, beyond wishing the object of it a liberal endowment of blisters and ulcers (no inefficient curses in a hot country), he does not otherwise allude to him personally: but directs the burden of his wrath against his female relatives, from his grandmother to his grand-daughter — wives, daughters, sisters, and aunts inclusive. These he imprecates individually and collectively through every clause of a formulary which has been handed down by his ancestors, and which leaves small scope for additions and improvements.

Leaving me, then, to rot and wither from the face of the earth, and consigning all my female kindred to utter destruction, he walked off to a neighboring village to give vent to his feelings and compose his ruffled dignity. •

It so happened, that a short time after the fakir had gone I incautiously held my head over a dish of fuming acid, and consequently became so ill as to be obliged to retire to my bedroom and lie down. In about an hour I called to my bearer to fetch me a glass of water; but, although I heard him and some of the other servants whispering behind the door curtain, no attention was paid to my summons. After repeating the call two or three times, I got up to see what was the matter. On drawing aside the curtain, I beheld the whole establishment seated in full conclave on their haunches round the door. On seeing me, they all got up and took to their heels, like a covey of frightened partridges. The old kidmudgar was too fat to run far, so I seized him, made him sit a minute to recover wind, when he began to blubber, as only a fat kidmudgar can, imploring me to send instantly for the fakir, and make him a present; if I did not, I would certainly be a dead man before to-morrow's sun; "for," said he, "a fakir's curse is good as a matter of fate." Some of his fellows now ventured to come back, and joined in requesting me to save my life while there was yet time.

A laugh was the only answer I could make. This somewhat reassured them, but it was easy to see that I was regarded by all as a doomed man, and that my only salvation lay in sending off a messenger with a kid and a bag of rupees to the fakir. The durdzee (tailor), who had just come from the village where the fakir had taken refuge, told me that as soon as the fakir heard that I was ill he performed a *pas sent* of a most impressive character, threatening to curse everybody in the village as he had cursed me and mine. The consequence was that pice, cowries, rice, and ghee were showered upon him with overwhelming liberality.

Without saying a word I armed myself with a horsewhip, set out for the village, and found the fakir surrounded by a crowd of men and women, to whom he was jabbering with tremendous volubility, telling them how he had withered me up root and branch. The crowd hid me from him till I broke in upon his dreams with a slight taste of my whip across his shoulders. His eyes nearly leaped out of their sockets when he saw me. Another intimation from my thong sent him off with a yell, leaving the rich spoil he had collected from the simple villagers behind. What became of him I cannot tell. I heard no more of him.

A few such adventures as these would tend to lessen the gross and, to them, expensive superstitions under which the natives of India at present labor.

The Monster Revealed.

ONE who listens to the smooth palaver of Jesuit priests in the United States, of which we had a specimen at the founding of the Catholic University at Washington, would suppose that the church was really yielding slowly to the tide of modern progress. Whether it is or not in the United States, the governing body in Europe has

certainly relinquished none of its atrocious principles, as has clearly appeared since the erection of the statue of Bruno in Rome.

The burning alive of Bruno was one of the most terrible crimes that ever disgraced humanity—ranking with the crucifixion of Jesus, the legal murder of Socrates, the burning of Joan of Arc and of Servetus, and the horrible murder of Hypatia.

It might be supposed that the Catholic church would be ashamed of this murder, and would endeavor to escape from its moral responsibility, as Calvinists shrink from approving the murder of Servetus. But the Bourbons of religion as well as politics will not be instructed and will not repent.

The news from Europe is that the Catholic powers are horrified at this act of justice to the martyr BRUNO.

A despatch from Vienna reads thus: "Vienna, June 10, 1889: Austrian clericals are deeply offended by the Bruno affair. The Vaterland says the fete was worthy of the devil. The bishop of Linz has ordered that public prayers be offered in expiation of this outrage on the Pope and the church."

What can this mean but a justification of the murder of Bruno? If such an act can be justified, it can be repeated wherever the power exists.

Equally significant is the despatch from Rome: "Rome, June 9, 1889: The statue of Bruno was unveiled to-day, with imposing ceremonies, and 30,000 persons, including students and deputations from various parts of Italy, marched in the procession. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the syndic of Rome, the government officials, and a large number of senators and deputies. Deputy Bovier, in an oration, eulogized the martyr, and declared that to-day there was born a new religion of free thought and liberty of conscience, which would be worse for the papacy than the loss of temporal power. In the evening the monument was illuminated. The proceedings throughout were orderly.

"The Pope is much depressed. It is reported that he refuses to see anybody, and that he has passed three days absorbed in prayer in his private chapel. Four hundred telegrams have arrived at the Vatican, deploring the unveiling of the Bruno monument. All the ambassadors accredited to the Vatican met this afternoon in the Pope's chapel."

The Pope protested against the erection of the statue as an insult to the church, and ordered the Papal guards to keep within the Vatican on the day of the unveiling of the statue.

The Catholics of Rome propose to offset the Bruno statue by a monument to St. Philip de Neri, who flourished from 1515 to 1545, and founded the congregation of oratory to attract the young to the church. He enjoyed a high reputation for piety and charity.

Bruno was one of the great pioneers of modern thought. His energetic mind, though received at an early age into the order of Dominicans, led him to disbelieve in transubstantiation and the immaculate conception. He had to fly from his convent. Next he

encountered the hostility of the bigoted Calvinists at Geneva, where Servetus had been burned when he was an infant. Next at Paris we find him assailed by the bigoted followers of Aristotle, who opposed Galileo and the progress of physical science. Compelled to leave Paris, he spent two years in England, enjoying the society of Sir Philip Sydney, but opposed by the college professors, whose boorish ignorance and stupidity he has described, and by the clergy. Returning to the continent he became a professor at Wittenberg. He refused to join the Lutheran communion, but pronounced an ardent eulogy on Luther. After residing some years at Prague, Helmstadt, Brunswick, and Frankfort-on-the-Main, he lived two years at Padua, then went to Venice, and was there arrested in 1598, and taken to Rome by the Inquisition. They could not compel him to recant, and on February 17th, 1600, he was brought to the stake and burned as a heretic.

That educated people should still cling to a church blood-red with this and countless other crimes for which it has never repented, is one of the wonders of human nature. It shows the power of education, and parochial schools are still as capable as ever of educating children to honor and to repeat such crimes.

The doctrines of Bruno were mainly pantheistic speculations as to God and the universe. Similar ideas were subsequently set forth by Descartes and Spinoza. One of his works, *Cene delle Ceneri*, was a defence of the Copernican system of astronomy. Thirty-two years later the defence of the Copernican system by Galileo brought down on him the wrath of the Inquisition.

Instructed by the awful records of history, American citizens cannot be too firm in resisting the inroads of religious fanaticism. In the movement which professes to place "God in the constitution" we see the insidious approach of the same power which has sprinkled all lands with blood and which is even bold enough to-day to show its teeth.

That such a spirit should exist in this country would seem incredible, but one of the leading men in this dangerous party, the Rev. M. A. Gault, who is also a leading contributor to the *Christian Statesman*, the organ of this movement, says in that paper: "Whether the constitution will be set right on the question of the moral supremacy of God's law in government, without *bloody revolution*, will depend entirely upon the strength and resistance of the power of Antichrist."

Again, at a meeting at College Springs, Iowa, the same Mr. Gault spoke of using agitation, the ballot, petition, and *the sword*. According to the *American Sentinel* he said: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned and used the ballot, they *drew* the sword; so shall we, as a last resort, be compelled to use *the sword and the bullet*." This is the language of a traitor and a criminal, and as such is an index to the character of the party.

Dark Prophecies for 1889.

PROF. C. C. BLAKE, the Kansas meteorologist, prophesies a great drought for 1889 throughout the northern half of the United States; and the San Francisco astrologer who predicted the election of Harrison has given a fearful prophecy for the year '89, which seems to be in progress of fulfilment. June has already produced rumors of a war scare in Europe.

In the *San Francisco Daily Report*, of June 11th, appeared the following reference to this prophecy:—

On the first day of the year a well-known physician of this city, well-skilled in the ancient system of foretelling events by the positions of the heavenly bodies, erected the *horoscope* to the noon hour of January 1st. The signs were ominous, according to the Aphorisms of the Ancients. He made predictions from the *horoscope*, wrote them down, and soon after showed them to many of his friends, who will vouch for it now.

On the 28th day of May J. E. Brown, of the *San Francisco Vindicator*, obtained from him a portion of the predictions, which appeared in that week's *Vindicator*. The ink had hardly dried on the paper when some of the horrors therein predicted came to pass.

The article commenced with these ominous lines:—

Lo! there comes two years of fate.
Mark what wonders on them wait:
Monarchs tremble, nations mourn,
Oceans rage and cities burn!
Cyclones, droughts, and inundations,
Insurrections, war and pestilence,
Overflow the fated cup of woe!

Further on it says: "Our own country will not escape the impending evil. She too will have to drink from the cup of misery and woe, and thousands will have cause to remember, with sorrow, the unfortunate years of 1889-90. A fatal epidemic will appear: the undertaker will prosper, while many an insurance company will go under, owing to the widespread devastations by fires and the elements; by sea and land, by ship and rail, awful catastrophes occur."

After revealing much that is yet to be fulfilled, the article finished thus: "We will let the curtain drop, for lo! the time is at hand."

The following peep into the future is taken from the *horoscope*:—

"Pestilential heat, about the middle of June, will usher in new batches of crimes and disasters. In some places torrents; in others great droughts; extremes in both limits will injure the crops. In the latter part of June a financial panic on 'change will occur. The 'bulls' and the 'bears' are then tossed about; the one sinks beneath the speculative wave, while the other floats high upon its silvery crest.

"The high hopes of our people are now being eclipsed. The first

half of July brings unsavory news; the misfortune this time is nearer our doors.

"The meridian of evil will be reached in September. It will continue on that level until after the spring of 1890, when the unfortunate influence will commence to fade away from our country, yet it will continue for a time to shed its virulence upon the nations of Europe, where it will excite to evil the worst passions of mankind, 'raising nations against nations and kingdoms against kingdoms, causings monarchs to tremble, and raising rebellion in their dynasties!'

"Another question, and one which relates directly to this coast, is: 'If I read the signs aright, the cold and severe storms of the coming fall will destroy the orange crops on this coast.'"

The predictions as given in the *Indicator* of May 28th contain the following:—

"I behold in the dark vista of the future, which the silvery alphabet of the heavens reveal, the sea foaming and raging with fury, the earth quaking, rivers overwhelming their bounds; torrents raging: the winds of heaven let loose to work the work of vengeance; on sea and land, by ship and rail, awful catastrophes occur!

"Before three-fourths of the year pass over, several mental cyclones of universal magnitude will sweep over the nations and kingdoms of the earth; exciting to evil the worst passions of men; giving rise to anarchy, insurrections, strikes, riots, and bloodshed!

"The drama of life which is now being rehearsed by the planetary orbs in their sidereal revolutions, reveals some strange manœuvres on the part of one who has assumed the roll and power of God. Secret sessions with powerful nations to regain temporal power, but they will not succeed. A thunderbolt is not more sudden in its effects, than the quickness with which the fiery lava of heaven's retribution will intercept the accomplishment of their designs.

"Nor is this all, for in the silvery scroll of the heavens I behold a mighty death recorded by the pen of fame; the dart strikes high; the destroyer is busy with those in power; he tramples upon the diadem; he ascends the throne; he mocks the pangs of those who are as gods among men.

"Extreme heat and severe droughts during the summer of 1889 will not only bring disaster to the interests of the agriculturist in the middle and eastern States, but it will also give rise to a very fatal epidemic disease; bringing prosperity to the undertaker, while many insurance companies will go under, owing to the wide-spread devastation caused by the furious flames. The infant West will have to feed the parent East in 1890.

"I regret to observe the ominous rays now approaching the star of him who has attained the zenith of his glory and the meridian of the nation's honor." The first year of his rule, and especially the 20th of September, are mentioned as unfortunate.

"The Light of Egypt,"

"Or, Science of the Soul and the Stars." (Religio-Philosophical Publishing House, Chicago, pages 292, price \$3.)

Nearly a year ago Mrs. Buchanan received a small specimen of writing from the West, for psychometric examination. Her description portrayed an active mind, qualified for deep occult studies and authorship. The gentleman who sent the specimen said in reply recently, "You gave him a very remarkable reading, which is fully corroborated by this work from his pen. You stated that he had no desire for the plaudits of men; that he was in pursuit of the higher wisdom; that he was mature mentally, and a fine literary gentleman, —all of which is absolutely true."

The person thus described proves to be the author of the "Light of Egypt," just published, a work of remarkable ability and interest, which I have not had time to examine, the character of which may best be made known by quoting the author's preface, as follows: —

"The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows: —

"For nearly twenty years the writer has been deeply engaged investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy.*

"Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality the subtle, delusive dogmas of Karma and Reincarnation, as taught by the sacerdotalisms of the decaying Orient.

"From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and Reincarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by

* The term Hermetic is here used in its true sense of sealed or secret.

any living authority who possesses the spiritual right to say, ‘I know.’

“During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul, as well as the real secrets of its own theosophy. As a race, they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

“Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader’s mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow-white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of spiritual force keeps them bound to the dogmas, traditions, and externalisms of the decaying past, whose real secrets they cannot now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader’s candid mind, the fact that his earnest effort is to expose that particular section of Buddhistic Theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the delusive Oriental systems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for ‘*omnia vincit veritas*’ is the life motto of — *The Author*.”

Notwithstanding the remarkable interest and value of the book, it is liable to one criticism from the scientific seekers of truth. It speaks *ex cathedra*, like most of the writers in the sphere of the mysterious, instead of presenting, like scientific authors, the data of the doctrines announced, or the investigations by which they have been reached. To the omnivorous reading public this may be no objection at all. They are accustomed to receiving the opinions and speculations of authors without demanding proof. The theologian relies upon “thus sayeth the Lord;” the confiding reader upon “thus sayeth the author.” There are many who will accept this author’s views because they are well expressed and harmonize with their own intuitions. The book will receive further notice when time permits.

Freedom and Purity.

THE freedom of the press is malignantly assailed in the prosecution of a newspaper called *Lucifer* (published at Valley Falls, Kansas), under Congressional postal laws, apparently designed to exclude a certain style of literature from the mails, yet not limited to this exclusion (which is all that Congress might legitimately order), but armed with severe penalties against publishers which become an arbitrary and *usurped* control of the press.

The pretext of this legislation is the suppression of obscenity, but in the careless legislation of Congress and the stupid administration of the law by pig-headed or ignorant judges and juries, it becomes an absolute prohibition to newspaper publishers of the discussion of physiological themes which are continually discussed in medical journals with absolute freedom; thus establishing a privileged professional class who may investigate and discuss with freedom what other citizens must not even mention. If such discussion is wrong in itself, it is wrong in medical journals; but if important in the interest of health and morals the citizen who has not obtained a medical diploma has as good a right as the medical graduate to acquire and diffuse knowledge on such subjects. The particular offence in this instance was the discussion of certain marital abuses practised by men, and a defence of the rights of women. If such an essay had appeared in a medical journal no notice would have been taken of it, but the law makes no such distinction, and if it were vigorously applied it would suppress every medical journal in the land. In fact, if the law can legitimately punish the publishers of *Lucifer*, it can just as well punish every bookseller in the United States and every clergyman who circulates the Old Testament, in which there is a greater freedom in reference to sexual physiology than in the columns of *Lucifer*, and if the law applied as well to conversation as to publications, there is not a man in the United States who might not be liable to imprisonment for life, and it is especially certain that our martyred President Lincoln would have been entitled to more than a lifetime sentence.

Upon this subject the public mind has been somewhat debauched by the influence of a society sustaining the labors of St. Anthony Comstock, the malodorous administrator of the gospel of nastiness and hypocrisy, who, although denounced as a nuisance by the press and rebuked by the more enlightened judges and attorneys succeeds occasionally in finding a narrow-minded ignorance that answers his purpose, and procures the conviction and severe punishment of a bookseller, as in the case of J. A. Wilson for selling works of standard literature which have been and continue to be sold freely by others throughout this country and Europe.

The parties prosecuted in this case at Valley Falls are E. C. Walker and Moses and George Harman, respectable and intelligent citizens of radical political and social views, whom no one would suspect of intentional wrongdoing, but who are fearlessly asserting the liberty of the press and taking their chance for a legal martyr

dom, to which the representatives of very small minorities are often liable. The case has long been in court, the prosecution having been commenced in February, 1887, and though defeated on the first indictment the prosecution continues and has not yet come to trial. The friends of the assailed are making a contribution to assist in bearing the expense of the trial. The malignity which seeks by perversion of law to imprison worthy citizens for life through multiplex indictments is little short of the spirit of the assassin. It is believed that the heretical doctrines of *Lucifer* have been a leading cause of this prosecution, and the editor of the *Independent Pulpit* says that he regards the prosecution as nothing more nor less than a case of religious persecution.

The famous and honored American poet Walt Whitman has had to endure the same assault from sanctimonious hypocrites and knaves which is now bearing down on Messrs. Harman and Walker, but his literary prestige and hosts of friends carried him through unscathed and triumphant, though he was really more exposed to such persecutions than Harman and Walker; but possibly the administrators of justice may be less enlightened in the Kansas court.

These remarks may be appropriately closed by quoting from a critical sketch of Whitman in the *N. Y. Home Journal*, by James Hunecker:—

“We have no jaded man of the world writing in excellent verse the story of his worn-out life and bygone dissipations. You are told on the contrary that there is still something in life worth fighting for; that superb manhood and womanhood bring their own reward; that healthy flesh and good muscle are the best of earthly riches. You are led throughout the length and breadth of the land and shown everything and everybody. No class escapes his keen eye. He accepts the evil as well as the good, and the poor outcast of the streets receives a word of pity as well as the lady. To many this is a grievous offence, forgetting the example set by the great teacher eighteen hundred years ago in Judea.

“The human form divine is the subject of special songs, and the plan of the book would certainly be incomplete if they were omitted. Of the alleged indecencies there are none, only the natural outcome of a rich, passionate nature, which declares boldly the co-ordination of all parts of the body. Whitman's is a strongly moral nature, as a glance into these tabooed pieces will suffice to prove. This series, entitled ‘The Children of Adam,’ is Biblical in its simplicity of speech, but in it the great mystery of life has been beautifully celebrated. But be it understood the book was not written for school-girls, but for men and women, and by such it must be judged. It seems to be one fault of the age that the milk and water standard is applied to art. To such critics Whitman will prove a stumbling-block, but to those who appreciate the sweetness and gravity with which he writes on this theme he will become doubly endeared. Nor are his views of life rose-colored with optimism; he merely accepts it entire and rejects nothing, and fully recognizes the value

of battling with it and not uselessly lamenting over an evil fate. Therein is his chief excellence; he arouses and dilates. His wonderful magnetism has so saturated his writings that you may well credit his own arrogant assertion: 'This is no book, but a man flushed and full-blooded.' To the young men of the day, sceptical on every subject under heaven, this book is invaluable. It has such a genuine, hearty belief in mankind that in spite of yourself you are refreshed from every perusal of it.

"I have dwelt too long on his doctrine of physical health and muscle to the exclusion of the other qualities. A vein of mysticism permeates his poems and reveals the deep thinker, one who has penetrated through the show of things to the essence itself, and who has discerned the divine idea in the humblest things surrounding us. Carlyle himself is no greater transcendentalist than Whitman, and Carlyle also has no firmer grasp on the realities of life. While worshipping the physical forces he places the spiritual above all."

No American author has been more honored by his literary brethren than Whitman, yet if he had lived at Valley Falls he might have been consigned to prison by a pig-headed judge.

College of Therapeutics.

At the close of the recent session a testimonial in behalf of the class, prepared by N. Penrose, M.D., of Pennsylvania, and Rev. D. Dodds, M.D., of Iowa, as a committee, was signed by all and presented to Prof. Buchanan. It is here appended; and the reader will find in its clear, comprehensive, and well-constructed expression sufficient evidence of the superior intelligence of the class.

BOSTON, June 11th, 1889.

This being the last lecture of the College of Therapeutics for the spring session of 1889, we desire before separating to put in a permanent form the testimony of our appreciation of the instruction received.

Representing different States of the Union, engaged in different callings, and attending for dissimilar purposes, we, one and all, unite in pronouncing the instruction given as the first and only clear, satisfactory, and complete explanation ever received of the science of man and mind in all relations.

To the physician and student in medicine it gives the only simple and comprehensive explanation of brain and nerve physiology, and the interaction of body and brain. It places at his command new and complete methods of diagnosis, and treatment of all ailments of the human being. It enables him to know the properties and actions of his medicines. It teaches him the correct use of electricity as a healing agent.

To the metaphysician it explains the rationale of mind cure and faith cure; and the mysterious influence of the healer "who maketh whole by the laying on of hands."

To the minister, moral reformer, and educator it gives a knowledge of those subtle forces which drag down to perdition, or elevate to good citizenship and to heavenly serenity the human beings com-

mitted to their charge. It accounts for the vices and weaknesses of men ; for intemperance and insanity, and how to correct them.

To the scientist and student of art it furnishes the *law* by which all animal creation may be known and understood.

To the psychometer it explains and develops those wonderful powers by which all knowledge is open unto us of the past, present, and future ; and by which we are brought into communion with the Author of our being, from whom we derive all inspiration and power.

We came, some of us, sceptical as to the existence of such a power, or our ability to develop it.

We sat at the feet of the master and were filled. We are satisfied beyond expectation. We carry with us rich stores of knowledge and information.

And now, upon parting we desire to leave with you, our beloved and much-esteemed Teacher, our heartfelt thanks for what we have received ; and to tender the wish and hope that years of health and plenty may be given you to go on in this good work.

N. PENROSE, M.D.

REV. D. DODDS, M.D.

Buchanan Anthropological Society.

THE members of the class in Sarcognomy who have attended the May course of lectures and experiments given by Dr. Buchanan in Boston recently were so favorably impressed by the results attained, and by the glimpse they had of the far-reaching science of Anthropology, of which Sarcognomy is but a branch, that they have formed a society, a permanent organization. The following article of the constitution which they adopted will show the purpose of the organization.

The object of the society shall be to inform itself in every branch of the science of Anthropology as promulgated in books and by lectures, and as discovered in 1841 by Prof. Joseph Rodes Buchanan, M.D., a resident of Boston, Mass. For this purpose it shall collect all writings of Dr. Buchanan wherever they are to be found, in newspapers, pamphlets, books, and by copious and full notes of lectures relating to the subject that may be delivered by him in future. It shall form branch societies wherever it can of persons interested in any branch of Anthropology, gathering together those interested and affording them every facility in its power to study that particular subject. Members of the society, for instance, who are interested in Psychometry may gather together such persons as may be interested and investigate, reporting to this society and receiving such help and encouragement as this society can give. So of Sarcognomy, Pathognomy, etc., etc.

The society shall also endeavor to spread this philosophy by assisting in every way it can the publication and dissemination of


such books and pamphlets as may be prepared by Dr. Buchanan, in explanation of his philosophy and its bearing on the life of man and his elevation to a higher and nobler condition. It shall if possible raise a fund for such a purpose.

It was voted to invite all persons to join the society who have been members of any of Dr. Buchanan's classes, or who have by means of books a knowledge of and belief in his philosophy. Such, on being elected and by the payment of \$1 per year, are entitled to take part in all business and voting and the discussions and experiments of the society. Others interested may become associate members, who, by the payment yearly of the same sum, are privileged to be present at any meetings, but only as listeners.

The address of the Corresponding Secretary is Mrs. A. N. Abbott, 171 Tremont Street, Boston; and all persons who desire to forward the march of humanity into regions of greater exaltation of character and life by helping to spread this philosophy broadcast over the world, should immediately send in their names and join this grand movement onward and upward.

W. K. FOBES, REC. SECRETARY,
18 Boylston Street.

Miscellaneous and Critical.

 A RED CROSS on the wrapper signifies that no more Journals will be sent until payment is received.

MEDICAL MATTERS. — The schemers and lobbyists for medical monopoly have been signally defeated the past winter in every State but Tennessee. In Massachusetts they proposed their usual restrictive law with penalties, but their bill was entirely ignored. The House committee instead introduced a harmless bill requiring every practitioner to register his qualifications publicly, whether a graduate or not. Even this little concession was objected to, because it was considered a mere entering wedge for future legislation, and in the Senate it was defeated by a vote of eighteen to five. The feeling of the members was that it was unnecessary and contrary to the sentiments of the people to legislate on that subject. The CONSTITUTIONAL LIBERTY LEAGUE has done its work well, by which this medical intrigue was defeated. But the design of bringing this State under the dominion of medical orthodoxy is still openly avowed by members of the Massachusetts Medical Society and sanctioned by the presidents of our two reactionary universities, Harvard and Boston. Another campaign must be maintained to defeat these persistent efforts of the National Medical Association and the bigoted college faculties, for it is they and not the mass of respectable practitioners who are interested in this matter.

There is only one satisfactory and permanent settlement of this question. That is the thorough education of all liberal practitioners

of the healing art, who do not bow to medical bigotry, and cannot consistently with self-respect attend the old colleges in which their principles are slandered and themselves watched with a jealous hostility, if not precluded from graduation. It is a common rule in the old colleges to refuse to receive a student who has associated or studied with a liberal physician. Public sentiment approves, and almost demands, a thorough education for every practitioner, and will not accord even the credit that is due, to the uneducated. The Eclectic practice had little standing in this country until the establishment of Eclectic colleges, by which the Eclectics have been placed on an equal footing with their competitors.

A liberal college embracing all modern discoveries would tower far above its narrow-minded competitors. It would present the true physiology of man, the science of the brain, the diagnostic powers of Psychometry, the revolutionary science of Sarcognomy, the new electro-therapeutics, atmospheric and solar therapeutics, subtle and psychic forces, — all these grand discoveries, — positively unknown in the old schools. It would have an enlarged and corrected materia medica, embracing all that has been developed by Eclectic and Homeopathic experience, and it would carefully educate specialists for every department of practice.

It was for the establishment of such a college that the editor of this *Journal* established his residence in Boston. The incorporation of the AMERICAN UNIVERSITY, of which the writer was chosen president, was the first step in that direction. Its completion has been delayed for financial reasons, but *it will be established* probably within twelve months, and I now invite those enlightened physicians who are able to co-operate in such a plan to enter into correspondence with me with a view to organizing the Faculty. Any suggestions on this subject will be received with pleasure.

HOMEOPATHY VS. ALLOPATHY. — By request Dr. W. G. Willard, recently of Cook County Hospital, now located in Ramage Block, this city, furnishes the following interesting statistics: —

During the six years in which the Homeopathic school has been represented in Cook County Hospital, Chicago, their mortality rate has almost invariably been markedly beneath that of the "old school." The discrepancy was so great as to lead the *Medical Record* (Allopathic) to demand an investigation some months ago.

The quarterly report for the second quarter of 1888 gives a mortality rate of one in every nine and one-half cases admitted to the Allopathic department, while for the same period only one in every 13 and one-half patients admitted to the homeopathic departments died.

As the cases are assigned to the individual schools *strictly by rotation*, the statement that the excessive old school mortality rate is accounted for by the more serious nature of the cases is without foundation. — *Surgical Record*.

CURE OF CONSUMPTION. — Dr. Weigert, of Berlin, has devised an apparatus for the treatment of consumption by inhaling heated air. The apparatus is extensively used in Europe and in American h

pitals and sanitariums. Physicians speak of it highly. The theory is that the development of the tubercle bacilli is prevented by heat even at 108 degrees of Fahrenheit, and a much higher temperature is used. A brother of Dr. Weigert, at 32 West 30th street, New York, is now exhibiting the apparatus.

HOT-AIR BREATHING. — In the HOTEL FLOWER (Boston), the Weigert method of treating consumption by hot-air inhalations has been successfully used. Air is inspired at a temperature of 300 degrees, and sometimes over 400 degrees, or twice the temperature of boiling water, with remarkably beneficial effects. The possibility of this is due partly to the non-conducting quality of air, partly to the evaporation of moist surfaces and partly to the low specific capacity for caloric of the atmosphere. A pound of water contains four times as much caloric as a pound of air at the same temperature.

IMPROVEMENTS IN BURIAL CUSTOMS. — It is now proposed to substitute wickerwork coffins for solid wood and metal, so as to facilitate the decomposition of the body. It would be a still greater improvement to dispense with coffins entirely, and place the body in the soil without any protection. A still better method has been proposed, which does away with all the offensive circumstances of decomposition — to subject the body to a perfect drying process by currents of hot dry air. This preserves the body thoroughly, and avoids all the objections to cremation and to burial in the ground. There is neither the terror of fire nor the loathsomeness of corruption, nor the total destruction of the body.

There is another advantage which will be appreciated more in the future. The cranium, which holds "the palace of the soul" is a perfect record of the man, and should not be destroyed as it is by cremation and burial. The writer does not intend that his head shall be entirely destroyed, and when the science of the brain becomes generally known, the cranium will be held sacred.

Drs. Pardee and Witthaus, of the Medical College of the University of New York, have tested this method on the body of a man which weighed 164 pounds in June, 1888. After a year's treatment with dry air, the body is reduced to fifty pounds, the skin is dry, hard, and as white as at first, and the face, though dried, is easily recognized. A "New Mausoleum Company" has been organized to carry out this new method, and has an office at 3 West 25th street, New York. The plan has been endorsed by a number of eminent gentlemen as the best that can be devised.

ANTHROPOLOGY IN THE JARDIN DES PLANTES. — "Anthropology fills eleven rooms with an immense number of skeletons, skulls, mummies, casts, pictures, cases of hair, &c., illustrative of the physical characteristics of past and present races of mankind. Among the remains of prehistoric man is the half-fossilized skeleton discovered in 1882 by M. Riviere, in the cavern called the Grotto of Menton. It lies with folded arms and bent knees, its head still encircled with the shells that formed its funeral ornament. Mummies, prehistoric and historic, are seen on all sides, especially in the

Egyptian room, where babies and small animals, still wrapped in their bandages, hang in rows above the doors. Among the mummies of other nations is that of the young boy described by Buffon from the Puy de Dome, and not far from him are the ancient pair of Guanches, from the island of Teneriffe. There is a group of ancient Peruvians crouching as in their tomb, the heads of the women artificially elongated; and a Peruvian of the time of the Incas sits as she was found near Lima, her head bandaged, and her knees drawn up under the cloth that wraps her shoulders. Around her lie the household treasures taken from her grave, a jar curiously fashioned with head and hands, a gourd, some shells, a cob of corn, a mat, and her implements for spinning.

One leaves these museums deeply impressed with the amount and value of the work that has been done in France in the departments of science that they represent. — *K. B. Clappoole.*

In a physical sense this is a great collection, but what is it in an intellectual sense? Nothing but the crude materials that might serve to illustrate a complete anthropology, if such a science were in existence in France. But it does not exist there. Of the functions of the brain, which is the centre of Anthropology, French scientists know only a few principles concerning its relation to the spinal system, which may be useful in the study of paralysis.

ANCIENT SKULLS IN PALESTINE — “Dr. Dight gives an account, in the *Journal* of the American Medical Association, of his examination of a collection of human skulls which are stored away in an old monastery in the Kedron Valley, midway between Jerusalem and the Dead Sea. The doctor, who is professor of anatomy in the American College of Beirut, Syria, has made a careful comparison of these skulls with those of the same race at the present day. The measurements show some significant differences. The Caucasian skull has, during the past thirteen centuries, increased in circumference nearly two inches, and has gained in cranial capacity nearly three and a half cubic inches. There has been no increase in width. The brain has gained in height and length — that is to say, there has been a development of the upper and anterior parts of the brain, the parts which we should expect to increase by education and civilization, as they preside over the moral and intellectual functions. The lower portions of the brain, in which the lower or more selfish propensities are centred, and which give breadth to the head, have, in the march of the centuries, failed to grow as rapidly as the higher brain centres, hence the non-increase in the width of our skulls.”

THE PROGRESSIVE CLASS. — There is a very strange nightmare resting on professional men as a rule, and in this we include lawyers, physicians, scientists, theological professors, and the learned in books; and that is, they at first reject everything not in the books they study, or that is not recognized in a popular way. There is a class of people far in the advance of what are called the learned professions, and they are the curious, investigating, broad-gauge intellects, who do not rely on the past ages for all they know. — *Blue Springs Herald.*

Errors of the Old Phrenology and the Modern Physiologists.

THE discovery in 1841 that the science of the brain may be placed on the basis of positive demonstration, and made as reliable as any other portion of Physiology, has not borne its proper fruit, for the reason that a revolutionary truth, born into a world wedded to its old ways in all things and not even emancipated from the inherited superstitions of twenty centuries, is like the helpless babe which is dependent for its very existence upon its parents and unable to accomplish anything for itself.

The new Anthropology advances no farther than it is personally carried by its teacher. It is not assailed or antagonized when presented, for its own consummate beauty and truth charm all who understand it, but is simply avoided as something that no one wants except that *rare character* — the earnest, candid, and unprejudiced seeker of new truth. Alas! how greatly was I mistaken, fifty years ago, when I supposed, judging mankind by myself, that a new and demonstrable truth would be as cordially recognized as an old one, and that its establishment would be hailed with delight as another triumph over the realm of darkness, the region of ignorance that surrounds and imprisons the soul of man on earth, forbidding the redemption of the race from its low social condition. The longer I live the more completely do I realize, as to-day, that man as he is is little more than a bundle of habits, and even good men are unable to escape from the bonds of habit and education.

Gladly would I engage in the diffusion of new truth and conquest of the old errors that surround us if it were possible, but the development, expression, and record of the new truth is all that time permits, and younger men must undertake its propagation.

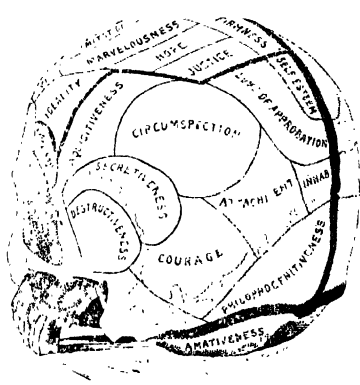
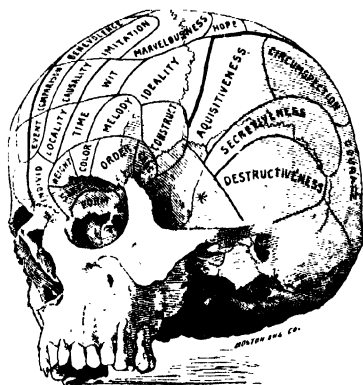
The errors of the old Phrenology left us by Gall and Spurzheim need a statement at present, as their exposition in my "System of Anthropology," published thirty-five years ago, is not now in reach of my readers. The only copy of that work in Boston now is the well-worn copy in the Public Library.

Having met with a skull said to be from Spurzheim's collection, left in Boston, marked in the French language, and probably giving an accurate presentation of his latest views, I have represented it in the following engraving, photographically correct, the names being translated into English, to use it as the basis of my corrections.

Taking the organs in their numerical order — the first, *AMATIVENESS*, was *substantially* a correct discovery by Gall, and yet its inaccuracy has done more than anything else to discredit his discoveries. He was not mistaken in recognizing the seat at the position of the cerebellum in the woman suffering from sexual passion, but was greatly mistaken in supposing the whole cerebellum to be exclusively devoted to this function and disregarding the experiments of other physiologists.

The cerebellum is the physiological brain, and hence participates

in the sexual as in other physiological functions, but that participation is confined to its central portion, with co-operation from its superior surface, and this has been demonstrated by pathological



illustrations, showing that inflammation in the sexual portion of the cerebellum produced priapism. Gall believed that castration or suppression of the sexual function produced a diminution of the *whole* cerebellum, but accurate measurements have shown that the cerebellum is frequently larger in the gelding than the stallion, due probably to the more laborious life of the former. The sexual function also extends into the spinal cord just below the medulla oblongata.

2. PHILOPROPOGENITIVENESS was a prominent element in the character of Spurzheim, although the location to which he assigns it was very moderately developed in his head, and I have known many in whom it was large who had less of this feeling than Spurzheim. The location is not absolutely erroneous, for the organ of this domestic love lies further in, on the internal aspect of the occipital lobe. Hence the external development recognized by Gall and Spurzheim generally coincided with the interior development to which the function belongs, and the inaccuracy of the science in this respect would seldom be discovered by phrenological observers. Experience compels me to form a very low estimate of the ability of craniological observers generally to detect errors of location or to make new discoveries. Gall and Spurzheim were generally successful and correct observers, but their followers have done nothing of any importance either to correct or to enlarge the science. We have extreme contrasts of development of the so-called organ of Philoprogenitiveness (which is rightly the organ of arrogant self-will and defiance of authority) in the Peruvian and New Zealander types of skulls. The short occiput of the peaceful and submissive Peruvian was not accompanied by any lack of the domestic affections,

nor was the long occiput of the New Zealanders productive of anything but the boldness and energetic courage which placed them at the head of barbarian races in the power to battle against the civilized. The organ in question is on the same plane as that of Combativeness, entirely below, and antagonistic to, the gentler sentiments which belong to the upper half of the brain.

3. **INHABITIVENESS.**—This is a most decided error of the system of Gall and Spurzheim. There is no such function in this locality. Its real function is the love of power, the disposition to urge our own wishes or purposes. Equally erroneous is the doctrine of the Scotch school, which makes it Concentrativeness. These functions, control of our attention and disposition to become attached to one spot, belong to that part of the temporal arch vertically above the ear, marked Tranquillity, and Sanity which antagonizes the restless turbulence, passion, and mental disorder of the base of the brain—the development of which is shown on the side of the neck below the ear. The head of Dr. Spurzheim was but moderately developed in this region, and the effect is very obvious in his writings and the modesty of his demeanor. There is apparent in his writings a lack of that force and energy of expression which comes from this region, a defect which always impressed me unpleasantly. There was no such defect in the writings of Combe. In Dr. Powell, in whom this region was large, as well as my friend Prof. Gatchell, there was great vigor of statement.

4. **ATTACHMENT** or Adhesiveness is nearly correct, but it is located too far back, near the median line, and incorrect in its form, as will appear by comparison with the correct bust. Its true location is at the space where Circumspection and Courage unite. Spurzheim's description of the function is good. The more permanent attachments belong to the posterior part of the organ and the general sociability or gregariousness to its anterior portion. It does not, however, produce disinterested friendship or devoted love, as these qualities belong to the upper surface of the brain, and are manifested often by those in whom Adhesiveness is small and who therefore do not figure in society.

5. **COURAGE** or Combativeness is nearly correct in description and location. It produces not only the combative, but the censorious, quarrelsome, stubborn, and dogmatically sceptical character.

6. **DESTRUCTIVENESS** is decidedly incorrect in location. The violent or destructive elements are found entirely below the location given, corresponding to the mastoid process, and extending beneath the basis of the cranium. The space marked on the skull, produces merely an excitable, irritable, and impulsive character, incapable of extreme and desperate violence—a character lacking in fortitude and firmness. The seat of true Destructiveness is below the limits assigned to this organ. Any careful student of craniology can easily ascertain this by the study of cranial development and character. The most formidable desperadoes are often but feebly developed at the location recognized by Spurzheim. The locations of the old system extended only to the base of the skull, and the

regions lying underneath were ignored. The anterior portion of what was assigned to Destructiveness produces an excitable and timid character.

7. **SECRETIVENESS.**—This location is nearly correct, but the function occupies much less space than is assigned, occupying only the central portion of the organ.

8. **ACQUISITIVENESS** is very erroneously located. This was the greatest cranial error of Gall and Spurzheim, more erroneous in the chart of Gall than in that of Spurzheim. Acquisitiveness is a selfish, grasping propensity akin in its nature to Combativeness, and antagonistic to the benevolent region, consequently occupying an opposite portion of the brain, behind the upper margin of the ear. The erroneous location of this faculty by Gall and Spurzheim, and the passive acquiescence of their followers in the error goes far to discredit craniological observation as a test of cerebral functions. But the success of Gall and Spurzheim in other portions of the brain, and especially their marvellous success in locating the small organs of the brow, restores our confidence in this method of investigation.

9. **CONSTRUCTIVENESS** and (32) **MELODY** or **TUNE.**—These organs may be taken together, as their positions are strangely reversed, which became apparent to me in the first six months of cranial observation. The inventive and constructive power is an intellectual faculty, closely associated with its colleagues, Calculation, Order, and System. The position so absurdly assigned it in the Spurzheim chart runs into the anterior portion of the middle lobe, outside of the purely intellectual region. Tune, or the faculty of music, lies between the sense of hearing at the anterior part of the sensitive region, the faculties of sense of Numbers and sense of Force in front of it, and the faculties of Invention and Ideality above it, and the region of sensitive impressibility behind it, which explains its immense power over the feelings and emotions. Its close association with the sense of Force explains the association of tunes with movements and our impulse to move in accordance with a tune. In the false location of Tune it would be largely developed in myself, but while I have a fondness for inventions, of which I have made many, I could neither whistle nor sing any tune.

10. **SELF-ESTEEM**, as a sentiment of self-respect and dignity, is properly located, but there is a great deal of self-conceit which belongs to lower portions of the occiput.

11. **THE LOVE OF APPROBATION** is also located with substantial correctness, but the location includes some other functions, not described by that expression. This is a faculty of amiable and moral tendency quite distinct from the ostentatious and restless vanity which is found further back and lower down. The extension of Approbativeness, as marked in the skull, behind Self-Esteem, is decidedly erroneous, and includes the organ of Self-Confidence.

12. **CIRCUMSPECTION** or **CAUTION**, as located on Spurzheim's chart, is, four-fifths of it, entirely behind its true location, which is vertically above the body of the ear, extending from the external ear to the temporal arch. The firm and prudential portion of the

organ is above, the secretive in the middle, the anxious and timid below. In front of the upper half of the ear is the excitable and timid region, running down into a hypochondriac and fretful inclination, where the zygoma (or cheek-bone) connects with the cranium.

ALIMENTIVENESS.—This location was erroneously assigned to Alimentiveness, and marked on the chart with a star, but Alimentiveness lies lower, immediately in front of the cavity of the ear. It is the source of hunger or feeling of depression from the lack of food, but not of the active impulse to take food, which, like all active impulses, belongs to the occiput, as was also demonstrated by Ferrier's experiment on the monkey.

13. BENEVOLENCE.—This faculty is well located. It remains only to add that the anterior portion of the organ manifests what may be called Liberality, a feeling which affects opinions as well as property, and the posterior portion gives that deeper and stronger feeling which may be called Devotedness or Devotion, harmonizing with the next organ.

14. VENERATION, or REVERENCE, the sentiment at the basis of religion. Spurzheim very rightly understood this organ, the location of which is entirely correct, as producing a sentiment of reverence applicable to all things worthy of respect, as well as to religion. But he overlooked its existence in animals, which certainly manifest respect for man. As this sentiment recognizes and appreciates greatness with a profound emotion, its most vigorous action is toward the Deity or the Universe, but unless there is some development of Spirituality and Faith, the invisible Deity may not be recognized. The region of Devotion, Faith, and Politeness, anterior to Veneration, is the source of the inclination to worship. Kindness is closely associated with Reverence, and all true religion produces kindly fraternal sentiments. This is because the sentiment of kindness, love to mankind (marked Philanthropy on the bust), is immediately adjacent to Religion. Sectarian dogmatism is entirely distinct from religion — is, in fact, an irreligious sentiment. Religious emotions are gentle, kind, tolerant, and lovely. They rebel against the prevalent dogmas of what is called Christianity — the divine malignity, atonement, and eternal hell. Hence truly religious natures are never harsh in their religion, and if sufficiently clear in intellect they leave the church or show a lack of sectarian zeal. The tendency of Religion is shown by its neighboring organs, which produce kindness, devotedness, serenity, hope, and love.

15. FIRMNESS.—This is correctly located, but Spurzheim's description is inaccurate. He gives it qualities which belong to the stubborn and arrogant region below. Firmness is stable, steady, and self-governing, but not stubborn or domineering. Contrary to Spurzheim, Firmness is the source of will-power. Posteriorly it is decisive, energetic, and powerful; anteriorly it is more gentle, blending with Patience. The maximum force of character is at the junction of Firmness and Pride or Self-Respect.

16. JUSTICE, or CONSCIENTIOUSNESS, is located a little too far back in Spurzheim's chart. Its true position is vertically above the ear,

where he locates Hope, or at the junction of his Hope and Conscientiousness. His description is in the main correct. It enables us to disregard our own selfish and indolent propensities, to advance promptly to the performance of duty, for which it gives the necessary energy. It removes from duty the idea of irksome restraint, making it a positive pleasure. It is like a sentiment of love and fidelity, intensified by energy. It gives moral firmness and self-control.

17. HOPE, in Spurzheim's chart, is located between the two hopeful and cheerful regions, and his definition embraces the functions of both.

The faculty called Hope, which leads to optimism, moral enthusiasm, and to universal love, lies on each side of Religion, between Philanthropy and Love. It tends to spiritual exaltation and trance. It is entirely unselfish, and may be accompanied by diffident and desponding feelings in reference to self. The sentiment which produces personal cheerfulness is different from the altruistic hope for others, and is located just above the temporal arch, vertically above the ear. A deficiency in this organ leaves us liable to melancholy.

18. MARVELLOUSNESS is very erroneous in its location, and not very accurate in its description.

The faculty is really located at the junction of Spurzheim's Ideality and Marvellousness, and occupies less than one-fourth of the space he gives it. Much of the superstition which Spurzheim ascribes to Marvellousness is merely the effect of profound ignorance and mental weakness, which cannot discriminate between the probable and improbable, the possible and the impossible. Its true function is intellectual, not producing astonishment or wonder, but enabling us to realize the vast possibilities of nature, and thus tending to credulity, unless regulated by Caution and Scepticism. It runs posteriorly into Spirituality, anteriorly and interiorly into Imagination and Planning, exteriorly into Ideality.

19. IDEALITY occupies nearly all the space that Spurzheim gives to Ideality and Constructiveness. The poetry which he ascribes to it comes from the lower portion of the organ, where the figure 9 is placed in his chart, which gives the talent for composition, the command of language which renders poetical composition possible. The general function of Ideality is the recognition of harmonious and mysterious relations, correspondence and beauty. It generalizes largely and is the chief source of metaphor and comparison. Its upper portion relates more to the psychic — its lower to the physical. Meditation and castle-building are its tendencies. It is modest, refined, and retiring. It contributes to form a sensitive, impressional, intuitional mind, and qualifies for the practice of Psychometry.

20. WIT, or MIRTHFULNESS, is very incorrectly located. Its true position is above what he gives it, on the superior aspect of the forehead, corresponding to his junction of Imitation and Marvellousness. It gives a sense of humor and disposition to take witty or humorous views, but does not produce that vivacity of temperament which is manifested in sport and laughter, which comes from the organ of

Playfulness. This so-called Mirthfulness is really the organ of Reason—the power to take comprehensive, rational views, and arrive at truth by reasoning.

21. IMITATION occupies much less space than he gives it, and corresponds nearly with the figure 21 on his chart. It is a harmonious and pleasant faculty, enabling us to fall in with the spirit of another, but has less to do with the arts than he states.

The perceptive organs—23 to 28—are the most marvellous illustrations of the power of craniology to reveal the functions and locations of small organs, notwithstanding the obstacles offered by the frontal sinus and the ridge of bone which forms the brow, which greatly hinders any accurate judgment of the size of the organs. That small organs thus concealed should have been correctly discovered, while larger organs most easily observed have been erroneously located, is remarkable indeed.

As to **FORM, SIZE, WEIGHT, COLOR, ORDER, CALCULATION, TIME, and LOCALITY**, little needs to be said. Locality I have preferred to call **DISTANCE**, as it gives a larger conception of what just below is recognized as **Size**. Locality, or conception of places, is a compound faculty, involving **Form, Size, and Distance**, which are the elements of our conception of a place.

The word **Individuality**, meaning an idea of objects, is rather fanciful. Form was recognized by Gall chiefly as a memory of persons, and I see no reason for a faculty to recognize other objects in addition to that which recognizes such an object as a person. The same faculty which recognizes persons recognizes other objects or things as well. All visible things are forms, and are therefore recognized by the faculty of Form. It is true, however, that the region marked as Individuality does give a wide range of observing power and a ready recognition of surrounding objects. Its general tendency might be expressed by the word **Observation**. Above it lies **Consciousness**, which makes us aware of our interior conditions, while this makes us aware of our surroundings, giving presence of mind.

30. EVENTUALITY is substantially correct in location and function. The lower portion of the organ in contact with the percepts perceives the movements or changes which constitute events. The inner portion on the median line gives that **Consciousness** which Spurzheim recognized as one of its functions, and the remainder of the organ, extending from **Consciousness** to **Time**, gives the faculty of **Memory**. The portion adjacent to **Consciousness** gives the memory of that which has just occurred, and passed out of **Consciousness**, while the portion extending to **Time** gives a memory more and more remote in its range until history changes into chronology.

Exterior to time we have that combination and arrangement of time in business which constitutes **SYSTEM**, just above **Order**.

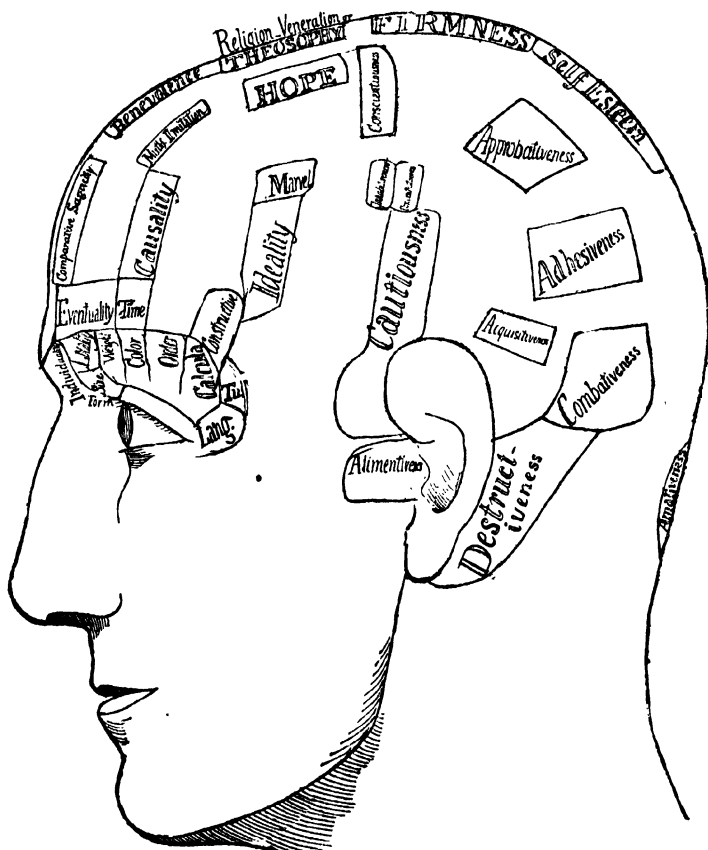
* 34 & 35. **COMPARISON** and **CAUSALITY** are nearly correct. Comparative **Sagacity** was the name adopted by Gall. Spurzheim, in omitting **sagacity**, which is the real function, and using the term **Comparison**, fell into an error. **Foresight** and **Sagacity** occupy the median line (the so-called **Comparison**), exterior to which are organs of a more

deliberate and reasoning action, which may be tolerably represented by Causality. The reasoning and combining power extends to the outer portion of the forehead, including the margin of what Spurzheim gives to Ideality.

Such are the errors of the system of Gall and Spurzheim, briefly stated. Acquisitiveness, Inhabitiveness, Constructiveness, Time, Cautiousness, Destructiveness, Alimentiveness, Marvellousness, and Mirthfulness are very decidedly wrong in location, and these errors are easily detected by any independent, candid, and careful observer.

But the chief error of the old system is that it omits about one-half of the elements of human nature, that it has no systematic philosophy, knows nothing of the laws of antagonism and co-operation, and entirely ignores the physiological powers of the brain.

I have referred to cranial development as showing the correct locations and giving us an opportunity to judge of character; but as a basis for the science cranioscopy is but an accessory or corroboration. All of the organs shown on my bust have been demonstrated on impressible persons, have been recognized by Psychometry, and a majority of them have been distinctly felt and realized in my own



person, and can be realized in like manner by any sensitive individual who studies the action of his own brain, aided by this science.

The reader will understand the subject more clearly by referring to the foregoing engraving, which shows that after the rectification of Phrenology by positive experiment showing the true location of each function, more than one-half of the surface of the brain remains open for new discoveries, which discoveries have been made by careful experiments and explorations, going over every tenth of an inch of the surface, repeatedly and carefully.

In comparing the different charts, the reader will see a material improvement upon Gall's in that of Spurzheim, and he may observe the absence of philosophical principles of organology, apparent in Gall's locating a sentiment of property, tending to theft, in what is really the inventive portion of the intellectual organs of the front lobe, an error retained in a less flagrant form by Spurzheim.

The wonderful divine wisdom shown in the human brain is apparent when we learn that it represents in its organology the limitless variety and complexity of psychic science, but organizes the whole in accordance with general principles, upon a plan so philosophic and intelligible that one may learn in a single lesson the law of distribution or location of functions in the brain.

Moreover, when we become acquainted with all the functions of the brain and their operation through the body, we find that there are certain mathematical laws, constituting the science of PATHOGNOMY, which govern all the operations of life and give to the science of man that intelligible simplicity which comes from profound knowledge.

FAILURE OF MODERN PHYSIOLOGISTS TO UNDERSTAND THE BRAIN.

Since the time of Gall and Spurzheim there has been little progress anywhere in developing or completing cerebral science. The principle of determining the function of an organ by the effects of its large development and the opposite effects of its absence is an unimpeachable principle, which might have guided modern physiologists and saved them from many errors.

The modern physiologists who have turned aside from the path opened by Gall and Spurzheim have expended a hundred times the laborious research of Gall, which established a grand science; but, instead of building up a comprehensive science like Gall, they have proved the fallibility of their judgment by the very small progress they have made after so much labor. They have discovered nothing of the *psychic functions* of the only portion of the body devoted to psychic operations; but instead of this they have developed many ingenious theories and have attempted to show that the convolutions which are devoted to psychic operations are really centres of muscular power.

This is grossly contrary to the best known principles of physiology. The greatest perfection of muscular power is found where the convolutions have the least development or are entirely absent. As the cerebrum declines throughout the animal kingdom the muscular power

increases instead of diminishing. In quadrupeds it is greater than in man, in birds greater still, and when the cerebrum has almost disappeared in fishes, the muscular power reaches a maximum. Thus we learn that the convoluted cerebrum not only adds no muscular energy to the constitution, but actually antagonizes the evolution of muscular force. Moreover, we find that the entire cerebrum may be cut and destroyed without disturbing the muscular system until we come to the structures below the cerebrum closely connected with the spinal cord.

Hence the location of any muscular powers in the cerebrum is incompatible with sound physiology. Nevertheless, as the cerebrum is the seat of the will and the emotions, that control the muscular system, it is the *source* of the spontaneous movements by which the will and emotions are expressed, and thus the experiments of Ferrier and others are explained by the natural association of the emotions with special movements.

But this is not like the connection of the spinal cord or the motor nerves with the muscles they invigorate and control; and the experiments of Ferrier to demonstrate motor regions in the cerebrum are flatly contradicted by those of other investigators. Prof. COTTE, formerly associated with Vulpian, who has made many experiments on the brains of monkeys, announces his conclusions as follows in the *Archives de Physiologie* (1879): "Considering the new facts established by Hitzig as to the variable excitability of medio-anterior cortical zones, these experiments on monkeys, added to others more numerous on the dog, seem to me to establish, that to explain the relations of the brain to the muscles we must return to the old ideas established by Flourens and Longet, and advocated by Messrs. Vulpian and Brown-Séquard. This experimental investigation of the brains of six monkeys of similar species suffices to confirm the conclusion deduced long since by Brown-Séquard from the *analysis of all the pathological clinical observations*, and not merely a few. In the monkey or in man not only *the surface of the brain contains no motor powers* in the gray substance, but it is impossible to admit any precise localizations at the surface."

If, then, we follow the deductions of Brown-Séquard, Vulpian, Longet, and others, we must recognize the failure of modern physiologists to demonstrate anything but psychic powers in the convoluted cerebrum. Hence the *substantial* truth of Gall's discoveries has stood the test of the most laborious researches of those who would overthrow them. *He laid the foundation of anthropology*, and my experiments, which have completed the science and made it positive, have not only established the *grand psychology of the brain* but have furnished that CEREBRAL PHYSIOLOGY which has been vainly sought in the brains of monkeys and dogs.

This exposition of the secondary physiological functions of the brain, which is primarily a psychological organ, will appear in the second edition of THERAPEUTIC SARCOGONOMY, during the present year.

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VOL. III.

AUGUST, 1889.

No. 7

The Great Problem of Good and Evil.

THE PUZZLE OF THE AGES — A NEW VIEW.

"MONCURE D. CONWAY, in a discourse on Theodore Parker's optimism, expresses himself as follows in the *Open Court*, and his thoughtful suggestions may serve as a basis for the consideration of the subject in the light of *American Theosophy*: —

"No individual may, indeed, briefly sift Theodore Parker; but the humblest individual may recognize the revision which every generation must give to its predecessor.

As an example of the transiency alluded to, Parker's concept of deity may be adduced. Nothing can be more perfect than his ideal, — of a deity supremely wise, loving, and at work in all the laws of the universe, present in all events minute or vast. But, as he himself complained, no Bible, no creed, affirms the existence of such a deity.

Whence, then, does Parker derive his belief in that existence? From his own heart, — from every humane heart, judged by what it really loves and worships, — he got his moral ideal of God. Only listening close at his own heart does man hear the beat of an eternal heart.

Could you at this moment approach some man or woman kneeling before deified Vengeance, — or, say, some trembling maiden, fearing that her gay week is offensive to her jealous God; and invest that maiden with powers equal to those of her God; you should see how different her ideal deity from the one she kneels to. She would rise from her knees, glide out of the chapel, and, ere to-morrow's sun, every bedside of pain should know her special providence; pallid cheeks would bloom again, the lame would walk, the blind see, the dumb speak, and bereaved hearts again clasp their beloved. That is what each of us would do had we the power; and that is what the humble Christians around us believe God did do when he once visited the earth, where he purchased power to save others by taking their agonies on himself—even going to Hell for them. His miracles of benevolence and assurance of faith were incidental to his great mission, which was to ransom man from the dark and evil powers of nature. This ransom, however, since God left the earth, can only affect the ransomed after death. For Satan is still prince of this world, — conveyed to him by an angry moment's curse. God must stand by his hasty word of wrath till he can undo it by an incarnate word of love. But the task is difficult. All that the tenderest

mother would do for her child God would do for suffering humanity; but he cannot.

All this the humble Christian gets by revelation, founded on what he believes complete historical evidence. Whatever may be said of his science, his religious position is impregnable. He has a human God to love: not the author of man's evils but the martyr of man's ultimate deliverance from all evils; and the assurer, by miracles, by a bodily resurrection, of heavenly promises which sustain man under the afflictions of this Satanic world.

But now comes Parker to declare all this erroneous. The miracles are without evidence; the orthodox theory irrational; Satan is not the prince of this world, but God only. From the grass-blade to the galaxy, from the butterfly's summer day to the whole life of humanity, all is under the control of the all-wise, all-perfect, all-loving Father of the universe.

Having rejected supernatural revelation he had to find this perfect Being by revelation of nature. But nature has so many imperfections and evils, that Parker had to fall back on supernatural assumptions to support his natural theology. He assumed that whatever appeared evil was really good; that suffering was disciplinary, and would be compensated after death; and, as he could not respect a God less just than himself, he believed that even the animals would enjoy a happy future.

This theology was laid in faith, not in reason. A Roman Catholic may as firmly maintain papal infallibility despite all the papal crimes and massacres of history, claim that rack and thumb-screw were blessings in disguise, as much as the thousand cruel deaths of nature's infliction.

Early in Parker's ministry (1839-40) his faith was troubled by the gratuitous evils in nature,—such as the cat's torture of the mouse before devouring it.

"Were I," he then wrote, "to draw conclusions solely from organic nature, what attributes should I ascribe to the cause of the world? Certainly not just the same I now give Him. But looking into my consciousness, I find there a different idea of God; so the first witness is insufficient—the last perfectly competent."

But why is consciousness more competent to characterize the cause of things than the things themselves? Why may not our Catholic set his consciousness of papal perfection against the imprisonment of Galileo and ingenious cruelties of the Inquisition? But here Parker's manuscript abruptly ends. That dialogue between reason and faith was never recorded.

The problem was insoluble; for, no matter what good end is served by agony and villainy, they can only be excused by the admission that the end could not be secured otherwise. And that limit on omnipotence is the tomb of theology. The problem was given up by Parker.

During the next twenty years his faith went on declaring everything for the best, his reason proving many things for the worst. Slavery, for instance, and intolerance, injustice to woman, and man-

fold wrongs whose providential benignity was too much disguised for his eye of faith.

"In this age," he said in one sermon, "poverty tends to barbarize men; it shuts them out from the educational influence of our time."

Parker repudiated the devils, but the devils of his time recognized him; as he passed they cried, "What have we to do with thee?" "Nothing whatever," answered Parker. "Hast thou come to destroy us?" "Precisely!" His theology never interfered to say — "Ah, you are God's agents: continue your disciplinary slave-hunt, your educational trampling of that outcast; God foresaw it all, it is under his providence, and all will be blissfully compensated in the end."

In early youth I walked with Theodore Parker in the woods near Framingham. I asked about miracles. He said, it is difficult to define what is, or would be, a miracle. One can deal more securely with particular narratives of events, and, if they be marvellous, weigh the evidence to find if it be proportionate to the doubtfulness of marvellous narratives. After a time he stretched himself on the ground with lips close to the grass, as if inhaling its life for his wan cheeks. Then he spake words which I tried to write down when I reached home. There is, he said, a certain miracle-sense in man which should be respected. We are too near the divine mystery of existence not to clutch at everything that seems to declare it. Men feed that mystic part of them with fables, as when, without bread, they will eat grass rather than starve. But when they shall have grown so far as to find God in that flower, to love him in that sky, to read his scripture in their own hearts, all Nature will appear miraculous.

So did I listen to the gospel of the grass, the 'vedas of the violet,' from that great heart, with unquestioning faith; and when presently we returned to the grove, where he addressed an anti-slavery assembly, the evils of the nation did not for me contradict his filial faith in nature. The yelp of the bloodhound was heard on the air; the sordid politician, the double-tongued preacher, were portrayed, and not proved providential; but my optimism was undisturbed. Those vile phantasms would pass away, and there still would the green grass smile, and the violet, and their loving prophet.

But presently the prophet passed away; out of his beloved nature sprang an ugly cat, — so he called his consumption, — and fastened its claws in his side. And even while he was dying the voice of another interpreter of nature was heard, — that of Darwin. He was even more sweet and gentle than Parker, but represented a generation which walked by fact, not by faith. He proved that the evils we thought superficial and transient were inherent in the very organization of nature. It was not merely a cat torturing a mouse before eating it, or the invisible cat torturing Parker before consuming him; but the very principle of nature was predatory, the strong devouring the weak; the strata of the earth beneath our feet, the ruins of races, being successive cemeteries of populations tortured, slaughtered, burnt, buried, in the struggle for existence.

The optimism of Parker's theology might not pass away were it

only a question of theology, or one of sentiment. The Darwinian theory might do away with it only in philosophical circles, were it only a theory. But society has been caught in an evolutionary revolution. The struggle for existence has compassed civilization. As huge saurians swam or stalked through primal swamps, so now pauperism, corruption, despair, crime, threaten to swamp civilization. These evils, wrongs, perils, have to be dealt with largely by religious enthusiasm, by existing organizations formed for human salvation. Among these there is now going on a survival of the fittest, — the standard of fitness being adequacy to the practical need of the times. The standard is not abstract truth; doctrines not truth may sometimes serve in emergencies where truer ones would fail. Now, even were optimism theoretically true, it could hardly be turned to any practical aid in the salvation of men."

When Gouverneur Morris lost his leg a pious visitor showed him such moral advantages to accrue from the affliction that Morris begged him to send a surgeon to cut the other leg off too, so that he might be doubly blest. So will the suffering answer with tears and laughter those who would persuade them that diseases which massacre the innocents, drudgery that breaks men on its wheel, political and social corruption, are all the paternal providence of an immanent creator and father.

Already the naturalistic optimism of Emerson and Parker has been modified. We are now told by some that, though whatever is is not necessarily right, yet all is for the best — in the long run. But there survives in this doctrine some of the old Calvinistic fatalism, which proclaimed a universe working out divine decrees for both good and bad. Take away the bad decree, retain only the good, yet can you get for any cause the most strenuous service from the faith that its victory is a foregone conclusion? That man will work best who trusts to no dynamic stream of tendency making for righteousness, but feels success or failure dependent on his arm."

The problem of good and evil in connection with the government of the universe has ever stood as the *pons asinorum* at which human intelligence halts and finds itself baffled.

Until recently all the calamities and disturbances of life were considered the immediate results of interference by Divine will with the economy of nature, to illustrate the wrath of God and accumulate punishment on man for his sins. The facility with which churches were destroyed and the over-righteous smitten made the theory very awkward in practice, and after such calamities as the Johnstown flood from the broken dam, we no longer hear of God baring his arm in wrath, or an attempt to find out the sins for which Johnstown was destroyed. On the contrary, the Rev. D. Gregg, preaching in the orthodox centre of Boston on Park street, warned his hearers in this case not to speculate on the mysterious ways of Divine Providence, for such speculation led to unbelief and atheism, but to accept whatever happens with an unquestioning faith. To some such conclusion every honest and candid adherent of the orthodox faith is forced

by his reason, if he allows it fair play. He cannot fail to observe that accidents and calamities are guided by no special providence to help the pious or to arrest the wicked. For example, a paragraph was recently published, headed "The Wrath of God" telling how a preacher was struck by lightning in the pulpit, as follows:—

DANVILLE, Ill., May 29. — Rev. J. C. Meyers, of State Line, Ind., at the request of Rev. Steele, of the New Liberty Christian Church, Fountain City, Ind., filled the pulpit in that church Sunday. During the evening services a small rain-cloud was noticed to overcast the sky. Immediately afterward a blinding bolt of lightning descended, struck and destroyed the church chimney. Following along the stove pipe, which ran along the room, it crushed the two stoves into fragments and tore up the floor. After leaving the chimney the bolt separated, and a portion of it ran down the chandelier, over the pulpit, striking Mr. Meyers in the back of the head. He turned a somersault, fell heavily to the floor, and was thought to be dead. He lay in an unconscious condition for more than half an hour. Several persons in the large congregation were shocked into insensibility, but soon recovered. On the back of Mr. Meyers' head, where the lightning struck, was a bruise about the size of a silver dollar. His face appears burnt and his sight is nearly destroyed. He was brought to this city for treatment. An oculist attending fears that the loss of vision will be permanent and complete."

If the victim had been Robert Ingersoll, what a howl would have been heard from Talmage and a thousand other bigots.

The old theology, like the commonplace notions of the uneducated, is a small affair in its intellectual scope, considering only the petty experiences of human life on earth and the policy of a Deity who is nothing more than a superintendent of human affairs, almost as short-sighted as his subjects. These paltry conceptions are utterly incompatible with any noble conception of either Divine wisdom or Divine benevolence.

To conceive a Deity existing for this world only, and to conceive of human life as though all ended in the grave, inevitably leads any competent reasoner to the conclusion that the Deity must be deficient in benevolence or wisdom, if not lacking in both. The tendency of such speculation is to discard the idea of any supreme power and any reverence due from man to such a being. But human life as visible on earth is not the career of man, any more than the roots of a tree, struggling darkly through mud and stones, represent the tree that flourishes in the sunshine and waves with beauty in the breeze.

In the majestic scheme of the universe man's earth-life, which has dragged for countless centuries, through ignorance, superstition, and brutality, through war, pestilence, famine, discord, and crime, is but a small fragment, a preliminary condition of his existence, as the period of seed germination in the ground is a small portion of the destiny of an oak.

To criticise the Divine plan we must comprehend the whole, and that comprehension is not for man in his present life. But we may comprehend enough, since the full revelation of the conditions of the

spirit world, to realize that man is born for a glorious career and for an amount of happiness which it requires an eloquent tongue to express. To appreciate his destiny and the power from which it comes, we need to know much more than the dark preface which is perused on earth. Until we know the whole our criticisms are of little value.

Every great picture has its dark shades that are necessary to bring out its bright figures; and the fly that lights upon a dark spot might as well pronounce upon the whole picture from what it has touched as man pronounce upon the Divine plan from his experience of earth-life alone.

In this life existence is a struggle — a struggle of good against evil — of knowledge against ignorance, and this struggle is the process by which our nobler powers are developed. The gravitation that draws us down to the earth compels the development of the muscular system, the basis of force of character. The necessitous impulse of cold and hunger compels that development of art and science which carries us on to the summit of civilization. The death of the body necessitates reproduction to maintain the race, out of which spring all the affections and moral energies that ennoble the character.

It seems impossible for man to attain his proper development except by struggle, and that struggle must be against evils that would destroy him if not resisted. Why then should we object to the battle of life, with its suffering and death, if that battle is the necessary condition of his development. Would a paradise of unvarying temperature, filled with flowers and nourishing fruits, have developed the strong race that is now overrunning the earth. Would not the inhabitants of such a paradise have grown up in helpless ignorance and imbecility? And would a population so feeble, so ignorant, and undeveloped be fit for that future spiritual life in which the hardships of earth-life are removed and the heroic training that is necessary to man's development is impossible.

Let us not, then, repine or complain of the hardships of this our primary school, and the severity of the rod that drives us to heroic exertion. The continual taste of sweets cloy and makes us feel the need of a change; the bitters and the acids of earth-life give us a contrast that intensifies the joys of the spirit world and furnishes an element which is lacking in spirit-life. Honey is not so satisfactory as a fruit which has some acid in its sweetness, and a life which has had no struggle is tame in comparison with one which has had its struggle and final triumph.

Still our critic, half convinced, may say — the struggle is all very well, but why the defeat, the despair, the hopeless misery? why the prolonged agony of many whose surroundings make them helpless, and why the continual spectacle of the triumph of brute force over right? why the martyrdom of Joan of Arc? why the burning of Bruno? why the millions burnt or executed for an imaginary witchcraft? and why the indescribable horror of the pestilence that strikes down beauty and innocence as well as vice? Why could not justice and truth be triumphant in their struggle, instead of leading to martyrdom?

There is reason in this complaint. Could not Divine wisdom and power have given such an influx of the nobler life of humanity as would have made virtue triumphant? There is the unanswerable question — the question which theologians dare not answer because they begin with an assumed theory of Divinity. Yet of the Divine as of the natural we *know only that which is revealed by facts*; and we may ask —

DO FACTS DEMONSTRATE THE OMNIPOTENCE OF GOD?

or is the so-called omnipotence a theological assumption? To me it appears an unsustained assumption. We may assume that space and time are unlimited because we cannot discover any possible limit. But infinity cannot be affirmed of anything that exists within space and time, since it manifestly does not and cannot fill all space. The universe presents a certain number of bodies occupying but an infinitesimal portion of its space. Physical existence, therefore makes no approximation to infinity; still less can we say that the powers which rule these physical bodies and determine the vast orbits of the stars are infinite; nor do we know of any latent powers which are not operative.

Life, we believe, is developed by the Divine power on the surface of this globe and on the surface of other globes, revealed by the telescope, but how infinitesimally small is the fraction of life thus developed on the surface of bodies which are themselves so infinitesimally small a fraction of infinity. So far as human knowledge reaches, infinity does not belong to existence, to power or to life, and if there be an unknown Divine infinity, it is not in manifestation and we have no knowledge of existence.

All things that exist appear to exist in definite limited quantity, and if we assume that "God is love," or a great sustaining, developing power, we must also admit that the Divine love is not an unlimited quality and does not fill the earth with its potency. On the contrary, life on the earth enjoys but a slow and feeble influx of Divine love, and we know not how much more than a hundred thousand years have been occupied in bringing forth man, the summit of the animal kingdom, lifting him out of his brutality only to his present half-civilized, struggling and warring condition.

Like the extreme northern zones of the earth, in which the feeble solar rays, struggling through clouds, sustain only a scanty and impoverished vegetation, our earth-life has barely enough of the influx of Divine love to sustain its existence and carry on slowly — oh how slowly — the far-reaching process of evolution. *It may be that it will come more amply in far future centuries — that disease will be vanquished and that justice shall rule.* I believe it will; but oh how slow and painful has been the march of unnumbered centuries, and how many centuries must still pass before the Divine love shall be fully manifest on earth.

It is not then true that Divine power and love are *infinite*, for we do not see the results of infinite power and love, but it is true that they are *dominant* in the universe, and that when we have passed from the cold climate of this earth we shall know as we cannot now that all life is held in the embrace of an all-sufficient love.

Schweinfurth — the Illinois Jesus Christ

AND FOUNDER OF A NEW CHURCH.

To estimate Schweinfurth correctly, I procured a psychometric opinion from Mrs. B., using only his name, of which she had no knowledge but by touch. The following were her impressions: —

"This is not easy to describe — not a passive mind. His brain is very crooked in some respects. He thought he knew all and had a multitude of ideas, none of them practical, — a scatter-brain. He had some humanitarian ideas and might carry out some. He was born poor and had to fight his way up. I think he was a doctor of some sort: he had some idea of healing people — something like faith healing or religious healing. He had some success in that way, for many people are taken with such doctrines.

(What are his pretensions?) He considers himself almost divine — very high intellectually, and has followers who would follow him as they do Mrs. Eddy. He seems now to be in a good position — people have enthusiasm about him. He seems like a foreigner. (He was born in this country.) Then his parents were foreigners. I don't like him. He is a pretender, a vile character — hallucinated himself, attracting people of the same sort: I consider him a crank. He aims to be the highest character in the world. He thinks his powers are unlimited. He is not absolutely honest, but has immense vanity. He is a fanatical impostor and does not fully believe what he teaches.

He wants to found a new sect and gets a plenty of followers — a great many among the poor and unthinking. He might claim supreme power like a God. I think he believes in reincarnation in his own case — but not of anything less than Christ. He thinks he is God manifested — able to control all nature.

He understands money matters and will get command of money, for people will give it to him, and he will have a plenty of women to follow him."

The *Minneapolis Tribune* gives the following narrative of the evolution of Schweinfurth as the Christ of a new church:—

"One of that small band in Minneapolis which believes in the claim which the Rev. George Jacob Schweinfurth makes, that he is Jesus Christ, yesterday told a *Tribune* reporter the story of Mr. Schweinfurth's life. Since the visit of one of his apostles to this city last winter his doctrine has been the subject of frequent discussions at little meetings of the coterie which believes in Mr. Schweinfurth. He lives near Rockford, Ill., where he owns a farm. He is reputed to be worth \$50,000, and has a considerable following in his own neighborhood. His biography as told yesterday was interesting.

He was born on a farm, of German parents, at Marion, Marion County, Ohio, in 1853. When he was six years old, his parents moved to the western part of his native State and settled on a piece of unimproved land in the county of Allen, near Spencerville. To use his words, while living in this rather sequestered spot it was that

the boy became conscious that he was furnished by his ancestry with a soul of fire. Before he had reached the age of twelve, his mother's heart was frequently gladdened by these words of an aged minister :

"Your son Jacob is destined to become a Levite. Verily, God has chosen him."

The boy, when only eleven years old, was seen to possess a remarkable degree of inspiration that seemed almost divine. His earnest soul and fiery spirit so impelled him that he was heard ever and anon to begin a song of praise in the special services held in those days for the saving of the wicked. His intuitive soul realized the eminence and glory and power of God, so that the responses which he frequently made in service of testimony were forceful and clear. His longing for association with the good, the pure, and the divine was intense even to pain.

The youth continued to live at Francisco until 1871, when he was eighteen years of age, having spent his time in attending the village school and devoting his vacations to remunerative labor in the harvest field. He was engaged at one time as a book agent, soliciting subscribers for the history of the "Franco-Prussian War," and succeeded. At another time he was working in a smithy; at another time he was clerk in a Francisco store of general merchandise. God had put into his breast the fire of divine thought, which sooner or later must burst forth. This unquenchable fervor had caused him much suffering and uneasiness. He was painfully conscious of limitations whenever his soul sought to use its yet unfledged pinions. A phrenologist one of those days said :

"This young man is aiming toward the sky. He may not reach it, but he will rise higher than he would rise if he did not so aim."

In the spring of 1872 he attended Grass Lake Union School. His father's worldly goods were few and of little worth, hence the youth attained limited assistance from home. His brother Philip and sister Libbie had his welfare at heart and aided him to the extent of their ability by loaning him money out of their earnings. This money, with interest, he refunded a few years later. He attended this school all of the next year, 1872-73. The Rev. R. S. Pardington and wife, then the incumbents of the Methodist Episcopal Church at Grass Lake, gave Mr. Schweinfurth such assistance that without it he could not have attained the last term of that year.

In the summer and autumn of 1873 he served in the capacity of sexton of the Methodist Episcopal Church of Jackson, Mich. During this period of service Mr. Schweinfurth saw through one of the back windows of Episcopal Methodism, as he says, a sight of social and religious condition which compelled him with the slow and steady finger of candor to trace across his Methodist hopes "disappointed." However, it took him about four years to spell out that word.

In the winter of 1873 and 1874 he taught school near Jackson. In the spring of the latter year and all of the following year he attended Albion College. The professors of this institution regarded Geo. J. Schweinfurth as a model young man. He was believed by all who knew him to have a bright future before him. Dr. Perrine said to him :

"Young man, you have a good head on you, and your forte is composition."

In the autumn and winter of 1875 he attended two terms of school at Evanston. That terminated his school days. In the early summer of 1876 he returned to Francisco, Mich., and later went to the place of his birth. He had gone to Marion to consult with his uncle about his future course. Persons and events were to him the index finger of God. His question addressed to God was:

"What wilt Thou have me do?"

Then he watched for the answer. The answer came:

"Enter the Methodist ministry now; do your further studying in connection with your future ministerial labors."

His soul said: "I will obey."

Returning to Detroit, he was sent as a minister of the Methodist Episcopal Church to Kingston, Mich. In December, 1887, he met Dorinda Helen Fletcher Beekman, and through the window of her soul he saw God. Mrs. Beekman was the gateway of his future. She was the spiritual Mary, the mother of his soul. She gave to the Beekmanite world its Jesus.

Since the death of Mrs. Beekman he has been the head of the church, and has been worshipped as Christ."

A Rockford correspondent of the *Truth Seeker* gives the following minute and interesting history of Schweinfurth:—

"Christ lives. He has come to earth the second time. Behold the saviour! He is the pure one, the perfect one. He has no guile. He is God, become man. By believing on him we are made pure and sinless as he is, and our salvation is assured. Oh, how grateful and happy are we who are redeemed! Blessed be God, that we have found him."

Such were the expressions delivered in a quiet but intensely earnest tone of voice to a *Herald* reporter this morning by one of the "angels" of the Schweinfurth Community.

What is the Schweinfurth Community?

It is the head centre of the newest and most remarkable religious sect, of all the queer theological schools, that has found an existence and a company of believers.

The sect has been in existence about fifteen years, but Schweinfurth has not been revealed unto them as their lord and master until within the last half-dozen years.

Mrs. Dora Beekman, the wife of a Congregational minister, originated the body of strange believers. She preached that in her own person were the attributes of the risen Lord. She was the woman Christ, inspired and made sacred by the indwelling of Christ's spirit. The band of believers grew slowly and steadily. They located their central church at the little hamlet of Byron, south of Rockford, and by dint of besieging the meetings of all the other churches, and jumping up, declaring their doctrines at all seasons, kept the poor clergymen and their faithful flocks in continual hot water. Her husband did not believe the new faith, and as a result he is now in the insane asylum.

Rev. George J. Schweinfurth was at that time a Methodist minister, a young man of prepossessing appearance. He had an auburn beard, a white brow, with veins plainly indicating refinement, and a very sharp eye, that could look as meek and pathetic as a Delaware river shad's when circumstances demanded humility.

Suddenly it was announced that Dominie Schweinfurth had renounced Methodism and become a disciple of Mrs. Dora Beekman. Very shortly afterward he was installed as bishop of the Beekmanites, as they were called, with a roving commission to visit the different localities where the creed had gained a footing to exhort and proselyte and orate, and be the mouthpiece and confidential attaché of the woman Christ.

Mrs. Beekman died and became cold clay like any ordinary mortal. Her broken-hearted believers kept her body for a week, expecting that she would rise as she had promised and prophesied. They placed her body on a raised platform and worshipped about it hourly. There were expectant disciples standing about it every moment, in hope that life would return and they would witness the resurrection. The remains were never left alone for an instant, but the corruption of the body grew so great that at the end of a week the interment was ordered by the public authorities.

At this juncture came forward to the comfortless little band the shrewd Schweinfurth. He declared to them that just as she was dying he saw a glimpse of heaven "through the windows of her soul," and from her lips came the words, "You are Christ the holy one. My spirit passes into thine, and by this act transforms thy whole being. Go forth pure and sinless, the only son of God. Thou shalt bring all nations to worship thee and put to rout the evil one and all the hosts of darkness."

The credulous company believed and rejoiced in the real saviour brought to them as from the dead.

From that day the growth of the organization, both in financial resources and membership, has been simply wonderful. The new Christ has displayed business sharpness and a keenness in the study of human nature that has brought forth much fruit.

A good old farmer named Weldon, who was possessed of eight hundred acres of fine land, became infatuated with the new sect and made over his entire property to Schweinfurth as head of the church. Here the central community is located, and here I found my way early this morning.

The home of Christ is a large mansion standing in a spacious inclosure amid a number of large forest trees some distance back from the main road, about five miles south of this city. It has spacious barns, carriage buildings, sheds, and other appurtenances of a prosperous country manse. The members of the community make the breeding of blooded horses a specialty. Schweinfurth has three imported stallions and a large number of brood mares. He also has about eighty head of fine cattle. The house is very roomy, and with its wings easily accommodates a hundred persons. There are usually about fifty females there and a dozen or fifteen men. The male dis-

ciples do the heavy work and are drudges. They live on the plainest food and sleep in the attic. Most of them, having become infatuated with the new religion, count themselves happy to suffer and labor for the cause, and have given up all their earthly possessions to the Christ.

Schweinfurth possesses in his own name property which has been given him outright to the amount of \$50,000 at the lowest calculation. Wherever a member of the "Church Triumphant" is found they set aside a tenth of all their earnings as tithes for the Lord, and the Lord deposits it in different banks in his own name.

When informed that the visitor was in search of information, it seemed as if a slight shade passed over Schweinfurth's countenance and there was a momentary hesitation before his reply. But it was only transitory and in a moment he said: "Will you kindly follow me to my study? I have no objection to answer any reasonable questions you may propound, if of proper character."

He led the way into the hall and thence to the two-story wing and up stairs into a room which bore the appearance of a literary man's comfortable retreat. It was lined with books in solid walnut cases, tastefully veneered with French varnish and elaborately carved. Motioning the visitor to a chair, he followed suit and awaited the interrogatories.

"Are you Christ?"

"I am," was the reply. "I am more than Christ. I am the perfect man and also God. I possess the attributes of Jesus the sinless, and have his spirit; and more than that, I am the almighty himself."

"This, then, is your second advent on earth?"

"It is, and I am accomplishing untold good. The time is not far off when I shall make such manifestations of my divinity and power as will startle the world and bring believers to me by thousands and tens of thousands."

"When did you discover first your divine attributes and that you were the great head of the church?"

"In 1883, at the decease of Mrs. Beekman. Three days before her death she had a light from heaven and transferred her spiritual holiness to me. Before her death, outsiders erroneously called her 'the woman Christ.' That was not true. She was the spiritual bride of Christ, and her people were called Beekmanites. After her death at first I was only sensible that I possessed the attribute of Christ and had in my own person his spirit coming a second time on earth. The people who believe in this great truth were 'The Church Triumphant.' Within the past year there has been still greater knowledge, and I can now declare that I am God almighty. My name is 'I am that I am.'"

"Can you, then, perform miracles? Can you vanish from the flesh and be invisible and pass from one place to another as a spirit?"

"Yes, I have unlimited power. I can come into a room with closed doors and disappear. I can raise the dead, cure disease, and do all the miraculous things which I accomplished when I was on the earth before. I do not practise them often, for I wish to convert the

world to the truth without depending on supernatural powers, but by the truth itself. One of the ladies you saw downstairs was in the last stages of bronchial consumption ; physicians had no hope for her. I brought her back from the face of death with my divine power and without approaching her. Did you ever see a more healthy mortal ? Physical infirmities are cured by me simply by faith, and I can cure them without even their exercise of faith if I would."

"Do you expect to live on earth forever?"

"I shall be here many years in the present body, and the world will see wonderful sights before I cast off this body. But I am incarnate, and when this goes into the corruption of death my spirit will enter another body and still live on earth. How or when the present body will die has not yet been revealed of the father. But in form and substance the identical body I now possess was the one that was crucified on Calvary. There are many things in the gospels that are inaccurate about my crucifixion and my life on earth, and I am now occupied in writing a new and true version of the New Testament, that can be accepted as the perfect and inspired word. This in itself, when given to the world, will create a revolution among those who now consider themselves orthodox believers."

"Will you tell me something of your domestic life here?"

"Well, sir, you can say that we live as a large family. There are several married couples here, but most are unmarried. The evil charge that we practise free love shows how little the world knows of the purity and sinlessness of our lives. I am the type of the sinless one, and those who live with me and believe become pure even as I am pure and in them there can be no guile. Our marriage ceremony is binding and there can be no divorce. The sexual relation is only entered in by wedded ones for the purpose of raising children, and any other intercourse for the gratification of passion is considered sinful. As for myself, I never experience the passions of man, for I am God. I know that I shall be reviled and persecuted, and men will say all manner of evil things against me, but I am holy and the world will yet know it. The whole world is impanelled as a jury to try us, but those who now persecute us will be utterly destroyed. You and all others will have to come to believe in me before you can be saved. I might add that our Church of the Redeemer will supplant all others on earth. The so-called orthodox churches are the beasts of Daniel and must be destroyed."

"If you have the same body that was crucified, where are the marks of the nails in your hands?" asked the sceptical scribe.

"I do not claim that the material physique has not changed and put on new flesh, but my features are not changed, and though new material substance has covered the print of the torturing instruments, in a general sense the same body is now before you as arose from the tomb at my resurrection."

The Lord then led the visitor through the house from cellar to garret. On the first floor were the sleeping apartments of the ladies, elegantly fitted boudoirs. The second story of the wing is devoted to Schweinfurth's suite. They eclipsed the ladies' rooms in elegant

furnishings. There is also a large school-room on the second floor of the main building, where some thirty pupils are daily taught. The garret, which is commodious and clean but very plainly furnished, contains a dozen beds. Here sleep the men whose hard work and substance have gone toward equipping the rest of the house in such princely fashion. Within the last year or two \$20,000 has been spent in remodelling and refurnishing the house.

The growth in membership of this remarkable sect has been astonishingly rapid within the last few years. They now have churches at Chicago, St. Charles, Minn.; Minneapolis, Paw Paw, Ill.; Louisville, Ky.; Leavenworth and Kansas City. But the central community is this one here. New converts must come here and learn their duties and obligations, and those who are willing to work are assigned fields of labor. Services are held here every Sunday afternoon at 1 o'clock, and Schweinfurth always preaches. Sometimes his sermons occupy from two to three hours in delivering. He numbers among his followers people of learning and culture. "His kingdom," as he calls it, is growing beyond all conception of those who have not examined into it, and there is no doubt that the new church which he has established will be heard from in hundreds of quarters from this time on.

There is quite a company of travelling men, colporteurs, and agents in various lines who belong to this sect. Schweinfurth makes special effort to attract this class, as they can more widely sow seeds of the new religion and can select the more likely subjects for their influence. Among the leading lights are Rev. Mr. Tuttle and wife, a Congregational minister, who has been established over the Chicago church of Schweinfurth. Mr. Tuttle is a man of education and excellent parts. He is a graduate of Yale College and Andover Theological Seminary. A Baptist minister in Pennsylvania is a recent convert, and a Congregational minister in Maine has just written to Lord Schweinfurth, stating that he believes Christ is now on earth and asking for light on his claims to being the messiah.

There are a number of women living with Schweinfurth, who by long residence and devotion have approached sufficiently near to the purity of their Christ that they are called "angels." They eat with Schweinfurth, taking but two meals a day. The rest of the women whose angelic wings are still in the pin-feather stage, eat separately at another house, and the men all have other quarters for their meals. There is one "angel" who is most perfect, and called by Schweinfurth his "soul's mate." Her community name is Angelica. She is pale, dark-eyed, lissom creature of twenty-two years, not very plump but willowy and spirituelle, with a far-away look in her eyes. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very near "Christ's," and she is never seen about the house, and visible to the others only at meals, when she sits on his right hand.

There are certain final rites celebrated which are called "The Garden of Eden" test. This is known to be a fact, though it is one of the few things that no one seemed ready to explain. It is unde-

stood, however, that it is modelled quite closely after the Mormon endowment house, and it is rumored that the women who pass through the ordeal do so in an absolute state of nakedness, in the presence of the Christ, also nude. But it is alleged that the participants are so free from all sin that even thus unattired they are purity itself.

There is one thing that is remarked upon by all who study Schweinfurth. He certainly bears the closest resemblance to the popular pictures of the Saviour. So near is the likeness that strangers, in total ignorance of his identity, have been heard to comment on it. His eyes, beard, and hair of the same color. The contour of his face follows the lines of the paintings of the real Christ with great accuracy. I have certainly never seen any person who could begin to approach this striking resemblance. It is very likely that Schweinfurth depends upon this similarity for some of his most powerful arguments in making disciples.

In dozens of places are springing up church trials of persons who have embraced the faith. In a Kansas City Presbyterian church a trial is now pending of a woman who has become a convert, and depositions are to be taken here to prove that Schweinfurth cannot perform miracles, as is alleged.

A number of women have recently left a Presbyterian church in Richmond, Ky., and are among the number of the community here.

Such is the story of the Beekmanites. The revelations are almost incredible, yet as given here they are absolutely true, and all important statements herein made can be fully substantiated by a score of unimpeachable witnesses. That these Beekmanites are bound to increase and multiply until they become a very strong organization is not doubted by any one who has made them a subject of study."

A despatch from Kansas City gives additional news of the Schweinfurth movement:—

"A new heresy is beginning to make trouble in some of the evangelical churches hereabouts, and to-day one of the most prominent congregations in town took notice of the new departure by disciplining one of its members. For some months the number of Kansas City followers of the "new Messiah," the Rev. George Jacob Schweinfurth, of Rockford, Ill., has been rapidly increasing. Several have made pilgrimages to his "heaven and home" at Rockford, and all such have returned fanatically enthusiastic in the new faith. A few women have been particularly zealous in preaching the new gospel, and they have been active leaders in the "Sardis," as the Kansas City congregation of the Church Triumphant is called. Foremost among these women is Mrs. L. A. Ward, who is still a member of the Cumberland Presbyterian Church. She is a delicate woman of strong religious tendencies, who has all her life been prominent in church work. More than a year ago she became interested in the Beekmanites, and in January last she made a pilgrimage with about twenty-five others to the Rockford Mecca. She was completely won by the new plan of salvation there unfolded to her, and she returned some weeks later pledged to devote herself to the spread of the new gospel. She has kept her pledge most zealously. She and others

have gone from house to house pleading the new faith. Then she went a step further and attempted to proclaim her ideas in the prayer meetings of her own and other churches. Of course all her theories are rank blasphemy in the estimation of the orthodox mind, but she was not deterred in her efforts by expostulation or rebuke.

Resort to harsh measures was delayed as long as possible by the church authorities and Mrs. Ward's friends. There was no doubt of her honesty, and the methods she adopted, while persistent, were gentle and refined. But the crusade grew, and the heretical ideas were accepted to such an alarming extent that the churches found that something must be done. Last week, at the session of the Cumberland Presbyterian Church, charges were preferred against Mrs. Ward, and she was ordered to appear to-day to show cause why she should not be expelled for blasphemy, apostasy, and heresy.

Information at hand indicates that Kansas City is not the only community which is being agitated by the new faith. Last week Mrs. Medora Kinnahan, of Rockford, was expelled from the Westminster Presbyterian Church of that place for blasphemy in expounding the new theology. And it is not all peace in the "heaven" of the new deity. A recent disturbing element has been the attempt of a Chicago physician, J. S. Wilkins, to secure satisfaction from the Rev. George Jacob on account of his alleged alienation of the affections of the doctor's wife. Mrs. Wilkins, it is said, made a pilgrimage to Rockford, and became so infatuated with the king of the new heaven that her husband was obliged to take her abroad in order to restore her mental balance. On his return, the doctor learned that the Rev. Mr. Schweinfurth was possessed of considerable property, bestowed upon him by enthusiastic followers. Dr. Wilkins thereupon sought for evidence on which to base a suit for damages. He sent a smart female detective to the "home" in the role of a seeker after truth. They not only welcomed her as such, but they speedily accomplished her conversion, and she is now among the most earnest of Schweinfurth's defenders. The new messiah became aware, by divine intuition he says, that a suit for \$25,000 damages was to be sprung upon him, and he speedily covered all his property with mortgages. It is believed in Rockford that he proposes soon to change his celestial abode to another terrestrial location."

This story of Schweinfurth is but another illustration of the permanence of moral as well as physical forces. More than nineteen centuries of belief in a very limited Deity and his perfect representation on earth by a man have prepared millions to believe in a human God. Philadelphia and Cincinnati have had their Christ as well as Rockford. Mrs. Girling in England would still be figuring as an immortal Christ if she had not died and left her followers in abject poverty. Joseph Smith, the founder of the Mormon Church, is a brilliant example of success; and Thomas L. Harris, Dr. Newbrough, and Mrs. Eddy are personating the divine as nearly as practicable; and the miserable impostor who personates Jesus Christ for an evening in the Boston Temple gratifies the same spirit of idolatry in his credulous followers. Even Mad. Blavatsky is making a slight approx-

imation toward the divine in presenting herself as the mouthpiece of a divine Mahatmic wisdom, and the charlatan Boulanger presents *himself* for the idolatry of the French. There is no antidote for this modern paganism but the cultivation of the intellect and free investigation of the mysteries of life.

Specimens of Progress.

ADVANCING CIVILIZATION. — The barbarian conceptions of hell and a malignant deity are dying out, and the Presbyterian church feels that it must yield to the pressure, as young men object to the awful doctrines of the Westminster Confession, and a great many Presbyterian churches are dying out. The Presbyterian General Assembly in May voted almost unanimously to call on the Presbyteries for categorical answers as to their wishes for a revision of the Confession of Faith. Even the rigid Presbyterians of Scotland are considering the question of revision. The change has been so great that the New York *Evangelist* once said: "There is not a man, woman, or child in the whole Presbyterian Church who believes in the dogma of infant damnation." As the *Sun* says, "the old creeds no longer express what the churches want to believe."

At the meeting of the Presbyterian General Assembly, May 17th, the report of Dr. Morris, chairman of the educational committee, showed that at present there were more than five hundred churches with a membership of from one to twenty-five members, without pastors because of lack of funds.

PROGRESS IN SPAIN. — The Madrid correspondent of the *London Daily News* intimates that Spain will some day follow France and break loose from the Catholic Church. He writes: "Though the Catholic Church has such a hold upon the immense majority of Spaniards, two facts must not be overlooked or ignored at the present time. The first is the existence of a growing disposition toward scepticism and almost open hostility to religion among the working classes of great towns, among the artisans of manufacturing districts, especially in Catalonia and in the southern provinces. The other is the development of a strong inclination for philosophical and scientific tenets, absolutely opposed to the dogmas of the Roman Church, in the more educated and enlightened strata of the middle class and of a fraction of the governing classes, men belonging, of course, to the Liberal and Republican schools. This current of thought and intellectual aspiration is to be met with in the bar, in literary circles, in the higher schools and universities, in journalism, and in the youth, not only of the university towns, but also among the new generation of the *bourgeoisie* that is engaged in commercial and industrial pursuits. They are as yet a minority in Catholic Spain; but their influence is spreading so much that it excites the ire and bitter opposition of the governing class and of the church, whose reactionary pressure is still felt in the domain of public education, and in

every sphere of scientific and intellectual activity. I have observed in Spain a phenomenon often noticed in France, in Italy, in Belgium, and in other Catholic countries, namely, that those Spaniards who sever their early allegiance to the Catholic Church in the middle and in the upper classes, never go over to Protestantism, seldom even to any concrete religious form of dissent, and they hardly ever stop short of indifference, scepticism, or freethinking, or some of the English, German, and French philosophical schools."

PROGRESS IN SIAM.—"The great advances toward civilization wrought in Siam by the young king, since his accession to the throne, are attracting attention. Among his magnanimous acts is the freeing of the millions of slaves of that country. Readers of the newspapers will remember accounts of the 'English governess of the Siamese Court,' Anna Harriette Leonowens, a New York lady, who went to Siam to take charge of the education of the wives and children of the late king, Maha Mongkut. The young heir, now the king, being one of her pupils, received from her instruction and influence an education which is now bearing its fruits of beneficence to a nation, and the quiet work of this brave woman among a strange people in a strange land is showing itself forth to the whole world."

"There was a commotion some time ago" (says the *Sun*) "among the conservatives of the powerful Asiatic kingdom of Siam. The King made an alarming innovation upon the ancient customs of the country by issuing an edict for the abolition of crouching, crawling, and prostration at his court. It is not now necessary for his ministers, attendants, or visitors to enter his presence on their knees, with their hands joined in the form of worship and their elbows on the floor. While the King read this edict the dignitaries of Bangkok were prostrate on the floor of his palace: but, when he got through with it, he ordered them to rise, and, though they trembled when they tried to stand up in his presence and look at his royal face, his command was law. The aristocratic society of the country was especially disturbed by that part of the edict prohibiting superiors of every class from permitting inferiors of any class to lie prostrate or crawl in their presence, for the custom of doing so was of immemorial antiquity, an essential part of the social system, a deep religious symbol, and had been regarded as a political necessity. Under the circumstances it is no wonder that the conservatives of Siam were horror-struck by the edict of the King, which, however, is enforced upon all concerned."

LIFE IN JAPAN has its compensations. A young lady who recently married an Englishman, a tea merchant, writes home of her Oriental housekeeping: "We have five servants," she says, "at the same cost of employing two in New York. I am looked upon as positively ornamental, and am not expected to even think about the daily household routine. I have had to get used to the amusing deference my retainers accord me. Invariably every night at bedtime the five appear and prostrate themselves before me as a good-night ceremony."

I had great difficulty to preserve my dignity on the initial performance of this singular custom, but I have grown used to it now, and am as solemn as the occasion requires. The other day, on one of my rare visits to the kitchen, I dropped my handkerchief and left the room without discovering my loss. A few moments later, seated in my own room, I heard a whispering outside the door, followed by the entrance of my maid and the waitress, the former bearing a small salver upon which rested the bit of cambric. It was gravely presented, and then both withdrew. I learned afterward from my maid that its presence on the kitchen floor created a great commotion below stairs. There was an animated discussion as to whom belonged the great honor of restoring it to me, the cook claiming the privilege on the ground that it was found in his domain. Finally a compromise was effected. The cook reverently picked it up and placed it on the salver, the waitress bore this to the door of my room and then consigned it to the maid, who, being my personal servitor, was the only one who could rightfully restore a personal belonging. Fancy all this fuss about a handkerchief which most New York Bridgets or Susans would have quietly pocketed!" — *Sun*.

Prof. Rein, who has been for a number of years engaged in investigating the material resources of Japan, shows in a report which he has made that the problem of supporting life has there been worked down to a science, and that the people of that empire are of necessity the most provident and painstaking on the face of the earth. With an area less than that of California, and with only one-tenth of that under cultivation, Japan supports a population of 38,000,000 people almost entirely from her own products. From each square mile of cultivated land support is obtained on the average for 2560 inhabitants — that is, at the rate of four to the acre. Agriculture carried on under these conditions must be exceedingly intense, and all of the land used for farming purposes must be maintained upon the market-garden principle. Prof. Rein does not seem to believe that there is a large field for commercial activity in Japan, for the reason that almost all of the time of the people is occupied in raising the wherewithal to support life, and consequently they have not the means to become large purchasers. — *Herald*.

COL. H. S. OLCOTT continues his work in Japan. His first letter reported great enthusiasm, the only drawback being a want of good interpreters. He has been lodged at Kioto in the great temple, where no white man has been before permitted to sleep. In all parts arrangements are being made for his reception in various towns, and the press of Japan admit that he is already doing much good. It seems probable that his mission, which is to unite the Northern and Southern Buddhist Churches, will be successful. In a very late letter he says: "On March 19, H. E. the governor of Tokio, Baron Tagasaki, gave me a dinner at which the Prime Minister and fourteen other ministers and other dignitaries were present. My views upon religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated." His health continues to be good. — *Theosophist*.

The old Hindu tradition that their Lord, Buddha, would reappear in India, coming from the West, seems to have, a practical fulfilment in Col. Olcott. If India listens to his voice, her march to a higher civilization and nobler religion is assured. The weakness of Col. Olcott in giving such unquestioning faith to Aryan tradition and so-called philosophy may prove to be the strength of his mission.

SPIRITUAL PROGRESS. — Summerland, a village site established by Spiritualists on the Pacific coast of California, is making successful progress. The *Golden Gate* has received from Mrs. E. S. Sleeper a generous donation of real estate, estimated to be worth about forty thousand dollars. The disposition to be truly generous is seldom associated with the pecuniary ability. Mrs. Sleeper is a rare exception. This gift induces the editor of the *Golden Gate* to promise the erection of a building worth a hundred thousand for publication purposes, library, reading room, and psychical experiment and research, employing one or two mediums. It will certainly not be such a failure as the Spiritual Temple of Boston.

PROFIT SHARING. — At a recent meeting in Boston, devoted to the question of nationalization as advocated by Mr. Bellamy in "Looking Backward," Mr. N. P. Gilman was introduced to speak in behalf of the profit-sharing system. He said that the nationalization of industry had proved a failure when it was tried in France. The national shops were open for only four months, and the government lost the \$600,000 it had invested, and run itself into debt \$3,000,000. The wages in the shops also fell from \$1 to 20 cents per day. But the profit-sharing system, which was introduced by Le Clair, a Parisian master painter, vindicated itself in a most thorough way. It has been adopted by over 200 firms in different parts of the world, and 150 of them are still using the system. This is good business policy for both employer and employee, for the men work better, are careful to avoid waste and supervise each other, because it is for their interest to do so. This profit-sharing will be the next step in progress, whether it be in the direction of nationalism or socialism. In his ideal commonwealth, Mr. Bellamy left out of consideration the fact, which has been stated by Emerson, that a man will always be as lazy as he dares to be. Under nationalism a man would not do half the work he does in 1889."

Postmaster-General Wanamaker has introduced this system in his business at Philadelphia. A despatch of May 17th says:—

"The second annual distribution of profits at John Wanamaker's establishment in this city took place to-night. A certain percentage of the profits is set aside for the benefit of those employees who have been seven years or longer in the service. This fund, for the year ending April 15th, 1889, amounts to \$44,182, and was distributed among nearly 400 employees, who have served the required time. In addition to this there is a monthly distribution of profits, which during the past year amounted to \$58,263. This was divided among all employees, irrespective of length of service. Last year \$109,439 was distributed in this way. Postmaster-General Wanamaker came here from Washington to-night and made a speech to his employees."

On the first of July the profit-sharing plan was introduced by the Bourne mills corporation at Fall River. The operatives are to receive six dollars for every one hundred dollars received by the stockholders. They also receive dividends in proportion to their wages, and the treasurer says, "If the plan had been in force during the past six months, upon the basis first proposed, you would have received upon every dollar of wages earned by you during that time a dividend of more than 26 per cent." This is the most promising scheme yet offered for harmonising capital and labor.

THE PARIS EXPOSITION AND TYPES OF NATIONAL PROGRESS. — The correspondent of *The Sun* says: "I have seen most of the great exhibitions of recent years in different parts of the world, but I have no hesitancy in saying that I have never yet seen an Exhibition which even approached in magnificence and in elaboration of detail the present exhibition in Paris. The public will not walk from one building to another in mud and on newly built roads, for the grounds have been laid out in a fashion that will last for centuries. The steps and the terraces are of marble and granite. All walls are of stone, the fountains are magnificently constructed, and all the details of the great work have been carried out on a scale which suggests future ages as well as the year 1889. The Exposition grounds form a world which is destined to last.

"Paris is surprised, pleased, and astonished with the results which have already been accomplished at the Exposition.

"Perhaps, after the Eiffel Tower, one of the most unique features of the exhibition is the "History of human habitations," which has been organized by Charles Garnier, the eminent architect of the famous Grand Opera House in Paris. This is an exceedingly curious exhibition, and, as I fancy, must ever have the germ of novelty. It runs parallel with the Champ de Mars, and the fac-simile of habitations of mankind which it exhibits date from the remotest periods, when men lived in holes and caves, to the elegant marbles of the Renaissance. In order to arrange his history more clearly Garnier has divided it into two parts — the prehistoric and the historic. In the first division are included the subterranean dwellers and the savages who lived in caves, while the second division includes every form of architecture known to history. In this valuable collection Garnier traces the progress of men from the dim periods of the stone and metal ages to the frail shelter of the South Sea Islanders, the snow huts of the Esquimaux, the straw hut kraal of the African, the gloomy villa of the Arab, the gaudy palaces of Peru and Mexico, the Oriental, Grecian, and Roman forms of architecture, the Tudor mansions, and so on up to the modern houses. All of these specimens of habitations have been built with the greatest care, are absolutely faithful to the original models, and represent, so far as human knowledge can tell it, the entire development and evolution of the human race, as far as its habitations are concerned. It is of course impossible to go into the details of such a superb scheme as this in the space of a short newspaper article. A general description of the different forms of the habitations which have been produced in this section of

this exhibition alone would occupy pages of *The Sun*, but it would give an idea of the vastness of the expanse when I explain that this portion of each is one of the smaller details of the whole.

"A future big show, which will afford food for reflection to a very large number of American citizens who are at present in Europe, and who do not return to their native land for reasons not unknown to Inspector Byrnes, is a section representing the prison systems of the past and present, for every conceivable variety of prison cells, from the day of the airless dungeon to the sanitary prisons of to-day, are on view. Incidentally there is a collection of thumb-screws, racks, and implements of torture which would make the fantasies of a drunkard's nightmare appear pale and insignificant by comparison. There are several huge theatres in the ground, and one of them will be given over to curious national dances, which are to be performed by the natives themselves. It is worth noting here that they will not be reproductions of French dances, but huge troupes are to be brought from Sumatra and other lands too difficult to remember for enumeration here. There are to be ten or twelve troupes of these people. They will be accompanied by their own musicians, and the stages will be set to represent the land where the dancers came from.

Some of the most pretentious buildings in the Exposition are the pavilions of Venezuela, Mexico, and Ecuador. It is the customary thing to see the smaller States of South America making a more pretentious exhibit at expositions of this character than the United States itself.

Perhaps it will give some idea of the size of the Exposition when I explain that an army of nearly 11,000 laborers have been at work on it for months, and that this force will be considerably augmented toward the closing days.

One building is a huge palace constructed entirely of wood, built in the Italian style. Woods of every known variety are employed in the construction. Columns are formed from absolute trees, which have been brought intact, at enormous expense, from various quarters of the world, packed so that the bark is not disfigured by so much as a scratch. The exterior is entirely of unhewn wood, but so skilfully matched that it has all the effect of sculpture. It shows that a man in modern times, drawing his inspiration from the forests alone, can construct a building without the use of any other tools than saws and hammers, which rivals in beauty the marble palaces of modern France. The architects of Paris claim that this style of building will become the rage after the exhibition, and that country houses and shooting boxes constructed from unhewn wood will be particularly fashionable in England."

Another Paris correspondent says:—

"On leaving the machinery we suddenly find ourselves in the East. What is this street, with its overhanging houses, gay-colored bazaars, turbaned inhabitants, balconies, and moucharabies, and bare-legged boys driving gayly caparisoned donkeys. It is the famous *rue du Caire*—a street in Cairo. This reproduction of Eastern life will be one of the great attractions of the exhibition. The street is a copy

of one in Cairo and the old lattice-work balconies are the real thing, brought from Cairo by the commissioners.

Here is the French colonial exhibition, with its beautiful Algerian palace, its Annamite pavilion, its Hindoo palace, Tonkinois pavilion, etc. Also the health exhibition and the splendid pavilion of the war department. The buildings are guarded by squads of native troops from the different French colonies. We have the splendid African Kabyles, the copper-colored Algerian zouaves — the French Turcos, as they are called. The most curious of the lot are the little native soldiers from Tonkin, with their blue uniforms, bare feet, and almost girlish figures.

At the back of the esplanade we find a Javanese village — a kampong — with a full complement of dancing girls, an orchestra, and bare-legged savages banging on gongs. The dancing girls create a perfect furor, with their curious steps and gorgeous costumes."

One of the curiosities is a Japanese garden full of dwarfed trees of various species, about two feet high; many of them fifty to a hundred and fifty years old.

The Mikado of Japan.

THE superior ethical qualities of the Japanese place them in advance of all other nations, and give promise of a brilliant progress in the future. As everything concerning that country is interesting I quote the following from a letter of Frank G. Carpenter: —

"I have had a most remarkable journalistic experience. I have interviewed the most prominent of the Mikado's court chamberlains on the home life of his majesty. Such an interview has, I believe, never been held before. It would have been impossible twenty years ago, and twenty-five years ago, if successful, it would have been death to the chamberlain and imprisonment to me. At that time it was treason to name aloud the personal name of the Mikado. In writing it, it was against the law to pen the name in full, and one of the strokes or letters had to be left out. No one except the wives of the emperor and his highest ministers ever saw his face. His divine features were never unveiled to public gaze. Kept in the seclusion of his palace at Kiota, he was revered as a god by the people, and when he went abroad in the city he rode in a closely curtained car drawn by bullocks. His sacred feet never touched the earth, and when he died it was supposed that he would enter the company of the gods.

He was at this time the emperor of Japan, but he was only a nominal emperor. The commander-in-chief of the imperial army, under the title of the Shogun, administered his affairs, and these commanders-in-chief, who succeeded one another by hereditary descent, had for generations usurped the real authority of the government, while they thus kept the Mikado in a sort of a glass case and held him up as a spiritual rather than a temporal ruler. He had all the

titles and plenty of reverence. His power, however, was limited to the control of his wife and his twelve concubines, and the Shoguns kindly relieved him of all the duties of an emperor. They managed his treasury, made the laws, governed the country, and ate up the taxes.

This state of things went on for hundreds of years. A feudal system grew up under it. The lords of this system became enervated by luxury, and the chief officers under them, about twenty years ago, organized a revolution to give back the Mikado his regal power. The present emperor was then upon his throne. He was just 15 years old.

The Shogun was overthrown and the emperor was taken by the revolutionists to Tokio and declared emperor in fact. This was the beginning of the progressive movement in Japan. The young Mikado came out of his curtained seclusion, and before the court he promised that changes should be made in the empire: that a deliberative assembly should be formed, and that all measures should be decided by public opinion. He promised that impartiality and justice should be adopted as a basis of action, and that intellect and learning should be sought for throughout the world in order to establish the foundations of the empire.

It was upon this basis that the new government was founded, and since then thousands of Japanese have been travelling over the world seeking the best of all kinds for Japan. Since then many of the old customs have been thrown away. Railroads, telegraphs, and schools have been established. Intercourse with other nations has been kept up, and the Mikado rules the new Japan. If I am correctly informed, he is deeply interested in its progress, and he looks forward anxiously toward the opening of the parliament, which takes place in 1890.

The Mikado has the bluest blood of any ruler on the face of the earth. The present dynasty of Japan runs back to the gods, and his imperial majesty is the one hundred and twenty-first emperor of Japan. The Japanese have their history and their mythology, and the present emperor comes from Jimmu Tenno, who was the first Mikado, and who ruled Japan 660 years before Christ was born. This man was a descendant of the sun goddess, and Mutsuhito, the present emperor, traces his descent directly from him.

Japanese history gives the story of each of the 120 emperors between the two, and if you will think a moment you will see how far back 660 B.C. is. This was before Rome had become an empire. England was unknown even to the Romans, and hundreds of years were yet to elapse before Cæsar penetrated Gaul. The present emperor was born in Kiota, November 3rd, 1852. He was declared heir-apparent to the throne when he was 8 years old, and he succeeded on the death of his father in 1867. He was crowned in 1868, and was married at the age of 17 in 1869.

His imperial majesty is now 38 years old. He is taller than the average Japanese, and his appearance is not half as imposing now as when he wore the rich Japanese costume and sat cross-legged on his

mats of state. He has a dark-brown *café au lait* complexion, and his eyes, which look out through almond slits, are of a brilliant black. His hair is very thick, and he parts it in European style. It is combed well up from a good forehead, and his majesty's eyebrows have the decided arch which is indicative of Japanese beauty. His nose is large and inclined to flatness. It has the wide nostrils of the Japanese, and his majesty's lips are thick. He is of medium size, but is inclined to stoop, which I imagine may come from the earlier part of his life having been spent in sitting upon the floor. He wears a mustache and chin whiskers, and these, like those of most of his race, are thin. The court chamberlain tells me that for the past sixteen years he has worn nothing but European clothes, and he has to a large extent adopted European ways. His dress is that of a general of the army, and he takes great pride in military matters. He reviews his troops several times a year, and is thoroughly up in the organization of his armies. When he goes out to ride he is always accompanied by his imperial guards, and he has lately purchased several new state carriages, which are the wonder of Tokio.

The emperor of Japan is rich. He is allowed \$2,500,000 a year for his household department, and his private fortune is large and increasing. The chamberlain tells me that he thoroughly understands business matters and keeps himself well informed as to his investments. Some of these are in the public lands and roads, and they are, of course, managed by men appointed by him.

Women in India.

BY FRANK G. CARPENTER.

INDIA has the youngest brides and grooms in the world. The grooms I have seen have in no case been over fifteen, and some of the brides were apparently only just weaned. By the Hindoo law a woman should be married before she reaches the age of puberty, which here is at twelve. Most girls are betrothed before they are six, and in a wedding procession at Agra I saw a little bridegroom of perhaps ten years gorgeously dressed in cloth of gold, and with heavy gold bracelets on his wrists and ankles, sitting in a wedding chair with a little baby girl of not over two, who lay asleep at the other end of the chair while the procession moved onward. Her sleep was heavy and she had probably been drugged with opium.

This was a marriage of two wealthy families, and the wedding procession was very grand. At the head of it were two camels with trappings of gold, ridden by bare-legged men in red and gold turbans and wearing clothes of gold cloth. Behind them came an elephant with gorgeous trappings, and twelve Arabian horses followed. These horses had gold bracelets about their fore-legs just above the knee, and there were great silver bells running from the saddle along the back to the crupper. The saddles were of silver cloth, the stirrups were of silver, and the bridle was decorated with gold. Between

these horses came the wedding chair, and this was a sort of litter perhaps six feet square, containing a bed with cushions and pillows, and over it was stretched a canopy of red and gold. Within it was the bridal couple, and the procession was accompanied by a band which played during the march, "We won't go Home till Morning."

At Benares I saw a wedding procession of the poorer classes, and I had the pleasure of an introduction to the groom. He was a sullen boy of fifteen, who looked as though he by no means enjoyed the occasion. He had a cap of red cloth, with long strings of flowers hanging from its rim to his neck, and with tawdry red clothes upon his body. He was riding a white pony, which had gaudy trappings, and walking with him was a crowd of barefooted, barelegged, turbaned men and boys, one of whom led the horse. These were his relatives. Just back of them, and apparently having no connection with the pony-riding groom, was a party of men carrying what looked like a store-box shut up on all sides and covered with red cloth. A cheap cashmere shawl was thrown over its top, and I was told that the bride was inside. I asked her age, and was told that she had lived just eight years. Behind her came a number of women carrying her dowry upon their heads.

One party bore the bride's bed. It was a rack or framework of wood about four feet long and three feet wide, with four rude feet raising it about eighteen inches from the ground, and instead of wire springs there was a rude network of clothes-line rope stretched within the framework. Another woman had a tray on her head containing the cooking utensils, consisting of three or four iron pots and a rice jar, and the whole outfit would have been dear at \$1.50. I talked with the father of the groom.

I was invited to a wedding feast at Agra, and the polite Hindoo who so honored me told me upon parting that my presence had "glorified the occasion." There were five hundred Hindoos present, and the entertainment consisted of Nautch dancing and acting. The Nautch girls, attired in gorgeous clothes, went through the most surprising of sensuous contortions to the music of two drums, which were played with the hands, and a curious Hindoo fiddle. These Nautch girls are the dancing girls of India. They are remarkable for their plump, round figures, and for the wonderful ease and grace which they throw into the movements of their bodies.

A large part of the dancing consists in the movement of the frame, without lifting the feet from the ground, and the whole story of love is told by them in gestures, which must be seen to be appreciated. They are the same as the dances of the girls of Egypt and of the African negroes, and seem to be a part of Oriental life. They are paid high prices, and some of the best dancing-girls of India get as high as \$25 a night. The celebration which I attended was in a tent built outside the house for the occasion. A rich carpet covered the ground, and the flickering lights shone over a collection of curious figures which would make another fortune for Barnum. I looked in vain for the bride, and whether she was a baby or not I do not know. The groom was not more than six. He was a bright

little fellow, in a red velvet coat, and he brought me a bunch of flowers and some cardamom seeds, which are given to the guests upon such occasions.

Indian marriages are managed entirely by the parents. Courtship is unknown in India, and the parties married often remain for years without knowing each other. The negotiations are often carried on by means of a match-maker, as in China, and India has its professional match-makers, both women and men. For arranging a middle-class wedding a match-maker gets from \$10 to \$15, and in the marriages of the rich he receives twice this amount. The boy in the arrangement has no more say than the girl, though after the marriage is consummated and he becomes the *de facto* husband of the girl the advantage is altogether on his side.

Woman holds the lowest rank in India. According to her religion she can only find salvation through her husband, and if she is not born again as a man she will have to go through eight million transmigrations. A man can do no wrong to his wife, and she is practically his slave. She draws the water, carries all the burdens, and makes the fuel for the family. All over India you see women carrying pots of water on their heads, and the contrast between the bracelets on their arms, both below and above the elbow, the anklets on their bare feet, and the great gold or silver ornaments in their ears, and their menial occupation, is striking.

I see women carrying water on their heads with babies not more than a few days old in their arms; and I saw yesterday a woman who had by actual count thirty-six brass bracelets on each of her forearms, a big plate of silver on her biceps, heavy brass anklets about her legs, and two silver rings on each one of her ten toes. This woman was sitting outside of a mud hut on the ground mixing mud with cow manure with her hands and patting it into cakes to lay away and dry for fuel. Such fuel is the wood and coal of India, and the women have the making of it. They follow the carts along the streets and gather the droppings with their hands into baskets. Such a mixture of gorgeousness and dirtiness I have never seen.

Critical Views.

PUNGENT TRUTHS. — Charles R. Miller, editor of the *New York Times*, in an address at Dartmouth College, spoke of the newspaper press as follows: —

"I am convinced that the shortest way to reform the newspapers is to push on to a prompt conclusion the regeneration of man. If those newspapers that are least scrupulous as to the kind of matter they print are seen to be the most widely circulated, that is a proof that the class in the community which has lax taste in respect to its reading is the most numerous class. It is an easy matter in any large city to give large circulation to a newspaper. You have merely to dismiss all scruples, all taste, all decency; print all the

scandals that a large and active corps of detective reporters can unearth; let your pages reek of crime and foulness and cheap sensations, and, so long as the Society for the Prevention of Crime keeps its hands off, the bounding circulation of your newspaper will keep your affidavit maker at the full stretch of his powers. Not many years ago a newspaper was founded in New York upon a novel and ingenious theory: 'I am convinced,' said its founder and editor, 'that there are fools enough in this city to support handsomely a newspaper carefully edited to their tastes and capacities.' He made the venture and found readily that 'handsome support' which he had so shrewdly foreseen and for which he so skilfully catered. When we add to the number of 'fools' the much greater number of persons of morbid or positively vicious tastes, not all of whom, by any means, are poor in estate or low in social position, we get a pretty formidable total, inasmuch that those publications which appeal more directly by their character and cleanliness to the thoughtful, wholesome-minded part of the community have considerably less than half the whole field for their domain. No doubt this is a deplorable state of things. No man or woman in this country is constrained otherwise than by personal tastes to read vicious and frivolous newspapers. Nor is it chargeable to the wickedness of the press as a whole, if so large a part of the community turns with a shameful craving to newspapers which the virtuous and intelligent regard with disgust. Some part of the castigation visited upon the licentious press might with propriety be transferred to the backs of those who are daily guilty of the voluntary debasement of reading it."

It is a lamentable fact that trash and folly have a wider circulation than wholesome literature. Half a dozen enterprising men have become millionaires by publishing trashy story papers. The *New York Ledger* and *New York Weekly* have attained a circulation of three or four hundred thousand copies; and the leading newspapers of Boston give more prominence to baseball, races, and pugilism than any other single theme, while the publications devoted to science, religion, and social progress have a scanty support in inverse proportion to their merits. The higher the sphere of thought attained by any publication, the farther it stands from the masses, until it loses sight not only of the baseball reader but of the college professor. So it must be until the people are elevated by the new education.

SUNDAY LAW SCHEMES.—Mrs. Elizabeth Cady Stanton says: "The existence of a National Reform party in this country, proposing a union of church and state, has been well styled 'a conspiracy against the Republic.' The members of this party say they do not propose a union of church and state; but when they ask to have the Christian religion taught in the schools, its God recognized in the United States Constitution, more restrictive legislation for the observance of the Sabbath, suppressing Sunday papers, the mails, freight-trains, street-cars, and all innocent amusements, it looks very much as if we were going back to the old Puritan blue laws of Con-

necticut, when, it is said, a man could not kiss his wife, or a hen lay an egg, on Sunday.

"With the experience of the union of church and state in the Old World before their eyes, the fathers of this Republic laid the foundation of our Government carefully, as they thought, on a secular basis, free from all ecclesiastical entanglements. They were so afraid of the influence of the clergy, that at one time they were not allowed to vote, or discuss political questions."

This National Reform Association, it is said, has petitioned President Harrison to issue his official proclamations and other official acts in the name of Jesus Christ!!

THE GROTTTO OF LOURDES, in France, at which so many Catholic miracles of healing have been done, and which has so many pilgrims, has been reproduced at Covington, Ky. A recent letter from Covington to the Cincinnati *Commercial Gazette* says: "An event of national interest to Catholics was the consecration here this morning of a magnificent reproduction, the only one in the new world, of the Grotto of Lourdes. The event attracted dignitaries from various States and an immense audience was present. A pontifical high mass, extra music, and other impressive exercises marked the occasion, the whole closing with a splendid banquet."

The grotto is a perfect reproduction of the famous Grotto of Lourdes, in the mountain fastness of France, where, according to the Catholic legend, the Virgin Mary appeared to Benredette, a peasant girl. It is built under the main altar of St. Aloyus's Church, and comprises an excavation twenty by forty feet, containing an ante-chamber and grotto proper. Father Blenke, the pastor of the church and donor of the grotto, furnished the designs made from sketches of the original grotto, and it is an exact representation.

The walls of the grotto are frescoed with views of the world's celebrated monasteries. In the cavern by the grotto, upon a glorified pedestal, is a statue of the Virgin, in white marble, by a Belgian sculptor. The walls are of rough-hewn and moss-grown rock, and at the further end the holy water of Lourdes, blessed by a special dispensation of the Pope, forms a miniature cataract and lake. Dim lights partially subdue the shadows and kneeling pews are provided. Several hundred persons can be accommodated. A stairway has been constructed from the churchyard, so that visitors will not disturb the regular service. It is believed the shrine will become the Mecca for thousands of American Catholics. To-day pilgrims were present from nine States."

MARVELS OF HINDUISM. — There seems to be no limit to that huge experiment on human credulity involved in the introduction of Hinduism under the title of Theosophy and Wisdom Religion. The full-blown development of this system in the "Secret Doctrine" of Mad. Blavatsky seems to find believers. A learned correspondent who has been reading this book, says, "It caps the climax of absurdity with its three-eyed men, thirty feet high and blue colored, its moving living stones, &c. &c."

SERPENT WORSHIP IN INDIA. — Dr. Morris Winternitz has issued a brochure of 43 pages in German, showing (contrary to Fergusson) that serpent worship was a part of the ancient Indian religion. He says: "At any rate it is certain that the serpent cult was as much as any other, *e.g.*, that of the Manes, part and parcel of the Aryan, Brahmanical worship. Indeed, it is as much a fact that we find serpent worship mentioned in ancient Vedic and Brahmanic writings, as it is that we meet with serpents and mythological beings throughout the whole extent of Indian literature," — which of course illustrates the great importance of exploring and resurrecting Aryan literature and traditions.

MAD. BLAVATSKY and her friends deny most earnestly that she ever asked Mabel Collins to say that her book, "Light on the Path," was derived from the inspiration of Koot Hoomi. They refer to her absence from England at that time as rendering it impossible. The little flurry between Mad. Blavatsky and Dr. Coues is quite amusing to spectators, as their private correspondence has been published. The interesting question between them was whether Dr. Coues ought not to be placed at the head as president of all the American Theosophists. Mr. William Judge, editor of the *Path*, seems to be the heir apparent, and his loyalty is much more reliable than that of Dr. Coues, who is not disposed to be the tail of any intellectual comet; in fact, the brilliant doctor would be sure to introduce some heresy. As Mad. Blavatsky is idolized by her followers, and Dr. Coues has enthusiastic female admirers of his leonine grace and many accomplishments, a discussion between them would interest many. There is another kind of disquisition that would be both interesting and instructive — that is, if some one who has gone through all the by-ways of Oriental theosophy, occultism, and mind cure without getting lost would give the world the benefit of such experience. It would be very instructive to that credulous class who are fascinated by everything mysterious.

The quarrel of Mabel Collins and Dr. Coues with Mad. Blavatsky has been damaging to themselves; but the supercilious language of Mad. Blavatsky concerning spiritual science and its believers has reminded them of her tergiversation, as she was, as late as October 1875, a zealous spiritualist, eager to "*defend the medium as well as the thousands of my brother and sister spiritualists.*" Indeed, Blavatsky and Olcott at that time represented the most credulous class of spiritualists, and it is this unrestrained credulity which has led them into the wild vagaries of Orientalism. The brilliance of her writings and instability of her opinions are qualities displayed by other great mediums.

THOUGHT TRANSFERENCE. — A subscriber inquires concerning the possibility of persons being injured by the malicious efforts of enemies at a distance. It is true that persons of a highly impressible organization may be affected by persons at a distance. Spiritual healers have often cured persons at a distance, and mind healers claim many cures effected in the same way. But in such cases two

things are necessary — great impressibility in the subject and considerable psychic capacity in the operator. In the absence of these conditions no effect is produced. Where beneficial effects can be thus produced by benevolence, it is probable that evil effects can be produced by malice, but as a general rule the diffusive power of the evil impulses is not as great as that of the benevolent. We should avoid cultivating passive impressibility by developing strength of character to enable us to resist all extraneous influence.

THE WAY OF THE WORLD. — “In the struggle for existence (says an intelligent correspondent and reader of the JOURNAL) how little leisure is afforded to examine new views, and of those that have the leisure, how few care to do so; and those that do, if the truth interferes with their pelf, curse it, and so the world wags till your New Education is inaugurated.”

This phrase, “the way of the world,” has just been used by “The New Ideal,” a progressive monthly, to introduce the following: —

“We have to accept it serenely; it is all we *can* do. Even Nature, in her laws of Evolution, is “conservative” to the highest degree. We wonder often at the world’s carelessness, at its unkindness, as manifested towards its noblest and wisest thinkers — the leaders of humanity onward to higher things. It is not a new feature in history; there is no case with which we are to-day familiar that is not as old as man. Spencer and Tyndall, Galileo and Bruno, — Jesus and Socrates, — all had their prototypes, — even in the dim, prehistoric ages, doubtless. Even to the great Bard who sang along the Ionian shores, hunger and homelessness were common things. Yet after his death — men saw, and then would fain have honored him with highest honors.

“Seven cities warred for Homer, being dead,

Who, living, had no rooffe to shrowd his head.”

Those workers for the world to-day who are laboring in the most promising fields, the fields most necessary, are largely derided and rejected. The truth is kept down. Men still are fearful of the light. They think they are gaining something in holding to old religious and ethical thought. And they are gaining. *They gain mental ease; they gain spiritual repose.* But at the expense of Truth and Right! At the expense of the Holy Spirit of Progress and of Man! For the honor of God, for religious quietude, and for social prestige, cling still, O followers of the old! cling hard, and all together, to your Medieval Darkness, fighting the opening of each loop-hole to the sun!”

The extreme slowness of the masses to gain new ideas is shown in reference to the Bible. The late revision which corrected its errors has not been accepted by the Church of England. So it was with the standard King James version, which was published a long time before it was generally accepted.

CHRIST AND MAMMON. — While vice, poverty, and suffering abound in the city of New York, the so-called Christians of that city propose to indulge their vanity by the erection of a fifteen million dollar

Cathedral for the Episcopal church. It is difficult to imagine the poor and humble founder of Christianity lending his sanction to such a scheme.

SOCIAL DECAY. — According to J. H. Wood, of Chicago, on one day of the week ending April 25th there were five suicides in Chicago; over one hundred throughout the country during the first twenty-two days of April, and about 700 in the first four months of the year. This rate would make considerably more than two thousand per annum. In 1887 there were 1,487.

DYING INDIANS. — In the vast regions north of the Saskatchewan river the Indians have been dying of starvation and sometimes had to live on the bodies of the dead. In the region of the Mackenzie river game is failing and the 20,000 Indians and Eskimo people are declining in number rapidly. All the Eskimo tribes are declining, and a similar decline is taking place on the north-eastern coast of Asia. The white man's whiskey and the white man's diseases are hurrying on the destruction of these wild races.

FLAMBOYANT ANIMALISM. — In Boston, the self-styled Athens, there is nothing which draws so large and paying audiences or fills so much space in the newspapers as muscular games and contests, — baseball, pugilism, races, and matches of all kinds. Baseball is the road to fame and money. The portraits of this class of people appear in the papers oftener than any others, and everything they do is recorded. The *Herald* reports at length a dinner to a Mr. Morrill as a base-ballist, with the entire bill of fare displayed, and the remarks of the ball-players, such as — "There may be others better, but there are none who are more faithful or who try harder than our guest. (Loud applause). I do not believe there is any player who tries harder to win than he"!!! The eloquence of this eulogy reminds us of the funeral occasion when, there being no clergyman, a friend of the deceased was called upon to say something appropriate, who could only say, "Well, Jim was a good schmoker"!.

PROTECTION FOR GIRLS. — We are asked to publish a synopsis of the age of protection for girls in different States and Territories. So far as we have been able to learn, it is as follows: In Delaware (the Senate not yet having concurred with the House) the age is seven years: in Alabama, California, Colorado, Florida, Georgia, Iowa, Minnesota, Mississippi, New Jersey, North Carolina, South Carolina, Texas, Maryland, and in Utah, Montana, and New Mexico, it is ten; in Virginia and West Virginia, Missouri, Kentucky, Indiana, and Idaho Territory it is twelve; in Maine and New Hampshire it is thirteen; in Illinois, Michigan, Oregon, Wisconsin, Vermont, Ohio, Connecticut, Massachusetts, Arizona, Dakota, and Wyoming Territories it is fourteen; in Nebraska it is fifteen; in Pennsylvania, New York, Tennessee, Washington, D. C., and Washington Territory it is sixteen; in Kansas it is eighteen; in Rhode Island, Arkansas, and Louisiana no age is fixed. We are indebted for most of these particulars to Miss Lelia J. Robinson. — *Woman's Journal*.

PARENTAL LEGISLATION. — The House of Representatives in Michigan has passed a bill prohibiting the manufacture, sale, keeping

for sale, or giving away of any *cigarettes*, or any imitation thereof, composed wholly or in part of tobacco, or any paper designed for cigarette wrappers.

Maine has a law which went into operation in April, that has been denounced as atrocious legislation. "Under it" (says the *Globe*) "all who ask for food, lodging, or charity in any form, are defined as tramps, and must be sentenced to imprisonment at hard labor. In the Lewiston case a man called at the police station and asked for a night's lodging. He said he had been working somewhere in the State, but having no money he was walking back to his home in Massachusetts. Rather than stay out all night he asked the protection of the police station, a protection which civilized communities have hitherto been willing to bestow even upon the most confirmed tramp. But under the new law this man, who appears to have been an honest workingman, genuinely unfortunate, was arrested and sentenced to sixty days' imprisonment at hard labor, the judge remarking that under the law he had no power to do otherwise.

"It is a crime in Maine to ask to be allowed to remain in a police station over night."

Connecticut has a similarly cruel law, under which James Sillars, of New Jersey, was imprisoned. He had lost his place at Arlington, and travelled into Connecticut in search of work. In Windham Co., Connecticut, destitute, hungry, and nearly frozen, he asked for a cup of coffee. The woman addressed called in a constable; he was tried, and sentenced to thirty days' imprisonment, and to pay costs. He made his escape, and the authorities went to New Jersey with a requisition and brought him back, regardless of his wife's appeal for mercy. Finally, by the effort of a *Globe* reporter his fine was paid and he was released.

National Conditions.

THE FUTURE OF CANADA. — Gen. Butler, on the 2nd of July, at the Colby University, Waterville, Maine, made one of the most remarkable addresses ever made by an American statesman, showing the future greatness of British America and the propriety of its union with this country. Modern empires, he said, are pigmies compared to Canada, for it would make nine German empires. British America has 3,470,392 square miles and the United States 2,970,000. This is not an arctic region, for the temperature of Hudson's Bay is higher than that of Lake Superior. Its productive power is immense. The canal around St. Mary's Falls has carried nearly as much as the Suez Canal. Canada has more land for wheat than the United States, and the Manitoba lands produce more than twice as much per acre as the lands of the United States: twelve bushels in the United States, 27 in Manitoba. Canada has more timber than the United States, more iron and coal than any other country in the world, and more copper than any, if not all. Its climate is sufficiently northern to make a hardy and powerful race, and to attract settlers

from the United States. Canada must become in its greatness independent of the mother country, and the three nations, Great Britain, Canada, and the United States, should, as an English league, acquire a dominant influence in the world.

STATE SOCIALISM. — Germany, under Bismarck, has organized a new Socialism, which is one of the most important movements of European governments. His new laws are designed as a sort of insurance against the effects of sickness, accident, old age, and helplessness. There is a tax of 1 1-2 to 2 per cent. on wages, one-third of which must be paid by the employer. Out of this fund the workman receives half-wages when he is sick, and medical attendance for a time not exceeding three months.

If disabled by accident the workman receives two-thirds wages, or a smaller portion if partially disabled. If killed, his widow gets one-fifth wages and about one-seventh also for each child. The accident fund is raised from the employers alone.

Against incapacity and old age there is a pension ranging from \$15 to \$91 a year; half of this comes from employers. To this the state adds \$10—making from \$25 to \$101 a year. These great measures were proposed first by the Emperor William in 1881.

Hypnotized by a Doctor.

FUNNY ANTICS OF THE "SUBJECT" IN A MEDICAL LECTURE-ROOM.

It is never too late to learn, and the following article from a recent *New York World* shows that the Mesmeric phenomena which were made a popular exhibition fifty years ago while the colleges looked on in sullen scorn, have at last made their way into medical colleges, and been patronized by medical bigots—not because the principles had been demonstrated, for that was done half a century ago, but because the authorities at Paris have set the fashion.

"Promise, Dr. Hammond, that you won't hurt me," said a tall, nervous-looking man in a medical school in this city a few days ago. He was what is known to medical men as a "hypnotic subject," and Dr. Graeme Hammond, son of the famous specialist in nervous diseases, was about to hypnotize him for the instruction of a class of sixty men.

"Why do you ask me not to hurt you?" Dr. Hammond asked, reassuringly; "what are you afraid of?"

"Because I was hypnotized before," said the subject as he wiped his forehead and rubbed his clammy hands together, "and while I was in that state they pricked me with pins to illustrate my insensibility to feeling. When I came to myself I was sore all over. Now mind, I don't want you to hurt me."

"Don't be afraid. Just stand here and I'll be ready for you in a moment."

Dr. Hammond then summed up the definition of hypnotism as follows: "Hypnotism is the entire engrossment of the mind with whatever may be for the time the object of its attention. It is the passive receptivity of the mind, the will of the patient being in abeyance. All his mental operations are at such a time directed alto-

gether by whatever suggestions the operator may choose to impress on his consciousness."

The subject listened attentively to these remarks, shifting from one foot to the other and at intervals wiping his brow. Evidently he dreaded the ordeal and was summoning his courage to meet it. The lecturer's voice ceased, and for a moment there was silence in the room as he fixed his eyes imperatively on the subject. Very slowly the man lifted his eyes to the lecturer's face and the students leaned eagerly forward.

"Look at this. What is it?" asked Dr. Hammond, taking up a snuffbox.

"A snuffbox."

"Are you sure?" asked Dr. Hammond, looking deeply into his eyes and passing his fingers slowly over his eyelids. The subject looked at the box and at him with an irresolute, changing expression. "You don't know, I see," said Dr. Hammond, touching him on the shoulder. At the touch the man became transformed. He looked confident and peaceful.

"He is now under my control. I can do what I please with him," said Dr. Hammond to the class. "In his present state I could use this man as an instrument in committing a crime, and after I had withdrawn my influence and given him back his will, he would remember absolutely nothing about it. Don't you want to sit down?" he asked the subject.

"Yes, I feel tired," and he moved towards a chair.

"But you can't sit down. I say you can't."

"Is that so? I'd like to know how you are going to stop me."

By this time his hand was on the back of the chair. He made an effort to seat himself, then struggled frantically and at length stood up perfectly rigid.

"Why don't you sit down?"

"I can't," he answered, helplessly.

Neither could he raise his arm or lower it, when the operator stated that it was impossible. A silver dollar was flung upon the floor and he made a sudden lunge for it. "You can't get that," said Dr. Hammond; "it's a thousand miles away."

"That's so," said the subject sadly; "it looks as if it were close by, but it's a thousand miles away."

When a student sent it spinning across the floor again, he only looked longingly after it, without making any attempt to pick it up.

"Why don't you go and take a ride this beautiful afternoon?" asked Dr. Hammond.

"I have no horse; I'm too poor to buy one."

"No horse? Why, are you blind? What's that beside you?" he asked, pointing to a chair. "Don't you see the horse? Jump on his back and go for a canter." A smile broke over the subject's face and he threw back his head.

"All right. Whoa there! Steady now!" he cried, getting astride the chair and rocking to and fro. "Now we are off. Get up! Faster! faster!"

"But, my friend, you had better be careful; that's a balky horse. Look out! By Jingo, he will surely throw you." During these shouts the subject became very excited, and stood over the chair as if rising in his stirrups. At the words, "He will surely throw you," he flung his hands upward and rolled off the chair to the ground.

"You're terribly hurt," said the physician, bending over him. "You must feel very sore. I know you do. How's your head?"

"Broken," answered the subject, much to the amusement of the students, and for a few moments he lay perfectly still, with closed eyes. After an imaginary bathing and bandaging he was told he felt better. He fully agreed with that opinion and struggled to his feet.

"Why, you're all right again," said Dr. Hammond. "You're looking as fresh as a June rose."

"Never felt better in my life," replied the subject.

"But I have a terrible piece of news for you. Come over near me. No one must hear it."

"What is it?" whispered the subject.

"You see that man leaning against the wall near the door? Look at him well. He is the murderer of your father."

"Yes, you are right. Oh, I'll settle him," hissed the subject, as he stealthily fastened his distended eyes on the man pointed out to him. An expression of hate flashed over his face, and with a cry he rushed forward.

"Be careful," whispered Dr. Hammond, dragging him back. "Take him unawares." After an effort he became calm, and his expression changed to one of intense cunning. He knelt down in a corner, took a lead pencil from his pocket and commenced sharpening it upon the sole of his boot as if it were a knife. The students held their breath and watched his every movement with excited eyes. "What will he do next?" was the thought in every mind. He rose to his feet without making any sound, and drew the pencil along his finger as if testing the edge. It was evidently sharp enough to suit him, for he drew back his fingers with an exclamation as if the pencil had drawn blood and commenced sucking his thumb. Keeping close to the wall he crept up behind the supposed murderer, who had purposely turned his back. There was a moment's pause on the part of the subject, then a glare came into his eyes, the pencil flashed through the air three times and the deed was done. Absurd though it may appear, a shiver ran through the onlookers as the pencil struck.

The subject did not wait to see the effect of his stabbing, but bounded to the door and would have rushed bare-headed into the street but that he was stopped by a couple of men. He struggled like a madman until Dr. Hammond's voice subdued him.

"The police are coming that way. Hide here under this table." His teeth chattered and his limbs shook as he crept into the hiding-place, his wild eyes fixed upon the door. "Look at that man's face," said Dr. Hammond to the class; "guilt and terror are stamped upon it. You see a murderer haunted by the fear of detection and the remembrance of his crime."

"Poor devil," whispered one of the students, "he's almost fainting from fright. I feel as if I had just finished one of Stevenson's stories. Makes one think of 'Markheim,' doesn't it?'"

"You may come out now," whispered Dr. Hammond; "the police have gone."

"Oh, are you sure?" he faltered, thrusting out his head and then drawing it back. At length he was convinced that there was nothing to fear, and he crept out, his face ghastly and beads of perspiration on his forehead. When he had recovered his composure Dr. Hammond touched him on the arm, and whispered insinuatingly:

"You're a poor man. I can show you a way to make plenty of money just by the stroke of a pen. Will you do it?"

"Yes, I'll do it, whatever it is," he exclaimed.

"I want you to forge a check for \$20,000. Just copy this signature and you shall have half of it."

"Give it to me. Give me a pen. There you are. Mum's the word, remember," and the check was forged.

"Col. Ingersoll will now address the class," said Dr. Hammond, and he motioned to the subject to step upon the platform. He had none of the famous atheist's eloquence, but he had a strong voice and a strong fist. He pounded on the table and yelled till he was hoarse that there was no God; that Christians walked in darkness, and that we had hell enough on earth without expecting more of it hereafter. Next he was Chauncey Depew. He lacked wit quite as much as eloquence, but he announced with a cheeky smile that he "had the walk-over in England," and he spoke of the Prince as "a dear old chap — a particular friend of mine." His speech was a marvel of old conundrums and stale newspaper jokes, but he was so funny notwithstanding that the laughter of the students rang through the building. Five minutes later he was Talmage exhorting his listeners to repent, "for the devil stood at every man's elbow and hell yawned to receive the soul that hesitated."

"Before I bring this man out of this state," said Dr. Hammond to the class, "I want to show you how, if I so will it, I can influence him even after his return to self-consciousness. Listen to me," he said emphatically to the subject. "Three minutes after I withdraw my power over you, you will tell me that my face is black. Do you hear? Three minutes after!"

He touched the subject on the shoulder, the man raised his head as if just awakening, and looked about him wonderingly. Half a dozen students had out their watches, and they watched them attentively while they listened to the conversation between the subject and the physician.

"You remember nothing?"

"Not a thing. But I feel very tired, and I'd like a glass of water, for my mouth is parched as if I had a fever."

"You shall have that presently. What did you remember hearing last, when you came to yourself just now?"

"Let me see. Oh, yes, I thought you had just finished your definition of hypnotism. Oh, but doctor" — and he stood up and whispered something in Dr. Hammond's ear.

"I don't hear you. Speak louder."

"Your face is black," he said apologetically, "and I thought you wouldn't like to go on lecturing with a streak across your nose." Three minutes had passed to a second.

"Oh, you're mistaken, there's nothing on my face."

"That's so," replied the subject with a smile: "it must have been a shadow."

"Now, would you like to know what you did during the last hour? You rode a horse and broke your head, you stabbed a man, you forged a check, you were Ingersoll, Depew, and Talmage, and made some remarkable speeches. You did all this, and you remember" —

"Nothing," was the answer in a comically helpless tone as the subject scratched his head.

Not Willing to be Damned.

It is an amusing specimen of old-time theology which Mrs. Rhoda E. White gives in the *Sun*, as follows:

"Mrs. Gen. Waterman, my mother, was not long married, in Binghamton, when her father, Gen. Joshua Whitney, who named and founded the town, called, with a few other gentlemen of the then small village, a new minister to take the place of the Presbyterian clergyman lately dismissed by the congregation, not for fault of conduct, but because his sermons were thought tiresome. According to custom, Mr. Niles, the new minister, on his arrival began his round of visits to the women of his congregation to inquire into the state of their souls, and to take a cup of tea with them for sociability and better acquaintance. Mr. Niles was a tall, thin man, and what fortune-tellers would call "dark complected." He wore a rueful countenance becoming his calling, and never forgot the vocation of bringing terror into the hearts of his people for conscience' sake.

My mother was of the best type of intellectual and high-toned American women. Though young, she had been well educated for her years, and she had inherited the strong points of her father's character.

Mr. Niles was "master of the situation" in the village of Binghamton, for as yet Presbyterians were the only acknowledged sect in the place. One of his first calls was upon the daughter of Gen. Whitney.

With all sincerity Mrs. Waterman received the pastor, and he soon made known his business. "Well, Mrs. Waterman, I hope you are in a state of grace?" he said, in a solemn tone.

"I hope, Mr. Niles, I am not without it," she answered, smiling.

Then followed what she thought was rather an unjustifiable search into her conscience for a pastor of the Protestant faith, and she answered, as was her nature, without any hesitation or concealment, what was in her heart respecting God and salvation and her own duties. He looked astonished at her bold assertions, and, with half-closed eyes, inquired: —

"Mrs. Waterman, are you willing, perfectly willing, to be damned?"

"Oh, Mr. Niles," she exclaimed, "what a question! No, I am not willing to be damned."

"Mrs. Waterman, if it be God's will, are you willing to be damned?"

"No, I am not."

"Then you are not in our faith; you are not a Presbyterian."

"No, I am not," she answered with spirit. Mr. Niles left abruptly, much disgusted.

Mrs. Waterman went to her father in trouble, and repeated the conversation.

"Pamela, what creed do you prefer?" asked Gen. Whitney.

"I like the Episcopal church best, father," she answered.

"You shall be gratified, my daughter. I shall give the ground, and we will build a church. Meantime I shall send for an Episcopal minister and pay his salary."

The city of Binghamton now enjoys six or seven Protestant churches, and one large Catholic church. It owes its possession of the first Episcopal minister to the fact that Mrs. Gen. Waterman was not willing to be damned!

Scientific News.

WONDERFUL CHEMICAL DISCOVERY.—In the June number of the *American Journal of Science*, Mr. M. Carey Lea announces the discovery of allotropic forms of silver, in which it looks like a different substance. He says there are three such forms, which may be chemically prepared. One form is *soluble*, deep red in solution, blue or green when moist, and brilliant bluish green when dry. A second form is *insoluble*, dark reddish brown when moist, but when dry resembling the first form. A third form, called gold silver, when dry resembles burnished gold, but sometimes is copper colored. It is insoluble.

Taking these forms of silver in a pasty condition they may be brushed over paper, and when dry look like silver leaf or gold leaf. They may be brushed on the back of a glass, like a mercurial amalgam, to make a mirror. All these allotropic forms of silver are easily reduced to an impalpable powder.

COPPER AND ZINC IN THE SUN.—In the *American Journal of Science* for June, Mrs. C. C. Hutchins describes observations on the solar spectrum which seem to show that copper and zinc exist in the atmosphere of the sun.

PASTEUR TREATMENT OF HYDROPHOBIA.—Prof. Dujardin-Beaumez, of Paris, has reported on the treatment of hydrophobia in 1888, that the mortality of those treated for hydrophobia in 1888 was 1.19 per cent., in 1887 1.14 per cent., while those who did not have the Pasteur inoculation treatment had a mortality of 15.90 per cent. in 1887, and 13.33 per cent. in 1888. Medical sentiment now

recognizes the value of a Pasteur treatment, nevertheless there are other methods of treatment, equally successful, which have been entirely neglected or ignored.

EFFECT OF A DRY ATMOSPHERE.—That the process of decomposition and generation of malaria is favored by a moist atmosphere and checked by a dry one is well known, and yet so intelligent a city as Boston persists in manufacturing malaria and offensive smells by watering its dirty streets instead of cleaning them and keeping them dry and pure.

The progress of decay and rust in a moist atmosphere is well known. Recent experiments at a meeting of the Royal Society of London, by Mr. H. B. Baker, show that absolutely dry oxygen has little or no affinity for combustibles. Charcoal was heated red hot in dry oxygen without burning. Sulphur and phosphorus were distilled in dry oxygen without burning. The sulphur was 120° above its burning point, and phosphorus 230° above. Phosphorus does not become luminous in dry oxygen as in common air. So it seems probable that the watery vapor in air is what starts combustion.

MEDICAL PROGRESS.—The orthodox *Journal of Balneology*, published at New York, says: "Not many years have elapsed since quinine, iron, calomel, and opium composed about the entire *materia medica* of the successful physician." Very true—this was the inculcation of the old colleges. The enlargement of the *materia medica* by the efforts of American medical reformers was so strenuously resisted by the old colleges that they have not yet recognized more than half of our valuable additions. True science implies the enlargement of knowledge, but orthodox conservatism in medicine has been the conservation of ignorance.

PHYSICAL SCIENCES receive the generosity of the wealthy. Prof. Pickering, of Harvard, proposed to establish an astronomical observatory on the mountains of Southern California, and asked for assistance to buy the photographic telescope. Miss C. W. Bruce, of New York, has given him the \$50,000 required for that purpose.

PHOTOGRAPHY.—Pictures are now taken by attaching a photographic apparatus to a kite so as to get a view from a great elevation.

TELEPHONIC PREACHING.—The JOURNAL has shown how preachers and orators might have a million of listeners by the aid of the telephone. This is now being realized at a Congregational Church in Tunbridge Wells, England. Telephone wires are extended from the church to some neighboring villages, where its services are now heard at a distance.

BOY WITH A TAIL.—A human being with a tail is described in a number of *La Naturaliste*. It is a young Moi boy of Cochin China, that has a tail about a foot long—a mass of flesh without bones. Some similar instances have been reported before, but this is the most authentic.

AN OSSIFIED MAN is on exhibition in Boston. An ossified woman has arrived at Albany; her joints are all turned into solid bone.

Miscellaneous and Critical.

SUGGESTIVE THERAPEUTICS: a Treatise on the Nature and Uses of Hypnotism. By H. Bernheim, M.D." This work, 436 pages, translated by Dr. C. Herter and published by G. Putnam, New York, presents "a method by which diseases may be cured through putting patients to sleep, and then subjecting them to various hypnotic conditions. The treatment throughout the work is tentative—it is an experimental study of the whole subject. Dr. Bernheim felt his way step by step by actual experiment in a large number of cases, to the treatment of nervous diseases by hypnotism. The book is a study in psychology, as well as reaching out to a new treatment of nervous diseases. It is filled with very curious information, which every student of mental states and physical and psychical conditions should carefully consider."

"**THE TRAMP AT HOME**" is a book by Lee Meriwether, author of "The Tramp Abroad." Mr. Meriwether was employed by the secretary of the interior to gather statistics as to the condition of American working men and women. His record of the wages and expenditures of many families in manufacturing towns tells a sad story. It is a graphic and interesting description of the condition of the laboring classes throughout this country. It includes also the condition of sailors, and is a book of 296 pages issued by Harper Brothers, New York.

PIONEER PITH.—The gist of lectures on Rationalism by Robert C. Adams, president of the Montreal Pioneer Free Thought Club"—100 pages, 25 cents. Published by Truthseeker Co., 28 Lafayette Place, New York. A very concise and pungent exposition of the agnostic view of religious questions.

THE METAPHYSICAL NONSENSE of the Concord School of Philosophy has been illustrated in the JOURNAL. The *Boston Globe* notices its decease as follows:—

"The Concord School of Philosophy has gone up—or rather come down. The few remaining cloud-warmers wisely decided to pull the valve-cord and get back to terra firma before being carried further out into a shoreless sea of unthingness."

HINDU THEOSOPHY.—"The thanks of all lovers of truth and rational philosophy are due Dr. J. R. Buchanan and Mr. J. J. Morse for their recent criticisms of Hindu Theosophy, replete as their articles were with sound sense, scientific verity, and irrefutable logic."—*W. E. Coleman, in Religio-Philosophical Journal.*

HORSE TAILS.—Happy is the horse that lives in Massachusetts, for that progressive State now gives it the divine right of its tail. It needs it for personal appearance and to brush off flies. The person in Massachusetts who docks horses' tails is deservedly fined and sent to State prison. The penalty is none too severe. This law should be passed in every State of the Union. The horses of New York, Philadelphia, Washington, and Newport, especially, need such a law to protect them from this outrageous abuse.—*Hartford Times.*

THE NEGRO JESUS. — Schweinfurth has a rival in Georgia. A letter to the *New York World* gives the following account of him: —

“A few weeks ago an unknown negro suddenly appeared in Liberty County, and collecting the negroes of the neighborhood about him, proclaimed that he was Jesus Christ and had just descended to earth in a cloud. In the centre of his hands are a couple of scars. Exhibiting these to the excited blacks he announced that they were made when he was nailed to the cross on the outskirts of Jerusalem eighteen centuries ago. One of the more superstitious of his hearers wanted to see the marks on his feet and those left by the crown of thorns. Pulling off his shoes he showed the marks claimed to have been left by the spikes of the soldiers of Pontius Pilate.

This was all the corroboration the negroes needed. They accepted every word of his story as true and fell down at his feet and worshipped him. The scene is said to have beggared description. Men, women, and children lay prostrate on the ground, praying, shouting, and singing hymns. Scores of foolish negroes pressed forward to kiss his hands and feet. Others declared themselves unworthy to touch him and contended themselves with kissing the “hem of his garment.” Half a dozen negresses procured a quantity of sweet oil and anointed him, and others wiped it off with the hair of their heads.

Taking up a long staff, he waved it about his head three or four times and commanded the people to follow him, leaving everything behind, as the Lord would provide for all without need of purse or raiment. Cows were turned into the vegetable patches and houses were abandoned, just as they were, the occupants not even closing the doors and windows, and in many cases leaving their dinners to boil away in the pots over the open fireplaces.

The false Christ had begun his march through the country, and three or four hundred negroes were at his back. At every settlement the same scene was repeated, and at last between fifteen hundred and two thousand blacks were on the journey.

Then the white people began to grow alarmed. Work on the plantations, at the turpentine stills, and, in fact, everywhere, was at a standstill. Rumors flew thick and fast that the pseudo-Christ was in reality teaching communism and annihilation of the whites. It was decided to arrest him or force him to leave the county. A few of the more hot-headed favored lynching, but they were persuaded that the easiest way was the best. Accordingly, two colored preachers who were discomfited at the inroads made in their flocks swore out warrants charging the new comer with vagrancy.

He had prophesied that he would be arrested, and when the officer with the warrant arrived the false Messiah's followers, or disciples as they call themselves, were ready to tear the law guardian to pieces. The women were more frenzied than the men, and many of them were armed with guns. They feared that the crucifixion was to be re-enacted and declared that they would die first. The black Messiah assured them, however, that no harm would befall him and asked them not to be guilty of any violence. This pacified them and they

permitted him to be taken to jail, confident that angels would appear in the night and cut the bars asunder.

When arrested, the black Messiah gave his name as Edward Bell, and said that he was from Ohio, but had been in Florida last spring. Thomas M. Norwood, ex-Congressman from this district, has been engaged to prosecute the accused, though it is doubtful whether the charge of vagrancy can be substantiated, as he is known to have a little money. Bell says that he is going to lead his people through the Land of Canaan to Jerusalem, but says the exact date has not yet been fixed by God, though it will be soon. Bell, however, seems to have a little doubt as to his identity, as he said in a sermon Sunday that he was Adam, then that he was Noah, and again that he was Abraham. He said that this is his third visit to the earth, and that he comes once every thousand years. He added that when he was here a thousand years ago he died in the body of St. James.

As the charge of vagrancy will probably prove insufficient, Bell was released from jail on his own recognizance, but will be tried for lunacy later. Bell is a tall, poorly clad negro. His hair is black and long, falling over his shoulders somewhat in the style of that of Christ as represented in pictures. He also endeavors to trim his beard to conform to that of the Saviour. He refuses to accept money publicly, saying that preachers should not be paid. He lives among the negroes and is very unpretentious except as to his belief that he is Christ. His wonderful familiarity with the Old and New Testaments greatly aids him in holding sway over his followers, twelve of whom he has chosen as disciples.

FINE PENMANSHIP. — "It is said that the champion microscopic penman of the world lives in Belfast, Waldo county, Me. His name is Rila Kittredge, and, although past 77 years of age, his hand is as steady and his sight as keen as ever. He wrote one of President Cleveland's messages to Congress—about 15,000 words—on the back of a postal card, but lately he has done some fine scribbling which throws that performance in the shade. He has written the Lord's Prayer eight times on a space the size of a five-cent silver piece, eighteen columns of the *Boston Post* upon a postal card, and is now engaged in the work of putting 28,305 words upon another postal card. The work is so fine that a powerful microscope has to be used in reading it, but then every letter appears distinct and beautiful. Mr. Kittredge uses a common steel pen and wears spectacles. He has autograph letters from several Presidents and other distinguished men who have received samples of his work, President Garfield having sent him his photograph and a kind letter, which are highly prized by the old man."

LEPROSY IN THIS COUNTRY. — Ten years ago there were but 40 or 50 lepers known in the United States. Now there are said to be 300. New Orleans alone reported 42 cases last year. The question of the contagiousness of leprosy has been discussed and gradually admitted. Psychometric science might have long since settled the question, as it shows all morbid conditions to be contagious in proportion to the impressibility of the subject.

PESSIMISTIC LIBELLERS.—The articles of Prof. Jastrow in the *Popular Science Monthly* and *Harper's Magazine* are a terrible illustration of the proposition that the advocates of false theories are so often led into the free use of false and slanderous language to sustain the false positions into which they are led by pessimistic thinking. It is not worth the time to analyze and refute such a mass of muddled and malicious misrepresentation as Jastrow's article on the "Psychology of Spiritualism," in the *Popular Science Monthly*. To select a single one of his calumnies will give the reader a fair idea of his moral status and the worthlessness of all he says. He speaks of the famous D. D. Home, long associated with and honored by the highest society in Europe, as "an exposed medium," and sustains the calumny by a *false quotation* from Home's work, "Lights and Shadows," representing Home as confessing his own imposture, when in fact he was stating the imposture of a pretended medium. Forgery to effect slander is as much a felony as forgery to obtain money, and misquotation is about the same.

Prof. W. B. Carpenter, recently deceased, was a libeller from pessimistic speculation, but, unlike Jastrow, he was an honest one. Jastrow quotes from Carpenter the following specimen of *delusive pessimism*: "I have no other 'theory' to support than that of the constancy of the well-ascertained laws of nature, and my contention is that where apparent departures from them take place through human instrumentality we are justified in assuming in the first instance either *fraudulent* deception or an intentional *self-deception*, or both combined, until the absence of either shall have been proved by every conceivable test that the sagacity of sceptical experts can devise."

The deception of this is in its application to cases to which it does not belong. There is no violation of the laws of nature, no "departure" from such laws in any instance of animal magnetism, psychometry, or spiritualism, any more than there was in the first balloon ascension or the movement of frog's legs seen by Galvani. Such examples are merely the display of forces and principles before unknown. Carpenter's aim was to fortify ignorance against being instructed, by assuming that a new discovery is a *violation* of the laws of nature, and it would have been just as available against Faraday's discovery in electromagnetism as a "departure" from all laws known before.

The folly of Carpenter was very thoroughly exposed by myself in a work entitled, "the Psycho-physiological Sciences and their Assailants," for which I am still able to supply orders at the price of fifty cents.

A SUMMERLAND INDEED.—On the Santa Barbara coast, where the spiritual village of Summerland is being developed, the average temperature of the four seasons shows only a variation of thirteen and a half degrees, a more uniform climate than can be found elsewhere in Europe or America.

A FEMALE DENTIST has lately graduated in the Boston Dental College, and stood No. 1 in a class of thirty or forty.

FEMALE SUFFRAGE IN ENGLAND.—The female opponents of suffrage have made an appeal to the public against it in the *Nineteenth Century* for June, to which the suffragists reply in the *Fortnightly* for July. The cause is perhaps nearer general success in England than in the United States. Mrs. Stanton in her memoirs refers to the rejection of women from the World's Anti-slavery Convention in England in 1840 as follows:—

“The clerical portion of the convention were most violent in their opposition. They seemed to have God and his angels especially in their care and keeping, and were in agony lest the women should do or say something to shock the heavenly hosts. Their all-sustaining conceit gave them abundant assurance that their movements must necessarily be well-pleasing to the celestials whose ears were open to the proceedings of the World's Convention. Deborah, Huldah, Vashti, and Esther might have questioned the propriety of calling it a World's Convention, when only one-half of humanity were represented there, but what were their opinions worth compared with the Rev. A. Harvey, the Rev. C. Stout, or the Rev. J. Burnet, who, Bible in hand, argued woman's subjection divinely decreed when Eve was created.

“One of our champions in the convention, George Bradburn, a tall, thickset man, with a voice like thunder, standing head and shoulders above the clerical representatives, swept all their arguments aside by declaring with tremendous emphasis that if they could prove to him that the Bible taught the entire subjection of half the race to the other, he should consider it the best thing he could do for humanity would be to gather together every Bible in the universe and make a grand bonfire of the whole of them.”

Women are active just now in British politics, — Mrs. Gladstone, Lady Salisbury, and Lady Aberdeen taking the lead.

AMERICAN RUFFIANISM. — Rev. E. Davies, an elderly clergyman of Reading, attempted to lecture on temperance on the Boston Common, Sunday evening, July 7, and was mobbed by a crowd of hoodlums, narrowly escaping from being ducked in the pond. The Persian ambassador at Washington has gone home in disgust. One of his complaints was the rudeness of the crowds when he appeared in the street. In the starting of the Sullivan crowd for their fighting ground, from New Orleans, a great number of toughs broke over the fence, got into the cars, and had to be expelled by military force. A crowd of strikers at Duluth, attempting to mob the workmen at work, had to be driven off, with bloodshed, after a lively battle, by the police. What a contrast to all this is offered by the gentle Japanese.

“A picture of Japanese life, drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation that no Society for the Prevention of Cruelty to Animals is needed. Birds build their nests in the city houses, wild fowl, geese, and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind out of his hand.”

MEDICAL BIGOTRY.—An eminent clergyman, himself quite liberal, to whom I addressed an inquiry for liberal and able men in the medical profession, replied: "I do not know of a single one such as you ought to have. The bigots in the medical are about as numerous as in the clerical profession. It is easy to drift with the tide. Independent and progressive men everywhere have to row against the tide."

The same inquiry addressed to an old, highly successful physician of forty years' practice elicited the reply: "I cannot now think of a single person that I could recommend as qualified." The inquiry addressed to an eminent and successful physician and author, of New York, extensively acquainted, elicited the response: "I have tried to think of men who would be useful to you, but cannot fix upon a single one."

One of the veterans of medical progress replied: "Your question—the men—is not so easy to answer. The sons of god are not very numerous. The tendency of colleges seems to be to crystallize learning and fix it, rather than to disseminate it. Hence so many diplomaed men are very narrow and proscriptive."

Evidently the philosophic spirit does not exist to any considerable degree in the present medical profession. Its introduction by a medical college would be a new birth—the origin of a new species, not by the terribly slow evolution that is going on, but by a creative act. But in intellectual matters I believe in special creations, and if that at which I aim shall be created, it will illustrate the poet's expression: "Time's noblest offspring is the last."

ELECTRO-THERAPEUTICS, which has been revolutionized in Therapeutic Sarcognomy, will be still further advanced by the new apparatus which some years ago I promised. Only this summer have I been able to attend to its preparation, and the results are already remarkable and delightful—results that will astonish the colleges. There are at present but four electric currents used in therapeutic practice—all liable to objections which limit their utility. By the new apparatus I have invented, four other currents are introduced, far superior in their therapeutic effects and general pleasantness to anything now known. More of this in the next JOURNAL.

PHILOSOPHY.—In a conversation among Harvard teachers it was stated that academic education is divided into four distinct branches, law, medicine, theology, and philosophy, and that philosophy could be thoroughly learned only in Europe. When the science of Anthropology attains its just position in Universities, both philosophy and theology as they are now taught will disappear and a nobler science will take their place, making as great a change as when the village of wigwams gives way to a civilized metropolis.

PROPHECY.—The JOURNAL prefers to record in advance the prophecies of those who have studied the future. Some of the calamities predicted have appeared, but the great drouth and the financial panic have not appeared. An Ohio correspondent prophesies: "No dry weather except August 4th to 10th and September 16th to 24th." We shall see.

A BRIEF
SYLLABUS OF ANTHROPOLOGY

*THE COMPREHENSIVE SCIENCE DISCOVERED
AND DEMONSTRATED IN 1841-42.*

Superseding the Systems of Gall and Spurzheim, the Anatomical
Physiologists, and the Speculative Philosophers, by
Positive Demonstration.

CONSISTING OF

<i>CEREBRAL PSYCHOLOGY,</i>	<i>PATHOGNOMY,</i>
<i>CEREBRAL PHYSIOLOGY,</i>	<i>PSYCHOMETRY, and</i>
<i>SARCOGNOMY,</i>	<i>PNEUMATOLOGY.</i>

By JOSEPH RODES BUCHANAN, M.D.,

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Chapter I. A Synoptic View of Anthropology.

THE fundamental conception of all Biology is the connection of structure and function—the existence of distinct functions in all distinct structures. The peculiar structure, position, and connections of every organ lead us irresistibly to the study of its peculiar functions.

Thus we learn that the brain is the seat or source of volition, of consciousness, and of the elements of character; but beyond these simple and almost self-evident propositions, obvious even to the ignorant, the great mass of the world's scientists and philosophers have signally failed, after enormous labor, to make any great advance. They are even halting and hesitating indecisively over the question which should never have embarrassed for a moment any rational mind, whether the law of Biology (different functions in different structures) can be applied to the brain, and have failed to profit by the most obvious suggestion of common sense, that the effects of the increase and decrease, even to presence and absence of any structure, are a sure guide to a knowledge of its functions.

This rational method was pursued with a remarkable degree of success by Gall and Spurzheim, in connection with the discovery of the true anatomy of the brain, but has been abandoned by their successors in physiology without reason, to wander along the devious paths of vivisection and pathology, continually failing, and destined to fail forever.

My discovery, in 1841, of the simple process of experimenting on the brain removes all difficulties from its study, and gives us the magnificent science of ANTHROPOLOGY, in which we realize the merit of Gall and Spurzheim, and appreciate at their just value the fragmentary contributions of pathology and vivisection.

The fundamental proposition of Anthropology is the existence of life as an element distinct from ponderable matter, located in the nervous material of the body, capable of existence independent of the material body, but residing in, sympathizing with, and operating through and with the brain, while this vitality residing in and emanating from the brain likewise pervades the body, occupying and sympathizing with its organs, in a manner somewhat similar to its operation in the brain. In short, there is a sympathetic and reciprocal action between the soul, brain, and body.

The existence and action of the soul or immortal being separate from the body constitutes the science of PNEUMATOLOGY. Its action in connection with the brain constitutes CEREBRAL PSYCHOLOGY, to which the name PHRENOLOGY has heretofore been applied, a word which refers only to mentality, and which may be superseded by the more comprehensive word PSYCHOLOGY, which is competent to represent powers of the soul which were not understood or recognized by the authors of the Phrenological system.

CRANIOLOGY. — As we study the soul powers in their modification by the development and conditions of the brain, which modify the

form of the head, we develop the accessory science of CRANIOLOGY, the practical application of which in surveys and measurements constitutes CRANIOSCOPY, by which the outlines of character in human beings may be correctly determined, when the brain is in a normal state, and by which the entire animal kingdom may be judged, as all animals show in the development of the brain and the cranium the same laws that operate in man, and the contrast between the developments of the fierce carnivora and the gentler herbivora is greater and more instructive than any contrasts that can be found among human beings.

CEREBRAL PHYSIOLOGY. — As every portion of the brain in its operation affects both its companion the soul and its servant the body, it has physiological functions or corporeal effects as well as psychological, the study of which develops the science of CEREBRAL PHYSIOLOGY.

The parallelism and union of these physiological and psychological operations, occurring in the same cerebral structures, solves completely one of the greatest mysteries that has ever embarrassed the mind of man.

SARCOGNOMY (from *sarcos*, flesh, and *gnoma*, opinion). — The extension of psychic and cerebral influences into the body and the reactive influence of the body upon the brain and soul constitute the science of SARCOGNOMY — a word which was adopted as the etymological expression of a proper understanding of our fleshy development, its relations and significance. For as the brain represents by its growth or development the conditions or powers of the soul, so may the body, to a certain extent, as an influential though subordinate member of the triune combination give indications of the character, and show in its developed or undeveloped conditions its accessory importance, while the healthy or diseased conditions of its different parts must produce such effects in the entire personality as to demonstrate the nature and location of the triune sympathies of soul, brain, and body.

The chart of SARCOGNOMY, therefore, corresponds to the cerebral chart, with the difference that the cerebral organs are psychic, with physiological results or incidents, while the bodily organs are physiological, with psychic influences.

These complex reactions do not proceed with invariable uniformity in different persons, for it depends upon the predominant development of the nervous system whether the brain shall greatly affect the body and the body greatly affect the brain.

In some persons a mental impression will change the entire life of the body, developing or curing diseases. In others the bodily functions go on regularly with much less influence from the brain, and the brain is less affected by conditions of the body. Yet the laws of Sarcognomy operate in all, though with varying degrees of energy, and the chart of Sarcognomy furnishes the basis of medical philosophy and medical practice. The dominant influence of the brain on the body increases as we rise in the animal kingdom.

PATHOGNOMY. — In the study of the operations of the soul, brain,

and body we discover that notwithstanding their vastness and complexity they are governed, like all the rest of nature, by definite principles, the understanding of which gives to the entire study a wonderful degree of simplicity and beauty. Man, like the rest of the universe, is governed by the laws of FORM, and all vital operations proceed of necessity in certain DIRECTIONS, according to their character. The discovery of these directions brings the mathematical consummation of Philosophy.

In every structure of the brain we find certain ruling directions of growth and operation, in accordance with which ruling directions or lines every psychic operation and every physiological operation proceed.

These PATHOGNOMIC LINES are definite laws, alike in Psychology and Physiology, giving to both sciences a simplicity and beauty heretofore unsuspected. Moreover, they are not speculative or debatable matters, but obvious truths, readily recognized when presented, suggesting a wonder that they were not before observed and understood.

They are universal laws governing all the relations of the psychic universe to the material universe and hence pervade and systematize all philosophy, while they dominate absolutely in all art expression, oratory, and æsthetics.

PSYCHOMETRY. — The revelation of the functions of the brain and soul has made us understand the mysterious and wonder-working faculties which have in all ages been the sources of wonderful powers, prophetic, clairvoyant, or mysterious. We find in the brain the apparatus by which such powers operate, and we find a corresponding arrangement in the body. We understand them, and we find that their importance has never been understood, and hence the brightest and most instructive faculties of humanity have been allowed to remain almost idle and useless.

The operation of these faculties rises to the realm of Intuition — a power of direct, immediate cognition, analogous to the divine, which transcends all other means of acquiring knowledge and enables us to penetrate the mysteries of Psychology, Physiology, Pathology, Geology, Astronomy, Paleontology, History, Pneumatology, and Religion.

The rational scientific understanding and introduction into general scientific use of the science of Psychometry promises more for human progress than either the telescope or the microscope or both combined. It is the development into use of a new power, a revelation to mankind of their intellectual capacities, the inevitable consequences of which may rightly be styled "the dawn of a new civilization."

Such being the majestic character and scope of the new Anthropology, the reader may properly demand to know upon what its claims are based, and how its truths have been discovered.

Its basis is experiment — but the experiments are simple, easy, and accessible to all who desire to acquire profound knowledge. But, independent of experiment, it may be, as it is to myself, a

matter of personal consciousness. As we learn the location of a muscle by the local fatigue, soreness, and heat following its severe exertion, so we may recognize the action of any part of the brain by the local tension, heat, aching, or even throbbing which is produced by its continued vigorous exercise. These sensations are sometimes strictly localized, when a special faculty has been strongly excited, and the erection of the hair is sometimes another symptom of the cerebral excitement. Moreover, painful impressions on any organ often produce a distinct feeling of soreness or tenderness in the scalp at its external location. By such localized sensations of the head I have been accustomed to discover the condition of my brain, and the organs which have been active.* I must therefore present CEREBRAL PSYCHOLOGY as a very positive science, and there are many to whom it can become equally positive in the same way, for there is no *very intense* action of the brain without some local sensation. The more vigorous the action of the brain the more sure it is to produce local effects. Yet a great many, in their dull, monotonous lives, have no cause for these local sensations.

The demonstration of the science depends upon the fact that one human being may affect another by contact, and that the application of the hands or finger tips upon any part of the head or body produces an invigoration of the spot touched by the additional vitality of the one who touches. This effect is proportioned to the sensitiveness or impressibility of the one touched, and the abundant vitality of the other party. There are many who feel but slight influence, yet there is a large minority who feel enough to produce interesting experiments and demonstrations of local functions. Some persons have so great vitality that they not only invigorate, but heal severe diseases by touch, relieving pains almost immediately.

A person sufficiently sensitive to realize the effect of touch may feel the influence of the hand before it touches. By holding out his hand while another passes his fingers over it within one or two inches, he will experience a cooling sensation like a slight breeze, which demonstrates an impression on his nerves, while if not impressible he will feel only the radiant warmth of the hand.

When the hand is placed lightly on the top of the head, barely touching it, the effect of stimulating the subjacent brain is to produce a pleasurable calmness, a comfortable, bright, and amiable feeling. On the side of the head at the base of the brain, close to the cavity of the ear, just before and behind it, the effect is first gently stimulating but gradually becomes an uneasy, irritative condition, which it would be unpleasant to continue. On any portion of the forehead the effect is intellectual, bright, or thoughtful according to location, and in the temples, an inch or more behind the brow, the application of the fingers produces a quiet, passive, rather thoughtful, but dreamy condition, which inclines one to close the eyes and pass into somnolence or sleep. On the base of the brain behind the mastoid process (junction of the head and neck) the effect is a general stimulus of animal life and muscular strength.

* I have frequently inquired into the local sensations in the head confessed by my acquaintance and then told them by inference what they had been doing. Sometimes these local excitements produce a permanent condition of the scalp or a discoloration of the hair.

The same effects may be produced with the aid of electricity, by the subject taking in one hand the positive electrode of a mild galvanic current, while the operator, holding the negative pole, touches with a finger any portion of the head. The current should be nicely adapted to the sensibility of the subject, by retarding the flow from the electrode that he holds, and the faradic current should not be used unless with the most extreme delicacy. The dryness of the hand applied to the electrode constitutes a resistance, and a strip of wet cloth attached to the electrode may be made the channel to convey the current to the hand, the length of which strip (increasing the resistance) may reduce the current to a feeble or even imperceptible condition. With this precaution electric experiments on the brain may be performed by any one who understands the organs and knows how to avoid injurious effects. It is safer to experiment on the posterior than on the anterior half of the brain. Stimulating the upper posterior quarter of the brain produces generally healthful and tonic effects.

Though I have mentioned the galvanic and faradic currents in common use, I do not recommend them. On the contrary I recommend the reciprocal galvanic, which I have introduced by my pupils, produced by a new automatic commutator, which I have constructed, and which avoids the inevitable evils of galvanic and faradic currents, making the electricity a simple and genial stimulant.

In electric experiments a little water is used to overcome the resistance of the skin. In applications to the head the hair offers a strong resistance to the electric current, which may be partly avoided by the use of water with the fingers or sponge, or by metallic points, like a hair brush, to reach the scalp. But the action of metallic wires is too sharp unless qualified by the reciprocal current or my new discovery, the electromagnetic.

By selecting persons of a high degree of impressibility, our experiments become not only instructive, but very diversified, interesting, and brilliant, like those of Prof. J. K. Mitchell, of Jefferson Medical College, on the editor Joseph Neal, in 1841, immediately following my discovery.

But it is absolutely necessary to select persons of good sense, who are not controlled by the imagination. The class of credence and imaginative persons who are controlled by suggestion, by a command, by sympathy, or by fancy, should be carefully avoided. The subject should be as judicious, discriminating, and self-controlled as the operator. My best experiments have been made with well-educated persons who were themselves interested to discover the truth and guard against imaginative delusion. I have entirely avoided experiments in the mesmeric or somnambule condition.

The uninterrupted and harmonious testimony as to my experiments, from 1841 to the present time, often repeated and tested before committees and classes, medical professors, and every variety of sceptics, has seemed to me so entirely sufficient, and been so abundantly cordial in its laudatory language, that I have long ceased to offer their repetition in any way except as a part of my regular instruction to classes, the members of which are always instructed

by experiments and made personally conscious of these operations on the brain. Their expression has been invariably that of entire satisfaction in the reality and interest of my experiments from the beginning to the present time.*

And yet while this positive science has thus been quietly and persistently demonstrated, no medical college nor body of physicians outside of the institutions in which I have been personally engaged has sought to be informed or invited any presentation of the subject, and the manifest indications of not only indifference, but positive aversion to any great enlargement of biology not forced upon them by high authority have prevented me from making any overtures. The fact that I was known to have renounced authority in medicine and to have presided over a college of medical liberalism, defiant of authority, made it impossible for me to approach the organized association of the majority of the medical profession; and its recognized head, Prof. GROSS, informed me courteously in a friendly note that no discovery I might have to offer would even be investigated by that body or noticed by one of its committees, and that it should be my policy to appeal to those outside of the medical profession.

These disgraceful facts show that medicine has been degraded to a trade, and that medical education needs to be revolutionized, for its animus to-day in its ruling bodies is no better than it was in the days of Harvey.

If science has been thus held in check, I do not feel that my course has been censurable. Self-respect forbade any other course, for science should not be humiliated by *begging humbly* for an impatient and supercilious hearing from those who are *unwilling to learn*, and who having learned strive to forget, or being thoroughly informed of a truth, carefully conceal their knowledge because the truth is not yet popular. It would have been a waste of time to in-

*The medical class of 1849-50, in the leading medical college of Cincinnati, the Eclectic Medical Institute (Prof. Warriner, chairman), reported as follows:—

"Many of us at the commencement of this series of lectures were sceptical as to the impressibility of the subject in the waking state; but we take pleasure in announcing that the remotest doubt is now dispelled. We have seen the subject deprived of muscular power, we have witnessed a great increase of his strength, we have seen any faculty of the mind heightened or subdued at pleasure, we have personally performed many of the experiments set forth in the JOURNAL OF MAN, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not yet been published to the world.

"While therefore we gratefully accord distinguished honor to the labors of DR. GALL and his coadjutors, we do at the same time regard the contributions which have been made to Anthropology by DR. BUCHANAN as far exceeding those of his predecessors."

There is an unvarying continuity of such testimony down to the most recent expression, from the class of the College of Therapeutics, June, 1889, who said unanimously:—

"Representing different states of the Union, engaged in different callings, and attending for dissimilar purposes, we one and all unite in pronouncing the instruction given as the first and only clear, satisfactory, and complete explanation ever received of the science of man and mind in all relations."

"To the physician and student in medicine it gives the only simple and comprehensive explanation of brain and nerve physiology and the interaction of body and brain. It places at his command new and complete methods of diagnosis and treatment of all ailments of the human being. It enables him to know the properties and actions of his medicines. It teaches him the correct uses of electricity as a healing agent. To the metaphysician it explains the rationale of mind cure and faith cure, and the mysterious influence of the healer "who maketh whole by the laying on of hands."

"To the minister, moral reformer, and educator it gives a knowledge of those subtle forces which drag down to perdition or elevate to good citizenship and to heavenly serenity the human beings committed to their charge. It accounts for the vices and weaknesses of men, for intemperance and insanity and how to correct them.

"To the scientist and student of art it furnishes the law by which all animal creation may be known and understood. To the Psychometer it explains and develops those wonderful powers by which all knowledge is open unto us of the past, present, and future, and by which we are brought into communion with the author of our being, from whom we derive all inspiration and power.

We came, some of us, sceptical as to the existence of such a power or our ability to develop it. We sat at the feet of the master and were filled. We are satisfied beyond expectation. We carry with us rich stores of knowledge and information.

struct such persons if they could have been persuaded to witness demonstrations.

In these remarks I refer to some of the most eminent citizens of Boston, whose names in kindness I omit,* and I state now that I should ever be pleased to give demonstrations, not only to my pupils, but to any eminent scientists who call for proof.

These remarks are absolutely necessary that my readers should *understand* the remarkable fact that, while a science as demonstrable as chemistry has been taught since 1842, and has been published, it has been ignored by the universities, which continue to teach the mediæval falsehoods so long refuted by my experiments, and conceal from their pupils the real progress of science. There has been one important benefit in this neglect: my field of investigation has not been disturbed by the pretentious loquacity of superficial thinkers and charlatans.

To return to the evidences of Anthropology. Experiments in the excitement of organs could not have brought the science to its present condition. Such experiments, unless conducted in a philosophic manner, result in endless confusion and error. Properly conducted with due patience they reveal the functions of organs of sufficient magnitude to be easily located and recognized, but do not enable us to make a nice survey and analysis of convolutions, or to define with accuracy the boundaries of organs.

The completion of the investigation and demonstration has been by means of PSYCHOMETRY, by the perception of functions which persons of psychometric talent acquire in touching the surface of the head—a perception which I have carried to still greater delicacy in minute surveys by touching with a metallic stylus successively minute portions and recording the variation of impression.

A very large portion of the human race, probably one in ten—in warm climates nearly all—are capable of thus realizing the functions of every portion of the brain by the impressions derived from touch, attentively observed. Thus in fact has the limitless science of Anthropology lain within reach—at the finger's ends, as it were, of mankind—capable of easy exploration without any elaborate education or preparation, by any person of sound judgment, and yet until the year 1841 no one ever thought of it or attempted to pick up the boundless intellectual wealth lying within reach of all. In fact, I was myself, though engaged in the anthropological investigation, twenty-seven years of age before I attempted to use this simple, obvious method of exploring the richest mine of intellectual wealth that nature has ever offered.

The reader may not sympathize with my exclamation of wonder at the IMMENSE stupidity and blindness of all mankind, learned and unlearned alike, but future generations will repeat my exclamation. The continent of America was discovered across four thousand miles of ocean, for that was a physical exploration, but the far greater intellectual continent of ANTHROPOLOGY, though lying within arm's

* To these remarks I should mention there were striking exceptions in Rev. J. Pierpont, Rev. Theodore Parker, Wm. Lloyd Garrison, Epes Sargent, and a few other worthy and eminent citizens. Mr. Parker told me that he had learned more from my writings than from any other member of the medical profession.

length, could not be discovered by minds untaught in the art of investigation.

All the labors of Gall and Spurzheim might have been saved, and far greater results secured, if those great teachers had but used the faculties which I believe Dr. Gall possessed, but never thought of using because he had the aversion of the medical profession to anything marvellous. Had I possessed the psychometric faculty to a respectable degree, I do not think it would have required seven years of investigation for me to have found the royal road to ANTHROPOLOGY.

The elaborate psychometric investigations of 1842 were then published in a chart. Since then I have made a few discoveries and have materially improved the science by adopting a more correct expression of the functions of some of the organs in the back of the head, from the study of their positive as well as negative phenomena, aided by the psychic philosophy which is evolved from the study of the brain.

Thus far the reader perceives two solid and permanent foundations of Anthropology in ORGANIC EXPERIMENT and in PSYCHOMETRIC EXPLORATION, each of which is a perfect demonstration in itself, and both by mutual corroboration remove all reasonable doubt and justify the firm and positive tone in which I speak of the entire science.

But the evidence accumulates when we explore the body in the study of Sarcognomy and find the same group of functions and influences in the body already demonstrated in the head. Moreover, in the investigation of Sarcognomy we find all these functions responsive to *electric currents*, so that we avoid all possibility of delusion by mental sympathy and suggestion; and still more positively are we taught by nature when we study the effects of diseases in every part of the body, and find that they correspond to all that we have learned of local functions by experimental inquiry; and even diseases of the brain, when localized, give the same evidence by the modifications, mental and physiological, which they produce. Moreover, to myself there is the evidence of personal consciousness, which is also accessible to others who devote themselves to this study—an evidence SUFFICIENT IN ITSELF.

Surely this would seem amply sufficient for the critical inquirer, yet nature gives us an additional corroboration. The study of the brain and its manifestations reveals the grand mathematical laws of PATHOGNOMY, which govern all movements of the muscles, all spontaneous expression, and the course of the blood and nervous influence through the body in health and disease.

Pathognomy is a self-evident science when properly presented, and many of its principles were intuitively guessed by Delsarte; and Pathognomy is entirely based upon the organic locations in the brain which have been demonstrated by the three methods just mentioned.

PATHOGNOMY is self-evidently true and lends its corroboration to the entire anthropological system, with which it is inseparably identified. If there were neither organic experiments nor psychometric explorations nor Sarcognomic proof I would still rely upon Pathognomy as the mathematical and eternal foundation of Anthropology.

Anthropology — The Synoptic View.

THE series of Anthropological articles in the JOURNAL has not advanced beyond the exposition of general principles and the intellectual faculties. At this rate of progress it will be some years before the exposition even of the Psychology is completed.

Meantime I think my readers would enjoy a more compact presentation of Anthropology, which would give them in less than twelve months a fair understanding of the whole subject and which might serve as a popular introduction to a larger work.

My system of Anthropology has been out of the market over thirty years and a concise text-book is therefore needed by many. This will enable the students of practical Phrenology to verify the Anthropological system by craniology, and also by experiments on the impossible.

The object will be to present the science of Anthropology in the *most concise possible* statement, to serve as a manual or syllabus for students until the full exposition is completed and published.

In this number of the JOURNAL I begin the SYLLABUS OF ANTHROPOLOGY, suspending for the present the larger work that has been in preparation.

EXPERIENCE IN ANTHROPOLOGY.—A recent correspondent, Prof. G., says: "I wrote you twenty-two years ago in reference to your new system of Phrenology. I had then just begun the study of Phrenology from your standpoint, and have continued ever since. I then believed your system correct. I believed it from a philosophical view of man, and have since demonstrated its truth by manipulation in practical Phrenology."

A Western correspondent, Dr. M., says: "I am still practising magnetic healing and have been using your chart of Sarcognomy, and find that it is very correct with regard to the relation of soul, brain, and body. I am quite a psychometrist, and diagnose all my cases by that intuitive method, and surprise a great many people when I can tell them how they feel by simply taking their hands in mine. . . I was treating for about eight months before I received your chart, and when I received it and studied it carefully, I found that I was using the very same methods as laid down by your chart, when I treated in a semi-conscious condition. I have had and am still having wonderful success in curing cases that regular doctors had given up and even placed their death at only a few days."

Dr. T., of Rhode Island, after reading Therapeutic Sarcognomy, writes: "I am highly pleased with the work, and find in practice its teachings, as far as I have been able to apply them, to be perfect in immediate and permanent effect, far beyond all you have stated. And I do most earnestly wish it could find its way into every home in the land. Then by living up to the light of its teachings we would have a people in the enjoyment of health and happiness."

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What the Enlightened Demand of the Medical Profession.

To establish a creed beyond which it shall be disreputable and dangerous to advance, is not in America, within the power of Pope, King, or Parliament, nor has this arbitrary power been transmitted rightfully to any organized body. The Roman church may attempt to dictate, but has no power to enforce its decrees. The Protestant church may resolve and fulminate, but scientists go right on as if unconscious of its power. The universities may establish fashions in opinion or philosophy, but independent thinkers cannot be suppressed.

But although arbitrary power does not exist, the arbitrary spirit that would tyrannize if it could, still exists even in the freest countries, and that arbitrary spirit finds its lodgment in all strong corporations and societies. The medical profession of this country borrowed its organization and ethics from the old world, and by means of its colleges and societies it has organized the despotic principle as efficiently as it can be done in a republic. The words *empirical*, *charlatan*, *quackery*, and *unprofessional* are flourished as a tomahawk over the heads of physicians to terrify them into abject submission to whatever the colleges prescribe as creed or code. Those words freely applied to whatever the colleges disapprove, have the effect of the savage TABOO. They signify something to be shunned and suppressed, and they are freely applied to all independent investigations that would lead to a purer and truer science than all the colleges know. They have been freely applied to all who have dared to reject the lancet fifty years ago, and to deny the supremacy of mercurials as the chief agency of medical practice.

Although the college authority no longer enforces universal bleeding and universal mercurialization, the collegiate power is just as infallible to-day in its most recent dicta, as when it compelled submission to the lancet, and refused water to the agonized patient in fever. Dogmas change from year to year but are *always infallible*.

Hence it is that orthodox or fashionable medical colleges are so far behind the higher intelligence of the age, that with all their learning they have largely lost the confidence of the people, and have by their abuses originated in many minds an intense prejudice against the use of medicines.

The effort to sustain the infallibility of college faculties, and restrain the progress of medical science within the range of their limited knowledge, has had so paralyzing an effect, as to keep the

colleges and their graduates profoundly ignorant of the most important discoveries of independent minds for so long a time, that it may even be questioned to-day whether the value of all the colleges teach is not surpassed by the value of what they do not teach but ignore and proscribe.

Omitting the science of anatomy and operative surgery, which are the common and undisputed knowledge of all followers of the healing art, and looking only to those things concerning which different opinions may exist, the actual measures for the relief of disease, and the philosophy that should guide their administration, there is no department of the healing art in which independent practitioners and original inquirers have not introduced material changes which authorize the abandonment of what the old collegians teach. Nevertheless, the old teaching goes right on, the discoveries and improvements are ignored, the pupils are kept in ignorance of their value, and generally in ignorance of their existence. Thus are the old colleges devoted equally to science and to nescience, to knowledge and to ignorance; and to prevent the intrusion of beneficial knowledge, students who are suspected of contamination from associating with liberal preceptors are excluded, and those who manifest independence of thought find difficulties in graduation. The monotony of orthodoxy is maintained in the college, and the same monotony enforced as far as possible in professional life, by the words "*unprofessional*" and "*quackery*" attached as labels to all really progressive doctrine, to show that it must be avoided; and even statistics are discredited and sneered at, because statistics always tell against the old theories.

Forty-four years ago, the writer recognizing everywhere a professional despotism which enforced a most destructive system of practice, now mainly abandoned, united with other resolute Americans in demanding freedom from all creeds and authority — freedom to follow the dictates of science and experience. There was a fierce and consolidated opposition to this movement (which assumed the modest title of Eclectic, to signify its independence), but the Eclectic Medical Institute was established at Cincinnati successfully, surpassing all the other schools, its attendance being greater than that of the three other colleges.

This was the first great step of progress — the assertion of individual freedom — medical Protestantism — and in that school we welcomed for the first time the advent of women into professional ranks. We asserted the honorable right of homœopathic physicians to recognition and coöperation, giving them a hearing in our own halls, and asserted the existence of a grand philosophy of the healing art, derived from the study of the brain, which was imparted in my own lectures.

The Eclectic movement still advances — a great American movement, which is destined in the future to bring all enlightened physicians to its liberal standard of principles. The teachings of my successors to-day in that college embody a remarkably successful scientific and progressive system, the result of American experience. Simultaneous with this radical American movement, was the

European rebellion of Hahnemann against collegiate authority, advancing a new therapeutics, but not placing the same emphasis upon the doctrine of professional liberty, which was conspicuous in the Eclectic reform. Hahnemann made a more careful and original investigation of the nature of remedies, and attained results which though often demonstrated in private and in hospital practice, have never been honestly recognized in the old colleges. Never has either the Homœopathic or the Eclectic system of practice received the courteous attention or the honest investigation which was due to elaborate and laborious scientific investigations, prosecuted in a spirit of benevolent energy and manly freedom. The accumulated experience of thousands of competent scientific observers through more than half a century, has been tossed aside contemptuously by medical professors who have themselves made no investigation of the new scientific truths, but simply transmitted the dogmas of older professors, as a Catholic priest transmits his ceremonials.

The reader will now perceive the justice of the remark that the old colleges exclude more therapeutic science than what they cultivate. We do not mean by therapeutic science, the chemical and anatomical knowledge which is at the foundation of therapeutics, but the vast systems of medical treatment which guide the practitioner. Either the Eclectic or the Homœopathic system could be substituted for what the old colleges teach, and would fill the entire space with immense improvement.

An enlightened sentiment demands that every medical college should investigate, understand, and teach all therapeutic science that has been successfully established among the people by experience. The world-wide fame of the Homœopathic and Eclectic systems, their ample illustration in the works of their leading physicians, and their ample endorsement by popular approval, as well as the records of hospitals, render their contemptuous treatment by the old colleges utterly unpardonable, and if such corporations were liable to prosecution for the abuse of these teachings, their charters might be justly forfeited. Equally offensive has been the contemptuous neglect and continued hostility in reference to the facts of animal magnetism, the demonstrations of clairvoyance, and healing of diseases in which the faculty had failed by the untaught possessors of healing vital force. If those results had followed from the use of any chemical drug, that drug would have been immediately celebrated and brought into use, but coming from a tabooed department of knowledge, they have been misrepresented, denied, and concealed. We demand that no department of knowledge shall be assailed by collegiate hostility.

The future will make still larger demands upon the colleges for progressive liberality, for greater changes than the Eclectic and Homœopathic are coming. The foundations of medical science lie in Biology, — the science of life — resident in the nervous system, and centred in the brain. Up to the present time medicine has been denounced as not being a science, because its deep foundations have never been explored. The charge was unjust, for a science cannot be deprived of its honorable title because it is incomplete. There

was astronomical science of great extent before the Copernican system appeared, and medicine was an imperfect science even before the discovery of Harvey, as it is a more advanced science to-day without a definite knowledge of the master organ of the human constitution, the brain, the knowledge of which is more important by far, than a knowledge of the function of the heart.

* The foundation of all life is in the nervous system, of which the brain is the emporium, and when this foundation is reached, the temple of medical science may be builded higher and wider than before.

The discovery of the functions of the brain in 1841-42 constitutes *in posse* a revolution of all medical philosophy. It is not only a vast enlargement of physiology and pathology but a prolific source of new methods of practice and new methods of diagnosis.

The psychometric diagnosis derived from the new anthropology is destined to remove the greatest discredit of the medical art, its blundering fallibility in diagnosis, and this alone might be regarded as a greater innovation than either the Eclectic or Homœopathic system, for it not only brings immediate success in practice, but carries with it the promise of indefinite and endless future progress. The psychometric method in its facile operation not only surpasses the revelations of a hundred thousand laborious and horrid autopsies but forbids innumerable autopsies by securing the successful treatment of mysterious cases that have baffled medical skill.

Medical practice, diagnosis and pathology will advance in the light of Psychometry, with a rapidity heretofore unlooked for, and as Psychometry is competent to reveal with rapidity the properties of all medicines, its practical application will even surpass in consequence of its easy facility, the very elaborate results of the method of Hahnemann.

Moreover in the science of SARCOGNOMY, Physiology has a new birth, and a foundation is laid for methods of practice which have so wide an application that in warm climates the student of THERAPEUTIC SARCOGNOMY armed with new methods of treatment may find these new methods to largely supersede all that has been accumulated in twenty centuries of medical experience. Such is the opinion of the students of THERAPEUTIC SARCOGNOMY at present in the infancy of its introduction.

Is it not clear therefore, that the new era of Anthropology which introduces a new Biology, a new medical philosophy, a new diagnosis, and an unlimited command of the *materia medica* to rectify what we have, and to rapidly enlarge our resources, will make a greater change in the philosophy and the practical aspect of medical science than anything that has ever occurred in medical history.

Against all this the existing medical colleges which will not investigate and will not tolerate the investigations of others stand as an immovable barrier, as the Roman Catholic Church once stood, a barrier against the approach of astronomy, or as the French Academy for a brief time stood against the discovery of Harvey. They represent the snows of winter lingering in spring to keep down the vegetation that the sunshine is calling forth.

Enlightened sentiment demands, that they shall either perform their duty or make room for those who will, that colleges shall cultivate instead of repressing progressive science, that they shall recognize the cures made by the hundred thousand all over the world instead of closing their eyes and inflaming their jealousy, that they shall promptly introduce into their curriculum all valuable knowledge that has been demonstrated, and not abandon the richest treasures of science to the care of the unprofessional public, the druggists and the amateur practitioners, the benevolent individuals who cherish from benevolence the sciences which the pledged teachers of science have shamefully abandoned.

This is what the enlightened public demand from the self-satisfied and narrow-minded gentlemen who standing intrenched in corporate power and wealthy endowment feel that they are not responsible to the opinions of the enlightened. Will they respond? will they extend courtesy or justice to those they have ostracised, those whom the National Medical Association is eager to crush? As well might we expect a hereditary oligarchy to yield to the demands of a democracy, or the Vatican to recognize the principles of religious liberty. Scornful silence is their uniform response to the demand of enlightened minds. The old colleges cannot be reformed in themselves. The only relief of the people is to supersede them by new organizations as Romanism has been superseded by Protestantism, for unbending intolerance is the unwritten law of their existence, and they may starve or die before they will surrender.

The demand of the enlightened cannot be met by any collegiate reform. The American Eclectic revolution could not have been initiated in any existing college, nor could the labors of Hahnemann have had any collegiate recognition.

Reform must come from the enlightened people and enlightened teachers who have been accustomed to exploring nature without fear. The discoverer, the pioneer in thought must organize the movement for collegiate expression and propagation.

The anthropological revolution in the healing art which in embryonic form existed in the Eclectic movement when I stood at the head of the college must now be fully organized for practical service and propagation in the college which has long been my ideal and which I hope to see in Boston. The able services already pledged to this movement give promise of success, but there is still room for men of ability, liberality and enthusiasm to give their services to the embodiment of the highest science of the age and from such I shall ever be pleased to hear.

Wallace on Evolution.

THE eminent spiritualist, Alfred Russell Wallace, has just published a work which receives the following fair and respectful notice in the *New York Sun* : —

“The most important contribution to the study of the origin of

species and the evolution of man which has been published since Darwin's death is now offered us in "Darwinism," by Alfred R. Wallace (Macmillans). It is well known that Mr. Wallace may fairly claim to have discovered, simultaneously with Darwin, the origination of species through the process of natural selection. It is equally well known that he dissents from Darwin's view of the influence exercised by sexual selection, and that he also declines to accept the Darwinian doctrine that man's moral and intellectual faculties have been derived from rudiments in the lower animals, in the same manner and by the action of the same general laws as his physical structure has been derived. The ostensible purpose of the present book is to set forth in the light of the evidence and criticism accumulated since the propounding of Darwin's theory the grounds of Mr. Wallace's agreement and disagreement with his fellow naturalist. But the author's real and most interesting purpose is to show that the theory which attributes to man a spiritual nature is not inconsistent with the theory of evolution.

Darwin himself never marshalled more lucidly or with so much conciseness the proofs that the origin of species is due to descent with modification through the action of natural selection. Nor has any scientist more fully and explicitly accepted Darwin's conclusion as to the essential identity of man's *bodily structure* with that of the higher mammalia and his descent from some ancestral form common to man and the Anthropoid apes. To Mr. Wallace the evidence of such descent appears overwhelming and conclusive. He admits too, at least provisionally, as to the cause and method of such descent and modification, that the laws of variation and natural selection, acting through the struggle for existence, and the continual need of more perfect adaptation to the physical and biological environments, may have brought about first that perfection of bodily structure in which man is so far above all other animals, and in co-ordination with it the larger and more developed brain, by means of which he has been able to utilize that structure in the more and more complete subjection of the whole animal and vegetable kingdoms. He acknowledges, with regard to the geological antiquity of the human race, that the origin of the species, *Homo sapiens*, may in accordance with the evidence, actual or reasonably expected, be pushed back as far as the Miocene period. He would, moreover, fix the birthplace and cradle of the species in the enormous plateaux of Central Asia, which stretch from Persia across Thibet and Siberia to Manchuria. He would thus account for the failure to discover as yet the traces of the missing links in the chain of development or even unmistakable traces of man's existence in Tertiary times, because no part of the world has been so entirely unexplored by the geologist as the great Central Asian plain. It also follows from this assumption as to birthplace that the Mongolian is the original type of man, and that the black and white types arose from the primeval migrations into southwest Africa and northwest Europe.

To account, however, for the bodily structure of man was only a part of the work which Darwin attempted to accomplish. He also

essayed to derive the moral nature and mental faculties of man by gradual modification and development from the lower animals. Mr. Wallace states with the utmost clearness and fairness Darwin's arguments upon this point. What Darwin undertook to show was, first, that the rudiments of most, if not of all, the mental and moral faculties of man can be detected in some animals, and, secondly, that in the lowest savages many of these faculties are very little advanced from the condition in which they appear in the higher animals. Thus, according to Darwin, there is really no gap to be bridged over. The continuity between the higher animals and the higher races of men is, as a matter of fact, unbroken and unmistakable.

From this conception of the origin of man's moral and higher intellectual nature, Mr. Wallace utterly dissents. He begins by pointing out that to prove continuity and the progressive development of the intellectual and moral faculties from animals to man is not the same as proving that these faculties have been developed by natural selection. Yet to prove this last proposition is absolutely essential to the support of Darwin's theory. It does not follow, because man's physical structure has been developed from an animal form by natural selection, that his mental nature also, even though developed *pari passu* with it, has been developed by the same causes only. Some extra agency may have intervened at a particular stage of evolution. The hypothesis that some new agency has intervened is sustained by a physical analogy. Up to comparatively recent times it was supposed that all the modelling of the earth's surface, not directly due to volcanic action, was attributable to upheaval and depression of land, combined with subaerial or marine denudation. It is now known that, although the action of these agencies has been continuous, yet at a certain period glacial action was superadded, and to this agency many phenomena must be ascribed. It is not, therefore, to be assumed, without proof or against independent evidence, that the later stages of an apparently continuous development are necessarily due to exclusively the same causes as the earlier stages.

Having thus endeavored to clear the way, Mr. Wallace undertakes to produce evidence against Darwin's explanation of the origin of man's intellectual and moral faculties. He tries, in other words, to show that certain definite portions of man's mental and moral nature could not have been developed by variation and natural selection alone, and that, therefore, some other influence, law, or agency is needed to account for them. He proceeds to examine, in turn, the mathematical, musical, and artistic faculties, and he certainly succeeds in demonstrating that their successive stages of improvement bear no relation to the life or death of their possessors; no relation to the struggles of tribe with tribe, or nation with nation; no relation to the ultimate survival of one race and the extinction of another. But if this be so, the evolution of these faculties is inexplicable by the Darwinian theory of natural selection, whose fundamental principles are, first, that only variations useful to the individual or the species are preserved in the struggle for life; second, that no creature can be improved beyond its necessities for the time being; third,

that the law is of the utmost rigor, and works by life and death, and by the survival of the fittest.

Mr. Wallace goes on to advance a second independent proof that the mathematical, musical, and artistic faculties have not been developed under the law of natural selection. From the nature of that law it follows that the amount of variation among the individuals of a species (with regard to a particular useful quality) is small. It is found to be about one-fifth or one-sixth of the mean value. That is, if the mean value were represented by one hundred, the variations would range from eighty to one hundred and twenty. With the mathematical, musical, and artistic faculties of civilized man the case is very different. As to the mathematical faculty, for instance, fewer, probably, than one in a hundred really possess it, and the variation in the faculty itself between a first-class mathematician and ordinary people cannot be estimated at less than a hundred and perhaps a thousand fold. Again, the variations in the amount of artistic faculty are at least fifty or a hundred fold, and the special faculty of the great musical composer must be regarded as many hundreds or perhaps thousands of times greater than that of the ordinary unmusical person. There are other faculties whose development cannot be attributed to natural selection, and with regard to which the amount of variation immeasurably exceeds that observed in the obviously useful qualities. Among these Mr. Wallace mentions the metaphysical faculty, of which savages possess no appreciable rudiment, and the faculty for wit and humor, which is almost unknown among the lower races of mankind.

Here, then, the author has brought forward several characteristics of civilized man, each of which he insists is totally inconsistent with any action of the Darwinian law of natural selection in their evolution. His deduction is that such special faculties point to the existence in man of something which he has not derived from his animal progenitors — something which the author would describe as being of a spiritual essence or nature, capable of progressive development under favorable conditions. But how does Mr. Wallace answer the objection that the admitted continuity of man's progress from the brute does not admit of the introduction of new causes, and that we have no evidence of the sudden change of nature which such introduction would bring about? His answer is that, as his reference to glacial action has shown, it is a fallacy to assume that new causes necessarily involve any breach of continuity or any abrupt change. He contends, moreover, that there are at least three stages in the development of the organic world when some new cause or power must have come into action. The first stage is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared. Here Mr. Wallace sees indications of a new power at work, which he would term vitality, since it gives to certain forms of matter all those characters and properties which constitute life. The next stage is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here we have the cer-

tainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals. To Mr. Wallace's mind there is no satisfaction in the verbal explanation that animal life is the result of the molecular forces of the protoplasm.

The third stage in the development of the organic world, where, according to Mr. Wallace, some new cause or power must necessarily have intervened, is the emergence in man of a number of the characteristic and noble faculties which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. It is these faculties which, as we have seen, could not, in Mr. Wallace's opinion, have been evolved by means of the same laws which have determined the progressive evolution of the world in general, and of man's physical organism in particular.

What, now, is Mr. Wallace's conclusion? It is that these three distinct stages of progress from the inorganic world of matter and motion up to man point clearly to an unseen universe — to a world of spirit to which the world of matter is altogether subordinate. This conclusion involves no necessary infraction of the law of continuity in physical or mental evolution. It involves simply the assumption — indispensable to explain the existence of faculties not to be accounted for by natural selection — that at the several stages of progress mentioned a change in essential nature took place, due probably to causes of a higher order than those of the material universe — a change none the less real because imperceptible at the point of origin, like the change of a curve in which a body is moving when the application of a new force causes a slight deflection. Mr. Wallace, in fine, has arrived at the conviction that there are indeed more things in heaven and earth than are dreamt of in our new evolutionary philosophy, and that the Darwinian theory, even when carried to its extreme logical outcome, not only does not oppose, but decidedly supports, a belief in the spiritual nature of man.

Notwithstanding the conjoint authority of Wallace and Darwin, I cannot realize that there is sufficient evidence of the origin of species by physical causes alone. In *Therapeutic Sarcognomy* I have fully shown that life comes from the spiritual, not the material world.

That spiritual fountain of life has not yet been investigated by scientists. They would ignore it entirely, and in doing so run into extreme absurdities, as I have shown. Mr. Wallace takes a step in advance by admitting a spiritual influx of life and consciousness in three epochs, leaving all the rest to physical evolution. To me his admission appears insufficient, and physical evolution, although it preserves, modifies, and adapts, is not sustained yet by observation, as the sole source of species, since the *millions of missing links* which must have existed if this doctrine were true have not been found. Bald, dogmatic assertion is no substitute for facts, and the facts are not yet produced.

Darwin's long and laborious study of facts to sustain his hypothesis impressed his mind unduly with their force and encouraged him

finally to say at the end of his "Origin of Species," "I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which *life was first breathed*."

This is a lame conclusion, for he should have carried out the theory and dispensed with any spiritual influx of life as rigid materialists do. But it was extravagant enough to suppose that man could be a descendant from a worm or insect.

He candidly states the objections to his theory as follows: "As on the theory of natural selection an interminable number of intermediate forms must have existed, linking together all the species in each group by gradations as fine as our present varieties, it may be asked, why do we not see these linking forms all around us? Why are not all organic beings blended together in an inextricable chaos? . . . On this doctrine of the extermination of an infinitude of connecting links between the living and extinct inhabitants of the world, and at each successive period between the extinct and still older species, why is not every geological formation charged with such links? Why does not every collection of fossil remains afford plain evidence of the gradation and mutation of the forms of life? We meet with no such evidence, and this is the most obvious and forcible of the many objections which may be urged against my theory. Why do we not find great piles of strata beneath the Silurian system, stored with the remains of the progenitors of the Silurian groups of fossils? For certainly on my theory such strata must somewhere have been deposited at these ancient and utterly unknown epochs in the world's history. I can answer these questions and grave objections only on the *supposition* that the geological record is far more imperfect than most geologists believe. . . . That the geological record is imperfect all will admit, but that it is imperfect to the degree which I require few will be inclined to admit."

Very true, but why should we reject the testimony of the very extensive record that we have, upon the blind assumption that there may be another record which has not been found? Hypotheses should not be used to overthrow facts.

The arguments and probabilities by which he endeavors to overthrow the testimony of the rocks show only a *possibility* in behalf of his theory—a possibility which differs widely from certainty, and which would not have been so widely accepted by scientists, but for the fact that a rigid materialism pervades the ranks of scientists, and produces an urgent need for something to give it support. Darwinism supplied that need. It was not in advance of the spirit of the age, and therefore it was successful. A doctrine far in advance of the spirit of the age has no cotemporary success, however well it may be demonstrated. In the present stage of philosophic thought the popularity of Darwinism is an argument against it. It is due to the fact that Darwinism is very attractive to superficial and dogmatic thinkers, because it solves in an easy, off-hand way problems which are beyond the present grasp of science.

A writer in the *Boston Herald* says that "the most persistent opposition to the theory of natural selection has hitherto come from men of science in America, and it is not difficult to imagine the position which will be taken in regard to Mr. Wallace's "proofs of variation." "Very well," it will be said, "but of what kind are your variations? Are we to understand that by mere changes in the size of organs you can in the course of time totally alter the whole character of an animal? What would be said of a proposal to turn a pocket barometer into a watch, or a chair into a barrel organ by merely varying the size of the parts? What is needed for the ascent of organisms and the development of species is not variations of size, but variations of structural character. It is in its inability to show or account for these that Darwinism fails."

Mr. Wallace has retained his hold on the scientific class by yielding largely to Darwinism and is thus enabled to secure their respectful attention to a spiritual doctrine by advancing its claims in a very modest way — merely claiming some higher power than the physical for the beginning of vegetable life, the origin of animal life and the development of the higher faculties of man. If he had spoken more fully and freely of the spiritual universe he would have found the scientists generally disposed to ignore his labors.

The Power of Hypnotism.

THE mesmeric or magnetic power under the new name of Hypnotism is undergoing careful experiments, which are no longer thrust aside as incredible. Dr. Carl du Prel has published a pamphlet on this subject in which the psychic power over organic life had some good illustrations.

"As an example he cites an experiment made by Prof. Kraft-Ebiny, of Gray, in the presence of Prof. Lipp. The subject being in the 2nd hypnotic stage, a letter cut out of zinc was pressed upon the back and an order given that upon that place a blood-red spot should appear on the next day. The neck and back of the subject were carefully bandaged and sealed, to avoid their being tampered with. At the appointed time the seals were removed by the Professor in the presence of a number of medical men, and the expected wound found, which is described in detail, and was carefully watched and noted until healed and the skin formed.

"Several other experiments in the formation of artificial wounds have been made with a like result.

"What conclusion is to be drawn from these experiments? In the first place, clearly, that here there can be no question of the voluntary domination of the organic functions of the subject by the operator. Magic cannot be attributed to him. His will is only the remote cause—only indirectly interested in the result. He only awakes in the subject the idea of a commanded organic

change; but the real working agent can only be the will of the subject, aroused by the implanted idea, and also the unconscious will; for the organic changes are beyond the power of the conscious will.

"Now if the hypnotiser can influence and guide in a given direction the organising capacity of the transcendental subject, he can, without doubt, influence the remaining transcendental capacities of the soul and impart to them an absolute direction.

"Having arrived at this conclusion, Dr. Prel proceeds to experiment upon the medium, Lina, who is also clairvoyant—this being a necessary condition. The medium is put to sleep and ordered, in her ordinary sleep of the following night, to dream of a certain person, to remember the dream, and to relate it the next day. The experiment succeeded entirely. Lina dreams all night of the person mentioned, greatly to her surprise, and relates the dream circumstantially the next day.

"This experiment proves the possibility of such post-hypnotic commands; but it is probably a condition precedent that the medium should be inclined to somnambulism, as was the case with this one.

"As opportunities for further experiments in this direction were wanting, Dr. Prel tried another form. He wrote an order that Lina should retain in her memory, repeat and translate certain Latin and Greek words which should be read to her during hypnotic sleep. Two trials of this were made; the first failed, because the operator departed so far from the intention of Dr. Prel as only to think the words instead of speaking them. The medium was inattentive, laughing and talked, and so there was no result.

"A week later, the attempt was renewed, and the words read aloud. After the reading, the medium was awakened, and was, as usual, quite unconscious of what had taken place; a meal was eaten, different topics of conversation introduced, and only after a lapse of some time did the examination begin. The Doctor read, quite irregularly, the German words, when to the surprise of the experimenters and to her own extreme astonishment, the medium gave the Latin and Greek translations of seventeen of the words; of the other 13, some she knew nothing of, others only the first syllable, and these she had refused to listen to, as had been shown by her impatient gestures."

Such experiments as the foregoing illustrate the facility with which spiritual phenomena may be modified or controlled by the strong will of parties engaged in them. They also show how the miraculous cures of which so many have been published recently may be produced in passively receptive subjects.

The wonderful power of the vital nervaura was admirably illustrated by Dr. A. Mueller in the *Australasian Medical Journal* of March last. Dr. M. is said to have discovered an antidote for snake-poison in liquor strychniæ, but has sufficient liberality to recognize another antidote in the following letter to the *Australasian Medical Journal*.

SNAKE-POISON.

SIR,— Under the above heading, in your issue of last January, John Reid, M.A., M.D., presents in the shape of some old facts what is apparently intended as a sort of conundrum for the readers of the *Gazette*. As the letter appears to have been written with the object of eliciting comments, and as Dr. Reid does not attempt to solve the problem he submits, I will, with your kind permission try to do so. On the experiments he relates with Cobra poison on dogs, it is unnecessary to dwell. If their object was to demonstrate afresh the well-known fatal effects of this poison, they were, though quite unnecessary, certainly very successful; for all the unfortunate canines were speedily despatched. Side by side with these experiments, Dr. Reid cites from Sir John Forbes' *Oriental Memoirs* the case of a gardener bitten by a Cobra and rescued, when apparently on the point of death, by a fakir who for three hours prayed over him, and waved a dagger over the expiring man's head. If this case was the only one of the kind on record, we might well hesitate to believe in its actual occurrence; but I recollect, and others have related, similar ones, and it is undeniable that snake-bite is occasionally cured in India by such apparently "miraculous" means. Science, however, knows no miracles. If we believe it is done, the task devolves on us of explaining how it is done, and what "virtue" there is in prayers and the mere waving of a dagger over a man's head. To assume, as Dr. Reid implies, that such cases would have terminated favourably if entirely left to themselves, is merely shirking the task. To accomplish it we must first define the exact pathological condition of a person dying from snake-bite, and then ascertain by what mysterious power these fakirs are able to turn the tide of death in such cases. I have already shown conclusively in these columns and elsewhere, that snake-poison causes torpor and paralysis of motor-nerve centres, and that this action is purely dynamic force, but not tissue-destroying. To the next question that suggests itself, whether there is at the disposal of these fakirs or of any human being a force or power capable of rousing the torpid nerve cells into action, a decidedly affirmative answer may be given. So-called "exact" science has until very lately ignored the existence of this force, and I should not have ventured to mention it even in your columns if modern psychological research, both in Europe and America, had not at last enforced a tardy recognition of its existence, thus opening up vast fields of research hitherto not dreamt of in our materialistic philosophy. Thousands of years before our Christian era, it was known to our Aryan ancestors under the Sanskrit name of *akasa*, or the life-principle, the life-giving fluid or medium; and early in this century Baron von Reichenbach demonstrated its existence by a series of most interesting experiments. In a room from which the faintest ray of light had been excluded, his sensitives or clairvoyants described it as issuing from the tips of his fingers and from his eyes in the form of bluish or yellowish flame-like emanations, and as enveloping his body in a cloud or aura of the same colour. These emanations were further described as differing both

in colour and intensity with different individuals introduced into the room. Von Reichenbach also ascertained from these sensitives that emanations similar in appearance were issuing constantly from magnets he presented before them; hence the name of vital or animal magnetism has been given to this force, although Reichenbach himself proposed to call it "Od," a name occurring in ancient books of the Cabala. To this force, which numberless experiments have proven to be communicable without contact, the recovery in the case of snake-bite cited by Dr. Reid must be ascribed. In paralysis not resulting from organic disease and structural change of the nerve-tissue, it is now under the name of massage a recognised and effective remedial agent; but this coarse method of employing it is typical of the imperfect and merely rudimentary knowledge we possess of its vast potencies that will, no doubt, cause it hereafter to become one of the most powerful means of alleviating and curing disease in the hands of the skillful physician when he has become a true healer. By concentrating in the act of prayer all his mental energy and will power on the object he had in view, and mechanically by waving his dagger over the dying gardener's head, Lullabhy, the operator in the case referred to, threw his own "akasa" into the man's body, and caused the torpid nerve-cells to resume their proper function in the same way, but only more slowly and less surely than a few hypodermic injections of Liq. Strychnie would have done. In conclusion, Dr. Reid must excuse my expressing dissent from him, when he writes: "If this, (namely recovery) is the natural course of snake-bite (without stimulants, &c.), it bears out Travers, when he says, 'that sleep will kill where alcohol destroys.'" My own experience has forced on me the conclusion that the natural course of snake-bite invariably is death, if the poison is absorbed in ordinary quantity, and not checked and counteracted. The 24,000 victims of it last year, in India, according to official records, are also a terrible proof in point. In the quotation from Travers surely the word "save or restore," should stand for kill, as the man was restored during, or as Dr. Reid seems to imply, by his sleep, as the words otherwise do not apply at all. Finally as to alcoholic stimulants in snake-bite, I quite agree with Dr. Reid. They are useless in small quantities; worse than useless in large ones: and I never administer them except in the stage of recovery, and then very moderately.

Yours truly,

A. MUELLER, M.D.

Yackandandab, Victoria, Feb. 1889.

DEMONSTRATIVE EXPERIMENTS.

Last January the Psychological society of Munich held a seance with about 300 attendants, from scientific and social circles. Baron von Schrenck-Notzing read a paper on the "Present position of scientific investigation in regard to Hypnotism and suggestion," followed by an hour and a half of experimental demonstrations, said to have been brilliantly successful, even pleasing the Professors and physicians present. There were eight subjects, one of them the Baron von

Poyssl made a great display of dramatic power in the hypnotic state. The physicians present engaged in testing and demonstrating the reality of the hypnotic state. Such experiments as these are stepping stones to enable the profession to advance into that vast realm of science which they have ignored into which the JOURNAL of MAN has sought to lead them.

Co-operation of the Invisible World.

GEORGE CARPENTER, M.D., of South Bend, Indiana gives in the *Better Way* of July 27th, the following interesting statements:

In 1848 I was travelling westward on the prairie west of Beloit, Wis., (about four hundred miles from my home in Ohio) in company with a friend in search of a place to practice medicine. I had left a young wife in care of my uncle—an old experienced physician—in good health and without care or anxiety. We were within one day's drive of our objective point, Galena, Ill., when at midday, while driving listlessly along with nothing, not even a tree or a shrub to attract my attention, I was caused to stop my team and a voice hardly audible to me said, "Go home your wife is sick and they think she is dying." I said to my companion, "I must go home; Phila is sick." We turned around and retraced our steps.

On arriving home I found my wife sick nigh unto death, and calling for me. I learned that at the time I heard the call, the day and hour, the friends thought her dying. The probabilities were that she could not survive another day, when I arrived home. She recovered speedily. By all who know of the facts my call home was thought wonderful.

I explained it on the principles of mesmerism, not knowing anything of spiritual communication at that time.

During the winter of 1852, I was attending the University of Michigan at Ann Arbor, and was relating some of my experiences to a lawyer from Syracuse, N. Y., who requested of me the privilege of investigating the phenomena if any occurred, of the occult force, attending me at times. I stated to him I expected to be notified from my home in Ohio of any occurrence that might be of importance, and would give him notice of any communications from there in time to prove its truth or falsity.

A few days thereafter when I came from my room, I said to Mr. Avery: "I have received word from home this morning. My little daughter is sick and my wife has sent for my uncle five miles away, and I shall receive a letter this evening to that effect." By his request a committee was appointed to await upon me through the day and not let me out of sight a moment till after the mail should be received. These things were known to the professors and class, and talked much of. We went to the post office that evening and inquired if there was a letter for me. There was. I requested it to be delivered to my escort, and he handed it to Mr. Avery.

In it he read: "Mary was taken very sick in the night, and I have sent for uncle this morning."

The next morning I announced another letter on the road, in which it would state uncle came yesterday and pronounced the case measles. No danger; will not call again unless sent for. The same process of espionage was had through the day, and a letter received at evening mail and handed unopened to Mr. Avery for perusal; and in it was found the message as given in the morning. I and my peculiar gift became the theme of conversation in the hotel and college for many days. I was a mesmerizer and clairvoyant, or so considered. I wish to relate one more little incident which occurred at the house of a stranger, the name at this distance is forgotten:

Two little girls of the ages of about seven and eleven, were sitting around a stand — one of those old fashioned ones, square, heavy and solid. They held their hands on the top, and it began to move. I asked them to talk to it. The eldest said, "Please get up on two legs." It immediately rose up. "Now get up on one leg again." It obeyed. I asked to have it leap off of the floor. It did so and fell in a broken heap on the floor, which frightened the children very much. I assured them, however, and promised to have the stand repaired, etc. From that time for several years I was thrown out of opportunities for investigation of occultism, till about twenty years ago, when we held seances at my house, where we had many wonderful incidents of manifestation of a power that claimed to be from spirits of men returning to demonstrate a conscious existence beyond the grave. Some of them were very useful to me in my profession, two of which I will relate:

I had just come in from visiting a little patient who was very sick, and found my wife writing with the planchette. I asked the spirit who he was. He said, "Your father," I said, "Please give me your name." His reply, "Jesse Carpenter." "Will you give me your middle letter?" He did not. "Well, if you are my father have you been with me on my visits to see the sick?" "Yes." "Did I give the right medicine to that child?" "No." "What was wrong?" "The opium in the powders." "Will it hurt the child?" "No; but it won't be any better in the morning." "Had I better go and change the treatment?" "No; they will think you vacillating and be frightened; let it be and correct it in your morning call." I did so and all was well.

A few days thereafter I was called into the country to see a little girl in a family of one of my old patrons. I diagnosed the case to be a fever which was prevailing as an epidemic, and very fatal. Almost all who were attacked died. We doctors were in despair over our lack of success in treating it. I said to the mother, "Mrs. Deems your daughter has the enteric fever, and if she recovers at all it will take several weeks." Her reply was: "She is in your hands: do your best." I seated myself at a table and tore some little papers for powders; taking my case I reached for my bottle of calomel, when my hand and arm were seized with convulsions so rapid I could

scarcely see the motions. I could not control it. I had never been affected thus before. I knew I was in health; then what could it mean? I stopped to look around to see if I had been observed, fearful that Mrs. Deems would think I was intoxicated, but she had not observed my behaviour. Well, thought I, I shall wait and see if you won't let me use my knowledge; I will use yours, so just do as you please.

My hand became steady and chose from the case two articles such as I had never used before for any similar case. I put up the powders and said: "Mrs. Deems, you will please give one every three hours till I come — will be here early," and left. Well, anxiety is scarcely the name for my feelings until the next day. Was early there and found my little patient playing in the yard — well and from that day on I lost no more cases of enteric fever, thanks to spirit help.

Now twenty and more years are passed, and the angel world has helped me to help thousands of suffering ones. And so the work goes on. Why should I not be a spiritualist? I am, through and through.

Carlyle's Scepticism.

MONCURE D. CONWAY, in the *Open Court* gives the following recollections of Carlyle. Speaking of Unitarianism, he said: —

"I never cared much for Unitarianism. The best men I have known go that far must needs go much farther."

"When he was at Edinburgh, on the occasion of his installation as Lord Rector of the University, I was with him a good deal, and remarked his restlessness under the incidental religious ceremonies. I can readily believe the following story of whose truth I was assured by a Scotch gentleman. Carlyle was invited to pass some days in a country-town, in Scotland, with an old college-mate. They had been fellow-skeptics, and many a time had between them disposed of Christianity. But his old friend had become rich, the leading man in town, and naturally a zealous supporter of the kirk. He invited the parsons and deacons to meet Carlyle at dinner. According to usage the host said grace himself; it was grace so long, unctuous, canting, that Carlyle could not stand it, but broke in with — 'Oh, F —, this is damnable!'

"His youth had been devoted to preparation for a profession, — that of the Pulpit, — from which he had to turn at the moment when family and friends were ready to usher him with plaudits on a career whose splendor was prophesied by his genius. He had made desperate efforts to find some way of honestly remaining in the old homestead of faith; but all had been in vain; and it was no doubt this experience which broke out in rebuke of his college comrade in skepticism, who had sold his soul to the village parsons and deacons for the fine mansion to which had visited his friend.

"When Carlyle's supernatural visions faded, they left him a

peasant, surrounded by poor and ignorant people, and without either capacity or taste for the career of a man of the world.

"Scotch skepticism is generally more keen and incisive than that which one meets in England. In conversation Carlyle was sometimes so bitter against Christianity that it appeared as if he felt a sense of personal wrong. One evening, talking of William Maccall, with whom John Stirling had a notable correspondence, Carlyle said: "I remember Maccall; I have lost sight of him, but remember a vigorous way of expressing himself. I recall his breaking out in conversation about elevating the people; "What can you do for a people whose God is a dead Jew!" A fair enough question. If I had my way the world would hear a pretty stern command — Exit Christ!"

"One Christmas evening he said: 'I observed some folk at the corner a little drunker than usual this morning. Then I remembered it was the birthday of their Redeemer.

"I was present one evening when some one asked: 'Mr. Carlyle, can you believe that all these ignorant and brutal millions of people are destined to live forever?' 'Let us hope *not*,' was the emphatic reply.

"He had never been in a church of any kind since the visit to South Place already alluded to, when one day in the country, he was persuaded by some ladies to go and hear a famous Methodist. He returned furious about the prayer, which he summed up in these words; 'O Lord, Thou hast plenty of treacle, — send us down a flood of it!'

"To Sir James Stephen he said: "That fire is rather hot. It seems a curious thing that people should have believed that they were to be punished by fire." "The belief," said Sir James, "came from a time of cruel and savage punishments." "It would be very uncomfortable to continue in that grate through eternity; and yet my father, one of the ablest men I ever knew, believed that such would be the fate of most people, — he believed it as much as his own existence."

"His disbelief of the Christian scheme was complete and final. Indeed, though myself a heretic, I have at times thought that Carlyle's character might have been more humanized had he felt deeper sympathy with the spirit which has imperfectly and superstitiously, yet with a true and tender sentiment, found its expression in the Legend of Jesus."

Christianity in India.

LETTERS on this subject from W. S. Caine, M.D. of India give some interesting information which as the writer is himself a Christian cannot be suspected of any prejudice against the missionary labors. In letter No. 9, he says:

"I have naturally felt much interest with regard to the attitude of this new National Party towards Christianity, and I have endeavoured

to discover what is the bent of the mind of the Anglicised Indians towards religion. It is quite clear they are not in any way attracted to Christianity, although they have abandoned the polytheistic faith of their fathers. They do not separate themselves from outward observances—the ties of caste are too strong for that—but when they do, they join the Brahmo, or the Arya-Somaj, or become Theosophists. It is a melancholy fact that although the powerful and wealthy missionary organization of India has borne so large a share in the education of the natives, the number of young men educated by them who become Christians is an almost imperceptible fraction. The work which missionaries do in the way of *education* is beyond praise, viewed as *education* simply; but so far as turning young men into live Christians is concerned, their failure is complete and unmistakeable."

Again he says: "There are 130 students working up to the University, 65 of whom are graduates. Nearly all these youths come in from a school in Lahore connected with the mission. The state of their minds towards religion is aptly suggested in a paragraph of the report of the college, which says, 'One of the brightest and most promising of the students said not long ago—voicing the sentiments of his class-fellows: "We do not believe in Hinduism; we have no religion now, we are looking for a religion." I do not know how many of the 1,500 delegates at the National Congress were Christians, but at Madras last year, out of 607 delegates there were only 11 Christians! I am quite sure that at least half these delegates have been educated in missionary schools and Christianity. Educated India is 'looking for a religion' but turns its back on Christ and His teaching, as presented to him by the missionary. There is nothing more distasteful to me than criticising any branch of Christian labor unfavorably, but the more I see of Christian missionary work in different parts of the world, and in India in particular, the less satisfied I am able to feel with its realized results."

In another part of the report Mr. Caine says: "There are altogether 405 salaried persons, men and women, at work in the Baptist Missions in India. If the Committee of the Baptist Missionary Society are satisfied with the one and a half converts to each salaried official in eight years they are easy to please. Bearing in mind the fact that Baptist churches only admit to membership persons of discreet age, on profession of conversion, I do not believe that any of the recognized missionary societies in India can show any better result for their labors. I was at Sunday morning service in the Bombay Chapel in January, 1888. *There were six persons present, including my daughter and myself*; I was there again in November, 1888, and the congregation was *fourteen, including my wife and myself*. The annual report gives the *membership* of this church as *five*."

"What I cannot get answered by anyone is, why a church like the Baptist church at Agra which has got forty members cannot get forty more; but, in so long a period as eight years, should actually dribble back to thirty-eight? Or, why the church at Serampore, with eighty-

five, should not go on to two hundred, instead of going back to twenty-four? We have been sowing seed and putting in leaven at Serampore for a hundred years, to find ourselves at the end of that time with twenty-four native Christians in the church, the majority of whom are receiving pecuniary benefit. We find seven other Baptist churches, whose forty-one missionaries and evangelists have been sowing seed for the last ten years, with the result of reducing the Church membership by 240."

"House of Commons, March 2, 1889. "W. S. CAINE."

Remarkable Statements for Thinkers.

"THE NEW IDEAL," an earnest and vigorous monthly devoted to progress and radical thought, which is regarded as the successor of the agnostic Index, but has a warmer interest in human welfare, has some very striking remarks in its August No. as follows:

"With those who — through the long, unmistakable lethargy of the church in the past, so far as is concerned all really *practical* work for the social good — have been driven of late years to attempt all important reform movements wholly outside of "organized religion," it is often to-day a question whether any really good and permanent outcome is reasonably to be expected from the present growing "evangelical" socialistic agitation. The following recent word from a correspondent, in this connection, is therefore not without interest — nor without emphasis, either, coming as it does from a recognized prominent constructive social worker, yet one who, in his own religious and humanitarian belief, is entirely outside of all popular "Christian" dogmas:

"I find that there is more life, earnestness, and concern for the masses, within the evangelical Christian bodies, than almost anywhere else; much more, certainly, than within the Unitarian body — the most selfish of all, in my experience. Though not believing a single distinctively Christian dogma, I hail the present active evangelical interest in Socialism, as by far the most promising sign of the times. A religious incentive is, undeniably, the most powerful of all."

"We do not see how any one can question the above. Every word of it is sound. Observe that we are not speaking of "theology" here, but of interest. And the "evangelical" interest is, every time, the devoted and self-sacrificing interest, no matter to what end it applies itself. It has been the curse of "Unitarianism," and of Liberal Religion generally, that with its growth out of "dogma" it has grown *in* to a carelessness, a callousness, a "selfishness" (as our correspondent puts it), ten times over more culpable and progress-blocking than the church's continued foolishness and wilfulness in exploded dogma holding. It remains to be seen whether "Free Religion," after its recent brilliant pyrotechnic show in Tremont Temple, is currently and in practical ways to bestir itself at all, or

whether it is, after all, to allow the despised "churches" to go ahead and really save the world, while itself now sits back in the "lethargy" it so long has deprecated in Christainity, and, hugging its "freedom of thought," permit humanity to die a slave in its life. It is time to awake, brothers."

May not these suggestions have a wider application? How much of practical interest in human progress has thus far appeared in the ranks of spiritualists or shown itself in contributions to any efficient measures for benevolent progress. Benevolent impulses are seldom associated with pecuniary ability.

The foregoing views are further illustrated by the following comments on Unitarianism in the Boston Herald.

"A distinguished liberal clergyman, states that in 1853 a creed was substantially adopted by the Unitarians, in convention assembled in this city, which emphasizes the supernatural origin of Christianity, and has never been repealed. The contest in this body now going on between the naturalists and the supernaturalists, and in which the former seem to have the advantage, gives special importance to the statement of the denominational basis of action here alluded to. It is an emphatic witness to the change in this body that it has shifted from a supernatural to a natural or agnostic position in little over thirty years. It would be difficult at this day to obtain a vote in open convention in favor of the proposition "that the divine authority of the gospel, as founded on a special and miraculous interposition of God for the redemption of mankind, is the basis of the action of this association." At that time Theodore Parker withdrew from the Unitarian ranks, and in a very able pamphlet explained his position. It is believed that, if a statement of the actual belief of the ministers in this body were taken to-day, it would point to theism, pure and simple, as the current religious creed, and that the variations, even from this position, would be somewhat marked. The significant fact to which attention is here called is that within half a century the Unitarians have drifted from Channing to Parker—from a modified belief in the trinity in unity to a simple theism, from which the distinctive principles of Christianity have been greatly eliminated."

"The statement is often made, and there is good reason in believing in its accuracy, that the different evangelical denominations in New England are more than holding their own in proportion to the population. On the other hand, the guess is not far from truth that the Unitarian body is to-day, numerically, not more than half so large as it was twenty-five years ago. The Unitarians have principally had influence in Massachusetts, and especially within the radius of Boston and its suburbs. They have been a qualitative rather than a quantitative body, influential rather than consequential; and at the rate that decrease and change are going on it is not easy to say what will be left at the end of a quarter of a century. It looks as if the present leaders of the body were moving in the direction of pure theism, and cared to retain chiefly and only the ethical sympathies of Christianity. The difficulty to be met to-day is that the drift into

naturalism is so evident, and has so much purpose in it, that Unitarianism seems to be breaking with its own antecedents, and is losing some degree of its old-time fervor as a social power, and the present tendency of the Unitarian position develops finally into that concrete form of Symbaritism which makes a man think more of himself than of his fellow. The present Unitarian drift seems to be almost wholly in the direction of what Prof. Seeley called "natural religion." In England there is an earnest effort making to resist this tendency, and the talk is loud and strong against it in many Unitarian circles among ourselves, but the drift the other way is so tidal among ourselves that no one seems able to withstand it."

Downfall of Papal Power.

WE learn from the letters of Bernard O'Reilly, the Catholic correspondent of the *Sun*, that "the departure of the Pope from Rome and from Italy has been discussed and decided upon in the event of an attack on the Vatican by the anti-clerical clubs and the revolutionary mob, or in the certain eventuality of a war between the Papal alliance and France." "The policy of the Italian government, as managed by Signor Crispi is either to press the Pope and the Cardinals to quit Rome and Italy, or in case of a war with France, to hold the Pope and the sacred colleges as hostages, cutting off all means of intercourse between the Vatican and the French government and clergy, restricting in fact to the limits the government may place, the communications of the Sovereign Pontiff and his ministers with the whole Christian world. It was openly said and repeated by the foremost European journals, during the Giordano Bruno celebration in Rome, that Signor Crispi's game was to so terrify the Pope by threats and demonstrations of popular violence as to make a guard of Italian soldiers necessary inside the Vatican to protect its inmates as well as its literary and artistic treasures. This neither Leo XIII nor any other Pope could tolerate, for this would but make the Pope a prisoner indeed, and to take away from him the last vestige of that sovereign liberty which is indispensable to him for governing the Church freely in all nations. The anti-clerical and anti-Christian hatred of the Italian radicals, is, as everybody knows, continually fanned into a fiercer flame by the declamations of *La Riforma*, Signor Crispi's own paper, and by the entire radical press of Italy holding up the Pope as the worst, and most inconceivable enemy of Italy, and the Catholic Church as an ulcer which must be cut out of the body politic. This feeling of bitter animosity toward the Vatican and everything Catholic, is raised to the last degree of intensity, by studiously representing Leo XIII as the ally of France, plotting the destruction of Italian nationality and the restoration of the Temporal Power."

The absurdity of counting on France as a Papal ally is shown by the statement that in France "the hatred of the parliamentary majority and the men they represent, is just as great for the Pope and for the

church as that of Signor Crispi and his anti-clerical clubs. The furious denunciations of everything Papal or clerical which burst forth from the excited mob of Deputies betray on both sides of the Alps and in both Capitols the active presence of the same irreligious passions and forces." But while the Catholics have in France a few vigorous defenders in Parliament, there are none at all in the Italian Chambers. O'Reilly counts on a general European war as the means of restoring the Pope, and says, "In Rome, the situation of the Pope, intolerable as it has long been, (and the worst has never been made known to the outside world) and *unendurable as it must soon become*, would not be modified for the future government of the Church, were the Pope and his Cardinals to be murdered by the mob tomorrow. This is a possibility which they have long contemplated, and from which neither Leo XIII nor counsellors would recoil. The offer of an asylum in Spain, made it is said by the Queen Regent could only help the Pope to temporary relief from his present straits. The Church in Italy however would suffer from the Pope's change of residence; but such a change, whithersoever the Pope may betake himself, whether it last for a century or more, cannot secure the independence of the head of the Church. That can only be enjoyed in its fullness and permanence in Rome, placed under the Pope's *sole and sovereign jurisdiction*. This extremity is one of the issues forced by the radical revolution on the consideration of all peoples and governments."

But the Sovereignty of Rome is gone forever, and centuries of cruel heartless misrule have turned Catholic Italy into an anti-Catholic nation devoted to liberal progress. Ah, the martyrdom of Bruno was not in vain, for the memory of that murder haunts the dying days of Papal tyranny, and when it looks abroad it sees a dreary prospect. France, once so fiercely Catholic, now decrees the exclusion of the priests from the schools, and likewise condemns them to undergo military service like all other citizens; This is the law both in Italy and France, and the clerical students in France, are compelled to spend a year in the military barracks. This is pronounced by cardinals "an axe laid to the roots of the young trees in the nursery of the priesthood." "This (says O'Reilly), in so far as human power could secure such a result would be *to kill the Church itself*, by killing in the very root and spirit the ministry of the Church, and what is more, this is the very result intended." When the Catholic Church is thus deprived of all political power, its devilish elements will be crushed, and it can survive only by the exercise of its virtues.

Concerning Women.

The *Women's Tribune* is publishing articles on "Woman and Marriage," and urging women to investigate the laws of their States or territories relating to marriage and divorce. The different States have different laws, and the majority of them are said to be harder on the weaker than the stronger sex. In New York State there is one cause only for absolute divorce. The women reformers deny that this

is humane or wise, and they are seeking to have the law amended so as to include offences not now recognized by the courts, and, further, to give women the right to their children.

THE WOMEN OF DELAWARE have united to compel legislative action in the matter of the protection of young girls. The present legal limit of protection is seven years, and the women of the State are demanding that it be raised to eighteen years.

THE WOMEN OF SOUTH CAROLINA have been holding a temperance convention at Charleston, and have asked the State authorities to adopt scientific temperance instruction in public schools, and the appointment of police matrons in all the cities and towns of the State. They have decided that they will wait no longer for the legislature to act voluntarily, and have besieged the Governor with petitions and visits.

HELEN CHALMERS, the daughter of the noted divine, lives in Edinburgh, in one of the lowest sections of the city. Her home consists of a few rooms in an alley. The drunkenness, poverty and suffering of men and women distress her, but she is constantly with the fallen. Every night she goes out into the lanes of the city with her lantern to light her way before her, and she never returns to her quarters without one or more girls or women she has taken from the street. These people love her, and she is never molested or insulted.

Women are at last permitted to practice medicine in Canada, and the first to receive a license is Miss Mitchell of Kingston, a graduate of Queen's University.

The Illinois Women's Press Association has waxed so strong that it is to build a house in Chicago, a feature of which will be a lecture room to seat 200 persons.

DR. JENNIE McCOWEN, of Davenport, Ia., has been unanimously elected President of the Academy of Natural Sciences in this city. Dr. McCowen had for two years previously, acted as Corresponding Secretary for that organization, and for three years preceding that, as Librarian, having in charge the 16,000 volumes upon its shelves. She is one of the best-known and most popular women in a State famous for its progressive and aspiring daughters. The range of her industry and accomplishment would put to the blush many an ostentatious business man. She assumed her own support at sixteen, and became a resident of Iowa in 1864. She took a three years' course in the medical department of the State University. Upon her graduation she was immediately offered a position on the medical staff of the State Hospital for the Insane at Mount Pleasant. She remained there three years, and then began private practice, with the determination of making mental diseases, especially those of her own sex, her life work. Her value in her chosen field has been generously recognized. She has been three times elected to the Secretaryship of the Scott County Medical Society. At the close of her last term as Secretary she was elected President of the Society, a thing hitherto undreamed of in the history of the medical world. She is also a member of various medical societies, among them the

New York Medico-Legal Society. She was elected to this in 1884, when there were but two other women members to 400 men. She has been associate editor since 1885 of the *Iowa Medical Reporter*, and a contributor to many medical journals, chiefly on insanity. In 1888 she began the issue of a little paper in connection with Working Woman's Club, which club is her especial pride. This paper is called *Lend a Hand Echoes*, and all the work done upon it is done within the membership of the Club. The motive throughout is philanthropic, being the improvement and encouragement of working girls and women in Davenport.—Davenport letter to *Chicago Tribune*.

DR. KATE COREY.—The Indianapolis *Journal* says: The Indiana Medical Society did a rather unusual thing at its session on last Thursday. It elected a woman to honorary membership. The lady so honored is Miss Kate Corey, M.D., a graduate of the University of Michigan, who for four years was principal surgeon in charge of the hospital at Foochow, China, and who has, as was stated at the convention by Dr. E. S. Elder, "performed almost every surgical operation known, from pulling a tooth to ovariectomy." This appeared to be a very broad statement, but proved to be within rather than beyond, the truth. The lady recently returned to her home at Van Buren, Grant County, this State, greatly broken in health, by reason of her arduous labors, and is now under medical treatment. The hospital of which she was in charge is for the treatment of native women and children. It was established (and is supported) by the Woman's Foreign Missionary Society of the Methodist Episcopal Church ten years ago. Miss Corey was there four years, and Dr. May Carleton of New York is now at the head of the institution in her absence.

"How many patients are treated there each year?" inquired the reporter who visited Dr. Corey yesterday.

"From 5,000 to 8,000 yearly. There would have been more, but with only one physician that was all that could be done. There are from seventy to eighty patients in the wards, and the hospital is equipped in every way, with drugs and instruments, quite as well as most of the hospitals in this country. We have private rooms in which the better class of Chinese women are cared for, and who pay for the treatment they receive; the large wards are for the common people. The dispensary practice runs from fifty to eighty persons daily. These, like those who are patients in the wards, are women and children, occasionally a man.

"I had two relays of coolies to carry me in a chair from house to house," the lady resumed. "It takes three men to carry the chair—that is two to carry and one to steady it. I made eight to nine hundred of these outside visits a year, going into the homes of the Chinese. The better class of Chinese are now looking towards Christian lands for physicians—that is, women physicians—for their wives and children. Last year I entered the homes of more of the high caste people than ever before. Even the doors of the palace of the

Governor of the city were open to me, and I had frequent calls to the houses of other officials.

"How do you do in surgical cases? If death follows an operation are you not blamed or threatened?"

"We undertake no case in surgery until the utmost confidence is expressed and the patient is willing to take the risk of death. As indicating the confidence we inspire, a mandarin came to me and pleaded with me to amputate his wife's leg. It would have to be amputated at the hip joint, but the case had not gone too far for surgery. Chinese women are ready to take the chance of death. If a Chinese woman feels that she is dying with any imperfection, a tumor or anything of the kind, she will insist that the attempt be made to remove it before she dies, even though the operation kill her, for she believes if she dies with the tumor unremoved her gods will not receive her, and her only chance of heaven is that she be received by the gods so that she may be reborn into the soul of a man. The Chinese know nothing about surgery, because they know nothing of the cadaver, for they believe it to be sacrilege to cut or mar the human body after death. They have many remedies, a few of which are efficiently and wisely used in some cases, but there is no such thing as science in Chinese medicine. The larger part of Chinese medicine consists of sorcery, incantation, and sacrifice to idols."

"What are some of the strange and barbarous remedies they employ?"

"They administer insects of various kinds; finger nails are sometimes given and all sorts of foul decoctions. Tiger's teeth is one of their medicines. They regard disease as being communicated by evil spirits and so the most outrageous remedies, with sacrifices to idols are employed. Their knowledge of mercury in its various forms is very complete, and I think they use it effectively. Often the first thing done with a new-born babe is to give it a dose of cinnabar (red sulphuret of mercury) to purge it of evil spirits. Sometimes because of an overdose the child may be poisoned. I have had a few such cases brought to me with almost every joint in the body displaced. Nothing could be done for them, and death followed. Fortunately such cases are few. Cauterization is used for cholera."

"Does the binding of the feet of girls and women give any hospital cases?"

"I have had to amputate toes, sometimes the entire foot of a child. The foot bandaging begins when a girl is four or five years old. If scientifically done no bad result follows; if not so done gangrene is the result. The low caste women, the burden bearers, and those who work in the fields, do not have their feet bound. It is a badge of birth and social distinction. This idea of social distinction that the feet should be bound is held by mere children. One little girl about seven years old was brought to me with gangrenous toes. Before she was put under the influence of chloroform she was very anxious to know whether I would cut off her foot or not. Her reason for not wishing to lose her foot was that it might be spared so that she

could bind it, and yet she had suffered untold agony with her feet.

"I had as assistants in the hospital five Chinese girls, medical students. They were taking a course under me, and I gave clinical and didactic lectures each day. At the end of two years' study I think these girls could compare favorably with any of our students at home here who had studied the same length of time."

Dr. Corey hopes to return to China, if her health is restored, in about a year.

MRS. ANNIE BESANT'S popularity and influence with the London democracy are undoubted. There is a wonderful magnetic attraction about her. Her face in repose can hardly be called handsome, but when animated her dark Irish eyes flash fire, and as one of her lady friends once said to me, "she has one of the sweetest smiles I have ever seen." Her short, curling hair and the somewhat peculiar attire which she affects add to the individuality of her appearance. But her eloquence is after all her greatest attraction. I have heard her speak time after time, and always with a renewed sense of her graphic power and deep earnestness. At the debates of the Fabian Society, the socialist body of which she is a member, she is the only speaker whom you feel to possess a thorough grasp of the socialist problem. As regards energy and downright hard work, very few women can approach Annie Besant. She lives alone in a pleasant house in St. John's Wood, but she is usually to be found immersed in business in a little office room up two flights of narrow stairs above the *Free Thought* publishing office in Fleet street. There it was that I saw her for the first time six or seven years ago. She writes largely, she lectures all over the country, she edits the *National Reformer* for Mr. Bradlaugh, she founds working-girls unions and takes up every forlorn political cause in the metropolis. And yet Mrs. Besant is the best abused and most misrepresented woman in London and bug-bear of polite society. Her advocacy of Neo-Malthusian theories, and still more her almost bitter antagonism to the Christianity of the present day, fully account for this.—*London letter.*

A WOMAN ARCHITECT.—Philadelphia has an architect in Mrs. Minerva Parker, who demonstrates that women may fit themselves for that profession. She has familiarized herself not only with her profession, but with every detail of the building trade; she can judge of the material which is to go into the house and the way in which the work is carried out as well as any master builder in the country. She says that one of the most important parts of an architect's knowledge consists in knowing how to direct the mechanics, and this she herself does with great skill. Buffalo also has a woman architect, who is her husband's partner and one of the Vice-Presidents of the Western Association of Architects, and she is the only woman member of the American Institute of Architecture, which has been in existence over thirty years. She was one of the designers of the new model school house which the city of Buffalo has been building, and these have been so much admired that the plans are to be sent to the

Paris Exposition as part of the educational exhibit. She has made this her life-work, and as her husband seems eminently satisfied, it is to be inferred that her work as an architect does not interfere with her duties as a wife.— *New York Telegraph*.

WOMEN'S WAGES.—After a careful investigation the *Sun* of New York estimates that there are in this city forty thousand working-women receiving wages so low that they must embrace vice, apply for charity, or starve.— *Truth Seeker*.

Why is this? Simply because women do not receive an industrial education. When will our legislators and teachers give heed to this?

PRISONERS OF POVERTY.—Helen Campbell's "Prisoners of Poverty" has a fitting companion in her "Prisoners of Poverty Abroad," a brief account of some workers for wages in England, in France, and in Italy. It is needless to say that it is written in a manner both interesting and picturesque, and, although the author makes little pretence to offer any solution for the problems which she states, she does what is far more necessary now in telling her story so that the most careless reader will see that the problems exist. The little French dressmaker impotently raging against the Magasins de Louvre and the Bon Marché crushing her and her sister workwomen to the earth, and threatening that in the next revolution it will be the great shops which will fall, and workwomen who will bear the torch; the sad little girl in Trafalgar Square moaning, "There is no work anywhere in London"; the sweaters' victims, eating meat six times a year, perhaps; the shopgirls, absolute slaves, and all the rest of the great crowd of working women, to whom their employers think that £1 a week should be opulence: all these are persons of some consequence to the American woman who travels, because it is of them that she must think when buying those wonderfully cheap things found in foreign capitals. They are her sisters as much as those whose native air is the same as hers, and her guilt is as great, if she consent to profit by their suffering and privation, as if they lived near her own fireside. Mrs. Campbell thinks that the co-operative commonwealth must come.— *Herald*.

In view of the awful facts as to the condition of working-women we can appreciate an article on the question, "How the Mormon charms,"—a communication from Utah to the *New York Sun*, as follows:

It has become reasonably clear of late that the Mormon missionaries are making considerable progress among the wretched and discontented poor of the East. Their labor is not among the degraded—far from it. It is among people who fear the degradation of abject poverty, the men who have failed at everything and who know not where to look, and the women who for one reason or another have not succeeded in reaching or in holding a satisfactory place in the world.

As may be supposed, the great cities afford most inviting fields

for this class of work on the part of Mormon proselytes. For many years it has been a strong contention of the Saints that the civilization of the Gentiles was leading them to destruction. They have publicly held that the greed of riches and the mad race for power, place and distinction, to say nothing of the unjust and unequal social conditions which they have pointed out, would eventually bring about such a state of affairs as would cause the vast majority of the American people to turn to the Mormons for salvation. They have taught also the inherent rottenness of Christian society, and by magnifying the evils of incontinence, divorce and intemperance they have made their own people believe that the country which wishes to impose its own morality upon them is one of the most immoral that the world has ever seen. This belief has led naturally to systematic work among the discouraged, the disheartened, and the desperate of the East, and the results have fully justified the forethought which led to it.

One case which *The Sun* correspondent has in mind is particularly interesting. A young woman who had been well reared by wealthy people in the East, but who had been left by them without means of her own, made an unhappy marriage. Her husband proved worthless, and for the purpose of freeing herself from his persecutions she was induced to apply for a divorce. This was secured, but the sudden change in her circumstances left her practically without friends, and, being thrown on her own resources, she made a rather ineffectual attempt to support herself. After a few months' service in a store at beggarly wages, during which time she was unable to replenish her wardrobe, she was taken ill, and a few weeks later she found herself dependent upon the charity of such friends as she was able to approach. While in search of employment, and almost despairing of success, she encountered the man whose influence brought her here. Like most of the people engaged in this work, he was a clever talker, and it did not take him a great while to convince her that Utah was the place for her.

The process of his reasoning was in this line: "There is no place for you in the social system which holds you a prisoner and a slave. You must walk circumspectly or it will crush you. If you guard your conduct with all the discretion possible, it will grant you a bare livelihood during good health, with no time for recreation or improvement, and no opportunity to guard against sickness, adversity, or old age. Now that you are young and attractive you will be suspected of immorality, and you will be subject to insult by your so-called superiors, by your associates, and by your inferiors. The influence tending to drag you down will be prodigious, while that which is calculated to elevate you or to fortify you in the paths of virtue will be so slight and so far away as to be scarcely perceptible. You have had a taste of the bitterness of this life already. You know now, as you have told me, how closely women such as you walk on the brink, even when you feel that you have a place where you may earn your living. You know that this precarious existence cannot last. Presently you will lose your comeliness,

and places which you find it difficult to secure now you will not then be able to hope for at all. What are you going to do? You have a bare chance of marrying somebody who will make you a home and who will care for you. Failing in that there is nothing left for you but penury."

The unhappy and misguided girl felt compelled to admit the force of the man's reasoning and she was quite prepared to accept the remedy which he proposed. "In Utah," he said, "this cursed social strife, this life-and-death struggle for money, has no place. Industry is enjoined upon all, but there is a just division of the rewards, and no one suffers while another masses more than he needs. It is a land of brotherly love, where women are honored, where children are welcome, where virtue is a matter of course, and where poverty is unknown. I have no hesitation whatever in saying that a young woman like you would find a place in Utah which would be congenial, and from which you could not be removed by any temporary disaster. Life there is as placid as a summer sky. There is no turmoil, no injustice, no sorrow, save that which is common to all mankind. If you will go I will myself escort you thither, and you will receive an introduction which cannot fail to prove satisfactory."

All this occurred some time ago. The young woman accepted the proposition and came to this Territory. Three days later she became the third wife of a well-to-do saint, who gave her a house by herself, not too close to those occupied by his other wives. She has two children, and is seemingly, a contented and happy woman. She is often referred to as an example of what Mormonism does for the creatures with immortal souls whom Christianity dooms to a useless, a despairing, or a wretched life. Many others like her have come into Utah within the past year or two. Some of them might solve cases of mysterious disappearance, no doubt, but many have come openly, fearing no one. Some of them are women of bad character, perhaps, but from all appearances the majority of them have accepted this chance of living in preference to the hardships of virtue or the wretchedness of a brief career of flagrant immorality in the homes of their youth.

Rational Divorce.

IN the Chicago Moral Education Society, the president, Mrs. Lucinda B. Chandler read an essay characterised like all her productions by philosophic thought, from which the following extracts are quoted:

"One justification of divorce is universally recognized by civil and ecclesiastical law, viz: "adultery." If the dwelling together in conjugal intimacy of persons who prefer to be apart, and whose atomic, chemical, and soul life cannot blend, be not adultery, then the meaning of the word is different in regard to human relations than in its use everywhere else. Adulteration is the putting together, the com-

bining of elements that do not belong together. Who can correctly judge if not the parties who have made the experiment whether or not their relation is a real union or an adulterous relation?

"Our unscientific social structure bases the home on civil and ecclesiastical authority. The majority of men and women, perhaps, consider that conformity to the requirements of statute law, and church ordinance constitutes the sanctity of marriage. Until higher knowledge of the divine laws that constitute a real union of man and woman are entertained, legal regulations must prevail.

"If the sentiment recently expressed in the *Christian Union* was representative of the manhood of our country, that "the family is an organization which is by necessity a despotism," and that every maiden should take into account "the fitness of her lover to be the master of herself and her children," — we could hope as disfranchised citizens to accomplish very little in seeking to influence the minds and votes of our lawmakers.

"The only possible benefit of legal interference with the relations of men and women, is the protection of the child. A state of society in which women would enjoy opportunity for financial independence with man, could secure this protection, because, first, it would diminish the number of marriages based upon the necessities of women: second, because the mother would be financially competent to provide for the child, and, third, because in co-operative associations all children become to a degree sufficient for their protection, members of a common family.

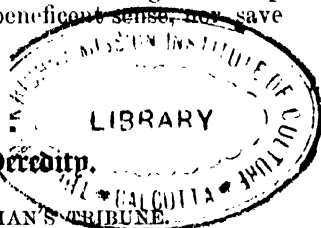
No benefit can possibly come to the child ante-natally or post-natally who is bred by parents who cannot live together harmoniously. No state of society, no law, ecclesiastical or civil, has any justification in favoring the existence of such a parenthood. Not only a departure from the marriage vow, but intemperate requirements that bear harmfully upon the wife: — non-adaptability in sex union — and incompatibility of temper: would seem to be reasonable causes for separation and divorce, in addition to habitual drunkenness, desertion, cruelty that consists of violence to the person, and the licentiousness legally termed adultery.

"Discord, inharmony, variance, and endurance of wrong bottled up by statue, do not make home in a true or beneficent sense, nor save society from their ultimate evil results.

Home Influence on Heredity.

BY M. A. RODGER, IN THE WOMAN'S TRIBUNE.

No sign of the times is more encouraging than the increased attention given to laws of hygiene and heredity. This has been, and continues to be greatly accelerated by the entrance of women into the medical profession. They publish books relating to maternity, and in private and public are helping women to that knowledge they need.



Could our fore-mothers have had these opportunities they would have learned how to bequeath the sound nerves and strong constitutions, which in so many instances passed away with them. Why? Because ignorant of the laws of heredity, they did not know that a mother overtaxed physically and troubled mentally as to how she shall make ends meet, cannot do justice to her unborn child, by endowing it with a symmetrical organism. It is safe to say that more than half the American children are ushered into life tired and nervous. Ignorant and inconsiderate parents, not knowing that conception should take place only when they are in their best condition mentally and physically, deprive their children of half their vitality, which is their right. For example, among my acquaintances is an old lady in her sixty-fifth year. When about twenty-three years of age, she married a young farmer; they settled in the Western Reserve. Like other pioneers, they met with many difficulties, but both were brave and strong. As the years flew by, twelve children came to gladden their home. Did this stirring young wife relax her labors to give to the little ones that vital force which she alone could bestow? By no means. She daily milked the eight cows, made the butter, fed the poultry, cooked for the hired hands in haying and harvesting, washed the clothes, and made and mended not only her children's, but her own and her husband's garments. Two years ago she was still a hale old lady, intelligent and able to earn her own living with her needle. But her children, alas! It has been truly said: "Draw a bill on nature and she never fails to honor it." Not one of the seven children living equals its mother in intelligence—not one can be called strong and healthy. The daughters especially seem to have suffered, and in their turn are weak mothers of still weaker offspring.

If every mother could know that during the period of gestation only loose, easy clothing ought to be worn; that the diet ought to be simple and the hours regular, and that she is committing a *sin* against her child when she overtaxes herself in *any* way, how perfect and beautiful a manhood and womanhood might not the next century see!

One of New York's eminent physicians relates that while traveling in the far west, he stopped at a cabin away up in the mountains. The family was large, and with one exception coarse and low. This exception was a daughter of about eighteen years of age, tall, pretty and ladylike. Dr. C. said to the mother: "This surely is not your child?" The mother replied in the affirmative. "How do you account for the difference between her and your other children?" She could not tell, but the doctor by skillful questioning found that before this girl was born, a peddler had stopped at the cabin, and among his wares had an illustrated copy of Sir Walter Scott's *Poems*. This book took the mother's fancy, and purchasing it, she read the "Lady of the Lake." She had, "just because she liked to look at pictures," dwelt on the engravings of the beautiful Helen, until they were photographed on her brain and her unborn daughter. Dr. C. in his lectures on Heredity, considers this case as a forcible illustration of the manner in which a mother may determine the intellect-

ual and spiritual status of her offspring. But let me say here, the interest in religion, education, art, etc., must be genuine. The parent must cultivate this interest for its own sake -- not merely because she wishes her child to be developed in these directions. She should have in her home, pictures and statuary. The cheap yet perfect photographs of fine paintings and sculpture, enable even those of most limited means to have, practically, works of art in their possession. The Spartans understood this law of nature in its physical operation, and surrounded the mothers of their nation with the most beautiful models of the human form. They adorned not only their private dwellings with them, but their public places, that the admiration for grace, strength and symmetry might be awakened in all. The result was that the Spartans excelled all the other Greek tribes in physical strength and perfection. Had they given the same attention to mental and spiritual culture, Sparta would have made for herself a name even more glorious than did Athens.

The women of America have grander opportunities than had their Greek sisters. Would they have patriotic sons and daughters they must be interested in the government of their country, and all that pertains to its welfare. Would they have their children excel intellectually, let them endow them with a love for study. Do they desire to see them pure, noble, aspiring to the highest things in life, then let them transmit these desires daily, from their own souls.

"Ah," says one, "you forget that children have fathers!" No, the father's part is great, for as his example is good or evil, so will one or the other be made the permanent character of some of his children. How few fathers think of the tastes and practices which they are transmitting to their children of the nerves and will weakened by the tobacco habit, by the desire for intoxicating drink, and the moral nature debased by indulgence in obscenity and bad language. Can the mother undo all this? Alas! No. But let the mother thoroughly know herself -- read, medical works and talk freely with her husband about these things. And let her be determined that so far as in her lies, her children shall not enter life halt and maimed, but with sound mind in strong bodies.

The Peace Congress in June.

(LETTER FROM AMANDA DEYO, AMERICAN DELEGATE IN THE WOMAN'S TRIBUNE.)

THE sessions of the Peace Congress at Paris were held with marked influence and power; the attendance of delegates from the Parliaments of Europe, England, Denmark, Italy, Switzerland, Spain, and France, taking the lead. Frederic Passy, of the Chamber of Deputies, France, who presided at all its sessions, is a man of rare talent and ability, exerting a powerful influence in the young republic. He welcomes most cordially woman's influence, and the women delegates from America were accorded equal influence and position

in the Congress with the men. The able Frenchwomen who are taking the cause of Peace so assiduously in hand, are M. Julia Touissant, Director General of the Lemmonier Schools in Paris, a woman of rare intellectual ability, and extremely broad and liberal in her views: laboring equally for woman's enfranchisement and every beneficent movement that can in any way better the condition of humanity. Mademoiselle Taxil, her earnest co-worker, is a very bright young Frenchwoman, giving the best years of her life in these noble movements also. Madame V. Griess Traut, an aged woman, with Marie Gøgg, are the grandmothers of the Peace and Suffrage movement.

The Peace Congress was divided into sections, each department with specific work before it. The department of "*Legislative Arbitration*," to appeal to all the thrones of Europe and the governments every where to assist in forming a permanent Court of Arbitration, with a duly "*Authorized Commission*" to visit all governments, and secure influence and financial support.

The department of "*Law*."—Under this section: Labor for the elaboration of a Code of Law, upon arbitration between the nations of the world. Great schools of law are to be appealed to, to assist in this labor like the great school or college of law at Ghent, that is the standard for Europe, that they may be interested co-laborers in this beneficent work of humanity.

"*Economic and Moral Influence of Peace.*"

This section comprised the influence to be exerted upon all public and private schools of instruction for the young; the re-writing of our histories, and leaving out the prominence there given to war, and replacing this by the facts of the economy of patient labor of tongue and pen, and all the moral forces that have ever been in action to build up any great state or government. To compute the cost of war, in its loss of men in armies, the enormous expense of a standing army, its armaments, war vessels, armories, etc. The moral influence of Peace brought out the frightful condition of Barrack Life for the soldiery, and the destruction of our young girls in these sinks of pollution.

It was the grandest sight I have witnessed on earth, this meeting of the men and women of all nations—their hearts fired with the holy zeal of our Divine humanity as given by our Prophet: "Peace on earth, good will to all." Frederic Passy in his opening address, said the causes of war were, when grievances existed, and complaints were made—they would say "keep still: you must say nothing," and hence grievous wrongs were allowed to accumulate with no redress but that of an outraged and wronged people, oppressed beyond endurance and then breaking forth in war against their tormentors. Now Peace proposes to hear all complaints on both sides—right the grievances through an able Court of Arbitration, composed of the best minds of the "Nations of the World," working under a code of law, that the nations establishing arbitration have given their agreement to.

The Woman's Congress opened by the president, Maria Deraismes.

and an allocution by Leon Richer, was largely attended. This also is divided in sections — historic, economic, moral, legislation and law. I was delighted to find the interest and marked ability shown by our French sisters. Maria Deraismes reminds one very much of our beloved Mrs. Stanton, in her statesmanlike powers. Dr. Blanche Edwards, from the Hospital of Paris, read a deeply scientific article, drawn from her experience of the subjection of woman as to-day is manifested between men and women in France.

The sessions of the Peace Congress closed by a reception given them by President Carnot, in the beautiful gardens adjoining his mansion. The Woman's Congress closed with a banquet for all the delegates and members, June 30th.

Another Congress follows this of the Works of Women, in the grounds of the Exposition, July 13th. This is under government patronage, and they are aided financially. The women of France excel in business, as they carry on great commercial enterprises, but having so little influence in legislation, are oppressed very greatly. Madame V. Griess Traut, under the section *Moral* of the Woman's Congress, gave the wretched condition of the women workers, who operate the sewing machines. It reminded one of the relations of our Helen Campbell, entitled the "Prisoners of poverty," that aroused our people so much in America. Noble workers in America, I know you will feel deeply grateful with myself for this opportunity of a glimpse into the true and noble hearts of our French sisters, who are laboring as our women of America. — *Amanda Deyo, Delegate from America.*

Religion and Anthropology.

(FROM AN ESSAY ON THE DECALOGUE BY A. G. MARSHALL.)

Revelation, in countless forms has never ceased, from the beginning of creation. Articulate and written speech is by no means its only channel. The patient and reverent scientist is the apostle of truth as divine as any specifically uttered to the ear and recorded by the pen. At the summit of the scale of sciences discoverable by human understanding is ANTHROPOLOGY, which includes the elements of Psychology, and forms the true link between natural and spiritual knowledge — between the physically tangible phenomena we arrange into physical science, and that supreme science, Theology or Theosophy which the finite mind can scarcely more than name, but which comprehends all other sciences, if they are honest, and forced to recognize as preface and sequel, as providing the first cause and receiving the final result of themselves.

In many respects the fruits of Dr. Buchanan's investigations of the physical and psychic functions of the human brain, have all the force of a revelation. If the decalogue had never been written, its mandates might all be declared from the study of cerebral functions. As it is

the ancient tables of law confirm the truth of Anthropology, and the latter illustrates and amplifies the wisdom contained in the "Commandments."

Above all the other organs of the brain, both in position and in elevating influence on the character are located the faculties of love and religion, the portal of influx from the spirit world, and of efflux to the soul from the material organism. In the dominion of this region over all below it, which will be exactly proportional to the loftiness of the conscious ideal of God's relations to man, lies the proof of the fulfilment of the first commandment and consequent rectitude of the whole man. If any other faculty or set of faculties dominate this, whether of the intellectual region, the philosophic, the emotional, the heroic, the social, the acquisitive, or any other down to the animalism of the basal organs, that brain is the temple of a soul that worships some "other God," whose altar if not always distinctly visible in the form of head or feature, may be instantly discovered by Psychometry, and whose influence will inevitably appear in a life more or less degraded below the perfect ideal.

"The Stuff that Dreams are Made of."

SEEMS to be the kind of stuff that suits those who have been captivated by ancient Hinduism wearing the label of theosophy. Sensible people naturally feel some curiosity to know something of this queer style of literature coming from Asia. It will not take a great deal to satisfy them, and so we can afford to give a little space in the JOURNAL OF MAN for extracts, from the American organ, "*The Path*." Its August number contains the following important matter apropos to nothing.

"Sunday night I witnessed a boxing match between a cream-colored man and a cream-colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high, and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood three and one half feet high when on all fours, and when upon his hind legs, about six feet. In the boxing match the man stood on the floor of a large hall, and the animal man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

The same writer says "there appeared upon the scene a great Atlantean and a Superior being. The former addressed the latter thus

“Thinkest thou that thou canst upset this Great Island Ipsthyanta?” I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over, till I got up and wrote it down, when the scene passed.” This reads very much like the experiences that occur in lunatic asylums.

What can be the utility or instruction of such stuff as this to rational human beings is not apparent. But let us select the choicest wisdom of *The Path*, which the editor gives as instruction given him by a private letter. As Mr. Judge recognizes only Mad. Blavatsky as competent to give authoritative instruction we may suppose that this comes from the great mother of the Theosophic society.

That persons of intelligence should accept such an outpouring of baseless fantasies as divine wisdom, gives us an idea of the power of credulity and its close approximation to delusion and insanity.

Ques.—Is there any intermediate condition between the spiritual beautitude of Devachan and the forlorn shade-life of the only-half-conscious reliquæ of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the “Ernests” and “Joey” of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend; not that I know of. From Sukhava down to the “Territory of Doubt” there is a variety of spiritual states, but I am not aware of any such intermediate condition. The “forlorn shadow” has to do the best it can. As soon as it has stepped outside the Kama-Loka,—crossed the “Golden Bridge” leading to the “Seven Golden Mountains”—the *Ego* can confabulate no more with easy-going mediums. No “Ernest” or “Joey” has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a “better sort of reliquæ;” and the “Shells” or “Earth-walkers” as they are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The “Shells” may well not care, since they have nothing to lose anyhow. But there is another kind of “Spirits” we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call “les esprits souffrants.” They are an exception to the rule, as they have to remain within the earth’s attraction and in its atmosphere—the Kama-loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living and artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.*, mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the in-

tensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made to *regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living proxy*; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accidents, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-time is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principals is not quite broken) until their *death-hour* comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediæval times: the demons of thirst, gluttony, lust and avarice: elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, — at the fixed close of their natural period of life — they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

The most ample, varied, well-tested and decisive communications from our departed friends under the guidance of careful scientific methods show that the foregoing is but a wild and superstitious fiction. Why has it any acceptance whatever! Simply because there is a class of people who have no sympathy with careful investigation, who delight in the marvelous and in the exercise of a blind faith.

Empty Biological Talk.

PRESIDENT ELIOT of Harvard at the annual festival of the Massachusetts Medical Society contended that the future improvement of the world depended mainly on biological science. This was frankly throwing overboard theology and religion, and was, no doubt, acceptable to the society. He regretted that it was easier to get a school of theology endowed, than a school of medicine — very frank indeed!

"What are the great evils (he says) that afflict mankind and diminish the sum of human happiness. Are they not biological evils? Are they not sterility, and imperfect reproduction, and disease and untimely death." In this he shows a glimmering perception of a great

truth which is too large for his apprehension. He was addressing a medical society within the narrow limits of its ideas, within which all talk of biological elevation of humanity is but futile babble. Their sanitation and medication may give some help and relieve some suffering, but will never cure one of the great evils that oppress the world.

"Imperfect reproduction," forsooth! When has any college or medical body taken up the question of the reproduction of the human race as it should be taken up by philanthropists? The whole influence of the profession and its professional hound, Comstock, has been adverse to the popular investigation and discussion of this subject which is second to none other in importance.

What real elevation of mankind is possible without the elevation of character, and what does the old medical profession as a scientific body, know of human character, its elements or causes, and the possibility of their control? It claims to know almost nothing of the psychic faculties of the brain and soul — it discourages all bold and direct investigation of such questions, and holds fast to mediæval ignorance on such subjects. Its influence is that of a drag-chain on the wheels of human progress.

As a progressive reforming power the medical is a greater failure than the clerical profession, for while the latter has done much for social morals, medical colleges have had a deteriorating influence upon the nobler sentiments, by cherishing a dogmatic selfish bigotry, and suppressing the sentiment of fraternity among the cultivators of science.

The church fails by substituting dogma for love, and the medical college repeats the offence in a more flagrant form. No Biological studies in the spirit of existing colleges will lead mankind to a nobler destiny. The leaders in that direction are not in college harness: they are the friends and champions of peace, of education, of temperance, of labor's rights, of cooperation, of woman's rights, of law reform, of antimonopoly, of nationalization of the land, the armory, and all great affairs which can be rescued from monopoly to be placed in the hands of the people.

The Life Elixir of Brown-Sequard.

THE transfusion of blood is an old and well known method of reviving and prolonging life. A great variety of stimulating substances have been used for the same purpose, and a great variety of medicines given by hypodermic injection have proved far more efficient, than when swallowed. Much is to be expected in this direction, and as the famous Dr. Brown-Sequard of Paris has announced the wonderful results of injections of animal matter, many a re-disposed to sneer at him and ridicule his discovery, which may have been introduced with too much enthusiasm for the medical profession. Dr. M. Pallen jocosely describes it in the *World* as follows:

"Dr. Brown-Sequard minutely describes with all gravity and seriousness how he has mingled various parts of several organisms, mixing the gray matter of the brains of some animals, the nerve cells of others, as well as the juices of others, and, by a process of filtration, evaporation, condensation, purification, and precipitation, he has brought forth the true and unadulterated elixir of life!

"He then injected under his skin some twenty drops of this marvellous fluid, and lo! in a few minutes it had become an incorporated juice, following his aged blood-currents, when the crushing aches of a decrepit old man were dissipated into thin air."

After ridiculing the distinguished Parisian author as being in his dotage, he adds:

"Every surgeon has time and again hypodermically injected alcoholic substances as stimulants, and each time with success, provided the real elixir of life, the vital spark itself, had not run down too long. When such is the result, a real elixir will revitalize an almost dying man—but up to this time no one has ever found it, and no one ever will, notwithstanding Brown-Sequard's claims and the statements of others following his wake. Many times have I resorted to the hypodermic syringe for the purpose of stimulating patients who could not swallow, and who also were too weak to risk absorption of stimulants by the stomach, and under such urgent circumstances I have used whiskey, brandy, beef essence, Hoffman's anodyne, solutions of quinine, and they were frequently and successfully tried.

"With regard to Dr. Hammond's verification of Brown-Sequard's discovery of the elixir of life, he has failed to verify anything beyond his statement that pulverized lamb in clear water will stimulate old men when injected under the skin. This is probably true, but it fails in every respect to be an elixir."

The Popular *Science News* says: "Still another alleged discovery only worthy of notice from the previously high scientific reputation of its author, is that of Dr. Brown-Sequard, who is said to have claimed in a paper read before the Paris Society of Biology, that, by injecting into the veins of an aged or infirm person, a secretion obtained from certain glands of recently killed animals, strength and vitality can be restored and youth renewed, thus realizing the ancient fable of the magic fountain. The results of an experiment upon himself were, he said, most successful. We are in doubt whether to take the report seriously or as one of the numerous newspaper hoaxes which are so frequently perpetrated upon the public."

On the other hand the London *Telegraph* says "Despite the sarcasm, general and professional, with which the recent experiments made by M. Brown-Sequard were greeted, there seems to be, after all, some efficacy in the ugly *Elixir Vitæ* invented by the aged and respected physiologist.

A young physician, Dr. Variot, who has already been successful in removing tattoo marks from the skins of several civilized savages, has been induced to test the efficacy of M. Brown-Sequard's "Life Mixture." He pestled together portions of the flesh-tissues of rabbits and guinea pigs; diluted them with water, and injected the com-

pound thus obtained into the bodies of three paupers, aged respectively 54, 56, and 68. The men had never heard of M. Brown-Sequard's solution, and were merely told that they were to be injected with strengthening fluid. We have Dr. Variot's word for it that his three patients, who, before being subjected to the wonderful remedy, were weak, worn, emaciated, and melancholy, suddenly became strong, fresh, and cheerful; took new views of life, and altogether felt as if they had received a new lease of existence.

"The experiments failed, however, on two other subjects; but the indefatigable M. Variot is not to be defeated, and he intends to continue his trials, which, in time, will be communicated in all their precision of technical detail to the Biological Society.

A communication from Indianapolis to the New York *Sun* says — "Dr. Purman of this city has just made a practical demonstration of Brown-Sequard's life elixir theory. Dr. Purman easily procured the consent of Noah Clark, who is 50 years of age, generally debilitated, suffers from rheumatism and from disease contracted during the war, and is a very fit subject for the experiment tried upon him this morning.

"Dr. Purman drove out to the stock yards this morning, and selected the healthiest lamb obtainable. The lamb was killed and the necessary parts were brought to his office. The preparation was very simple. The parts were cut and pounded in a mortar, or thoroughly 'trituated.' Two drachms of water was added and the preparation was carefully filtered. The result was a reddish fluid — the elixir. One and a half drachms of this were injected into the emaciated arm of Clark a little below the shoulder with an ordinary hypodermic syringe. Granville Allen and Dr. Theodore Parker were present during the operation, which took place within two hours after killing the lamb."

"A few minutes after the operation, a reporter called at the office and saw Mr. Clark. He was a limp picture of dejection, and seemed to have little vitality."

"You know how you feel sometimes when you get up in the morning," he said, "you feel sleepy and lifeless, and unable to do anything. That's the way I have felt ever since the war."

"About four hours afterward Mr. Clark walked down town from Fort Wayne avenue, and climbed up two flights of stairs without stopping. "I feel a decided difference," he said positively.

"It used to take me an hour to get down town, and this time I have walked it in twenty-five minutes. I have not felt this way for twenty-five years. I have a new vitality. I do not drag my feet along, and it is no trouble to hold my head up. I used to go along bent over."

Clark stood quite straight. "The doctor noticed an improved look in my eyes and more strength in my walk," he added. Before I could not read a newspaper without glasses, as I now can. The injection has certainly done me good. Whether this will last or not I don't know, but I hope it will."

"Clark to all appearances was certainly improved. His complexion and eyes clearly indicated an exhilarated state.

A communication to the *Boston Globe* from Detroit says:—

"Dr. John W. Palmer, a prominent physician of Detroit has been experimenting with the elixir of life, and with remarkable results. His patients are 60 and 70 years old respectively.

The elder man was decrepit and had been in failing health for years. The first injection seemed to put new life into him, and with the second administering the effect has been remarkable. He walks erect, has the appearance of long life ahead of him, and says he feels stronger than for years.

"The younger man did not indicate such pronounced results on the first trial, but with the second he showed the rejuvenating effects, and asserts his belief that the new remedy is a life preserver if not a cure-all.

"Dr. Palmer says: "I have just begun experimenting. I do not know what the discovery may result in. This I do know, that an immediate effect is to exhilarate and tone up. I believe that in many cases it may save life in bridging over a crisis. The preparation is in no sense dangerous, for an antiseptic enters all its composition, and its base is from the healthiest of animals."

As the reader is probably curious to know the exact formula of Brown-Sequard, we must resort to a Medical Journal for what the factitious modesty of the newspapers has suppressed. This is what the *Boston Medical and Surgical Journal* says, under the heading of "The testicle as a rejuvenator" with a feeble attempt at ridicule which is omitted.

"Twenty years ago, at least, Dr. Brown-Séquard exhibited tendencies towards a belief that the testicle might be of value for other purposes than the impregnation of the ovum, provided it was taken when young,—that it was competent, when its vital principles were properly injected for the respective purposes, not only to call into existence the very young, but to rejuvenate the aged.

It seems that this idea has continued to germinate in the brain of the learned, but eccentric physiologist all these years. In 1875 he made experiments with grafts of testicular tissue upon dogs, and to his delight succeeded, as he thought, in renewing the youth of one wretched old cur. Since then he has continued these strange investigations at various times, and during the month of June this year, made two separate communications to the *Société de Biologie* of Paris upon this subject, describing the methods used and the supposed results. He, apparently, thinks he has discovered a sort of *elixir vite*, or fountain of perpetual youth, of simpler composition than those elixirs so sedulously compounded by the mediæval philosophers, and easier of access than the elusive fountain which enticed poor Ponce de Leon to his fond and fatal journey.

According to the reports of Brown-Sequard's communications given by the French journals, he has been experimenting with a fluid obtained by crushing and washing the testicles of young animals, which was mixed with blood from the spermatic veins and water. This

fluid he injected into his own subcutaneous cellular tissue almost every day for two weeks, with results so gratifying that he hastened to communicate them to his biological confreres. Notwithstanding his ripe age, between seventy and eighty years, he experienced a rejuvenescence of all his forces, physical and mental. The former healthy and vigorous contractility of the intestines and bladder had returned, as also had his general muscular strength. Intellectual labor had again become easy to him.

"Dr. Brown-Sequard did not succeed apparently in inoculating his hearers with his own enthusiasm for his procedure. Scepticism and physiological objections found expression through M. M. Dumont-Pallier and Féré."

A physiologist so able and learned as Brown-Séquard should have received more courteous treatment for so valuable a suggestion based on his professional experience. That the seminal fluid is a more invigorating element than common blood is nearly self-evident. It is from that fluid that our own lives began, and that the entire animal kingdom derives its continued existence. It is essential to the full development every male being, and its unusual loss produces a sudden prostration of life. Doctors may sneer as they usually do, at any very good news for humanity, or any very great discovery, but the famous Frenchman has added to his reputation as a pioneer in science.

Injections of course have their difficulties and objections. The transfusion of blood from which so much was expected, is seldom resorted to. Dr. Loomis of New York who engaged actively in the new process has discontinued on account of some evil effects, and a Western patient is reported to have brought suit for damages from the operation.

Evil effects are to be expected of course from imperfect methods as Brown-Sequard says that the material should be obtained from the guinea pig and should be filtered through the Pasteur porcelain filter—a filter which removes all solid substances, and has been used to produce the purest water.

Scientific Intelligence.

LIBRATION OF CLIMATES.—The libration of climates across the North Pole is a law of meteorology which I have not seen mentioned by writers on such subjects. Yet it is entirely self-evident that a north wind on one side of the globe bringing down the polar cold atmosphere, must be accompanied by a south wind on another side carrying northward the heat of the tropics. Hence when it is cold in America we have unusual heat in Asia or Europe, while our hot seasons must produce coldness on the opposite side of the globe. The singularly cool summer we are enjoying at present, enabling us in Boston for a great part of the time to wear heavy woollens has been accompanied by great heat in the East. At Odessa, Russia, one hundred degrees east of us, an Odessa correspondent says:

"Never within the memory of the oldest British resident here has such intolerable heat prevailed in this region of southern Russia. Deaths from sunstroke occur almost daily even among the native laborers. For the last ten days the thermometer has never registered less than 144° at noon. One day last week it was 130° in the shade. Out of the reach of artificial irrigation all vegetation is parched and withered. The long scorching days, unbroken by even a passing thunderstorm, succeed each other with perfect regularity. Even after sundown there is no breeze; and the nights are so sultry that sleep is impossible. A sunshade is necessary as early as 5 A.M. From what I saw and heard at the bacteriological station one morning, it would appear that there is, after all, some truth in the old theory of the dog days. On one day alone twenty-one cases of bites from rabid dogs were received at the station, and during the last twenty days no fewer than thirty-eight cases of hydrophobia occurred within the city, and were treated by Pasteur's system of inoculation."

THE AIR ENGINE.—The superiority of air over water as a medium for the generation of power by caloric is obvious in the fact that a pound of air requires hardly one-fourth as much caloric to raise its temperature as a pound of water either as a liquid or as steam, while there is no loss by the latent caloric, nine hundred and sixty-six degrees, of which pass into steam. The first proposition to utilize this law for the production of power was made by Father Dr. Joseph Buchanan, sixty-five years ago at Louisville, Ky. He published the plan of a simple air engine, but having had some unpleasant experience as to the unprofitableness of inventions to inventors he did not attempt to execute the plan. Long afterward an air engine was introduced by Ericsson of New York, and considerably used notwithstanding its cumbrousness and feeble power as it worked at little over atmospheric pressure. About twenty-one years ago I patented a high pressure air engine called the thermo-static as it used the same caloric several times in succession, which was both extremely economic in fuel and light in construction, but the enormous expense of new constructions compelled me to abandon the enterprise before completion, knowing however, that it embodied the maximum production of cheap power.

Now it is announced that an air engine is in successful operation at 122 West First Street, South Boston, invented by Woodbury and Merrill who say they have been thirty-five years employed in perfecting it during which time they have built thirteen engines and spent \$150,000. This engine which has the merit of absolute safety, develops a horse power on a pound and a half of coal per hour. From the description, its principle of operation is substantially the same as that of my thermo-static, and it is gratifying to find a scientific truth at last established by men of the untiring energy necessary to introduce new principles in science. He, who would help the world onward should first become a millionaire.

ELECTRIC WATCHES AND CLOCKS.—M. L. Hussey, of Menlo Park, N. J., has secured a patent for a watch to run by electricity.

Mr. Hussey has been eleven years at work on his inventions, and has secured patents on thirteen appliances necessary in the manufacture of his clocks and watches. There are four of these, including a marine clock. The peculiarity about these, explains *Popular Science News*, is the gravity movement, which, aided by a small electric current, moves the pendulums of the clocks and the large balance wheels of the watches. The battery is inclosed in the watch case, and with it the time piece will run for a whole year without any attention. In time it is expected that five year watches and clocks can be manufactured. The new watches and clocks contain only one-third as many parts as the ordinary instrument."

Miscellaneous and Critical.

INSANITY RESEMBLING OBSESSION. — The New York *Sun* of July 25th, gives the following report of a singular case: —

CHICAGO, July 24th. — Harry Munzer was brought before Judge Gary this morning to be examined as to his sanity. He is about 27 years of age, and a fine looking young man. For four years he was entry clerk for Edson Keith, and his expertness in figures was considered something wonderful. He had been subject to gloomy spells at periods about two years apart, during which he would become a recluse for weeks at a time. He spoke of these.

"Just tell us about the last one," said the Court.

"I feel something approaching heavily," said the witness, "but I can take care of myself here."

Beads of perspiration stood on his brow, but he displayed no nervousness. "The queer sickness came on me again about a year ago," said he, "and this time I became much alarmed at the developments. I seemed to be approaching a state altogether different from the natural one. An ague-like feeling crept over me, beginning first in my brain. I was then living at my father's house on West Lake street. My mind did not seem growing weaker, but it seemed to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve in me to tingling and I became afraid of myself — afraid for my friends. I felt an impulse growing upon me to harm or kill. I knew what I was about. I recognized the faces of my friends. I had a cool control of my mental faculties. I was not out of my head in the least, but there was a desire which seemed to be muscular as well as mental, and wholly apart from my natural volitions.

"My father saw only the outside of this, and I dared not explain to him the complete revolution in my being. He sent me to Lake Geneva to be treated in a private institution there, and now for seven months I have been there under the constant care of several experienced physicians. They have been unable to assist me. I grew worse. I knew it and realized the dread change. Never have I lost

my senses. The doctors gave me chloroform, but I fear that it has hurt my nervous system and served to augment this fearful development rather than cure it. We consulted and thought* a change would be good for me. I now insist that I be placed somewhere so I may be watched and treated differently. The week I have been here since I left Geneva I have not been home, I will not go there. I believe that some rapid change for the worse would take place immediately should I go back. This mania would unman me and force me to do that which I have been battling against. I would kill them. I might kill myself, and yet I would know what I was about."

What terrified the jurors was the complete change in his features as he proceeded. From an innocent, harmless expression at the beginning, his features wore a look of extreme cunning, and malignity. As he proceeded deep lines appeared in his cheeks beside his nose. The eyebrows fell dark and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a listener might have supposed that a man of 45 was talking. The words came from deep down in his chest, and, in fact, the aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. It was remarkable. The Court gazed at the phenomenon before him in astonishment. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit murder.

"That will do," said the Judge in a husky voice.

Munzer was startled at the command. He looked up wildly, then fell back in his chair, half exhausted, with a sigh. Tears fell down his cheeks. The wrinkles disappeared from his forehead, the fiendish expression left his face, and a minute more he was the young man Harry Munzer again with the innocent face.

The jury brought in a verdict finding him insane.

LENA LOEB.—According to the *Democrat*, Topeka, Kan., Lena Loeb, the "Rocky Mountain girl," with the mysterious power, has astonished the public there at Crawford's opera house. Her strength, it is claimed, is a great surprise, equal to the combined power of several strong men. She also performs many wonderful mind reading tests, and those who are doubtful of her gifts are given every opportunity to satisfy themselves. — *R. P. Journal*.

THE LIGHT OF EGYPT. — Not having time to examine this work as it deserves, the following expression of the well known lecturer, J. J. Morse, is quoted as probably a judicious estimate:—

"What does it all amount to? The question is difficult to answer satisfactorily. To the mystical it will be a wonderful book: to the materialistic it will seem to be an inversion of natural law and phenomena, from reasons already stated; to the coldly critical it will be an ingenious series of speculations more or less logical and harmonious; to the Spiritualist who is a reasoner it will look much like Spiritualism tintured with Theosophy; to the Theosophist it will be

a book to be sneered at and condemned. To the candid critic it is a book of interest, rather than value, a book for the curious rather than the truly studious. It is a straw upon the stream, but it has far more of India than Egypt, and is more after the lines of the spiritual than the hermetic philosophy."

"It is emphatically a work that must be taken upon trust. One most pertinent question must be asked: i. e. How can our author write a chapter upon 'adeptship,' when, since his book was published, he distinctly denies being an adept? The book will certainly stir up controversy, and provoke thought: so far it will be good. It is more clear and intelligible than any other work on like subjects, and while by no means agreeing with its major part, the writer urges a careful and conscientious perusal be given what is, in the premises, a remarkably concise, clear, and forcibly interesting work."

The review of this interesting volume in the *New York Sun* speaks of it as unintelligible absurdity and pours upon it a volume of dull buffoonery, intended for excruciating wit, a course often pursued by self-conceited conservatives.

THE BLUE COLOR OF THE SKY—was explained by Professor Tyndall, as due to the presence of minute particles unable to reflect any other color. Professor Hartley has recently shown that it arises from the action of ozone on the light to which it gives its own blueness.

INSPIRATIONAL WRITING. — A successful writer speaks as follows in a private letter. "I know what it is to carefully plan an article, to study upon the subject to be treated, classify my ideas systematically, and work from the beginning to the end. I have also experienced a method of writing very different from this, in which I have been entirely ignorant of what I was about to write, and when the ideas have literally come to me at the point of my pen. I used to express it that 'I dipped them out of the inkstand.' At such times the impulse leading me to write is imperative. In this manner I have written poetry, line by line, never even knowing my subject, until developed by the poem itself. At these times I am in a peculiar dreamlike condition when nothing seems real around me. These experiences date back almost as far as I can remember, for when a child of seven years I learned to write down the poems that came to me. Young as I then was, I realized that these poems were not my own, but were dictated by a superior intelligence, who or what I did not know, nor did I venture to express this conviction for fear of ridicule. This was before the days of modern spiritualism."

TRIUMPH OF LIBERAL PRINCIPLES.—The Supreme Court of Maine has rejected the prayer of the doctors to enforce the medical law that was vetoed by the governor. Thus Maine remains free. The Supreme Court of New Hampshire has pronounced the restrictive medical law of that State unconstitutional. Thus New Hampshire is free, and it is probable that similar decisions may be given in other States.

Chapter 2. The True System of Anthropology.

THE experimental development of the functions of the brain, must constitute, when completed, the science of man. That science has not at present any systematic existence. The only word in our language which indicates such a science is seldom disturbed from its repose in the dictionary, because there is no system to which it can be applied.* Now we are compelled to use this term ANTHROPOLOGY, because the study of the brain is the study of man.

Heretofore, in place of one system of Anthropology, we have had four or five partial sketches of man.

From the earliest periods men have speculated on the human mind, consulting their own internal consciousness, and the facts of daily observation, for data in their reasoning. As each philosopher differed in character, the consciousness of each was different; and, consequently, the doctrines. But when the correct data have been obtained, metaphysical reasoning upon our faculties traces their relations, and analyzes each compound faculty into simpler elements. The more rigorous the analysis, the fewer simple faculties are recognized: One admits Memory and Reason as distinct faculties; another analyzes them into a simple power of Association. One may recognize twenty elements of character, another may reduce them to ten, and a third may reduce them, by a more rigid analysis, to two. He may prove that we have but the powers of perception and of association; and out of these simple elements he may construct all the compound faculties of will, memory, reason, fancy, and all the emotions and passions. The same process of reasoning carried one step farther simply results in this: that we have a primitive power of mind, from which all the various faculties arise, and here we are at the end of the analysis. The metaphysical plan, therefore, results in nothing; applied to the determination of our primitive faculties, it is more perfectly nugatory in proportion as it is more perfectly carried out. The speculations of Leibnitz, Descartes, Locke, Hartley, Condillac, Kant, Hegel, Schelling, Hamilton, Cousin, and a score of other eminent psychologists have been utterly barren of all useful results.

Phrenologists, avoiding this destructive analysis, look at human nature as it is, instead of looking for a theoretical substratum. They are in advance of metaphysicians, as chemists are in advance of the alchemists. They recognize certain faculties and passions as essentially distinct: and like the simple bodies of chemistry not to be confounded, and not composed of the same ultimate elements. They seek to locate these faculties and passions in the portions of the brain which they occupy, and in the general results they are sustained by the common observation of all who have studied crania.

Yet it is impossible, by craniology, to form *an accurate science*. On

*This sentence was written forty-five years since, and was then strictly true. Since that period the public mind has been much aroused from its torpor on such subjects, and the word is no longer so unfamiliar, but when I first brought forth the word *Anthropology* as the representative of the new Science, (1843,) I was gravely admonished by a leading New York editor that such a word was entirely inappropriate, as it signified merely the anatomy of the nerves! The recent use of the word *Anthropology* among Scientists, however, does not indicate that they have a *System of Anthropology*. It is simply used to signify the department of knowledge to which their detached observations in Ethnology and Sociology belong.

account of the irregular and uncertain thickness of the skull, and the varying conditions of the brain. Craniology, thus far, has made but an imperfect survey of the organs — has not developed the functions of the *concealed base of the brain*, and has given its phrenological without its physiological powers. It is therefore, but a partial view of the human constitution.

Physiology and Anatomy explain our bodily constitution and functions, but without explaining the source or moving power of all these ~~things~~. While they refer everything to the brain and nerves as the source or seat of every function, they tell us little of the power of the brain itself, which is the master of all. They deal in facts, or effects without causes; and until they rise to a recognition of those ultimate causes, they cannot be philosophical or satisfactory.

The natural history of man, and his general social history furnish a vast magazine of materials, but they do not furnish the philosophy or explanation of their facts.

The experimental operations of Animal Magnetism have furnished us a stock of very wonderful facts, without any explanation — shedding a meteoric light over the constitution of man, but leaving us enveloped in night and mystery.

Neither of these is a system of Anthropology; nor do all of them put together make a complete science of man. They are unconnected, partial surveys of the human constitution. History offers us a store of materials; Metaphysics, a mental alchemy; Phrenology, a comparison of the mind with the brain; Physiology, a survey of the body; Animal Magnetism, a collection of wonders.

These fragments of Anthropology, uncombined as they are, resemble the planets of the solar system, void of a sun, wandering in lawless orbits, and often in collision with each other. The brain is the sun — the centre of the true Anthropology. Physiology receives its downward influence, or manifestation in the body; Phrenology its higher influence, or manifestation in the mind; Animal Magnetism is the display of a few of its most remarkable faculties, and all history is but an extensive display of its capacities.

Anthropology, taking the brain as a causal centre, and tracing therefrom the sciences of its effects, unites them into one harmonious system — a full and perfect science — tracing the relations of man upward to the spiritual world and the Creator — downward to inorganic matter, and all that affects his physical life — inward to his own constitution and conscious life, and around to his fellow beings — it enables us to comprehend his true position, and the laws of his life and growth.

Not only does it complete, connect, and unitize the fragments of anthropological science; it supplies a great hiatus in the circle of sciences relating to man. The broad foundation of Anthropology has been carefully laid by anatomists and physiologists, in describing the structure and operations of the body. In the regular progress of science, they should have next developed cerebral physiology. But this superstructure has not been reared upon the anatomical foundation. The incomplete attempts of vivisectioners and pathologists have

left the physiological edifice in an unfinished and unsightly condition. No one has appeared to complete this undertaking.

The imaginative metaphysical architects who build from above downwards, have erected a misty and intangible superstructure above the unfinished work, but have not yet reached down to its solid walls, or established any connection between themselves and the anatomists. Metaphysicians and psychologists have given us a vast deal of philosophic speculation concerning the mind, but have contemplated the mind entirely apart from the body. Whether the edifice erected from below can unite with their airy structure above, as a part of one great whole, remains to be seen. Thus far it appears impossible.

In this state of progress Gall perceived the immense void, and attempted to establish a connection, by building upward. He built up the unfinished department of CEREBRAL ANATOMY, and upon that solid foundation erected a system of mental philosophy, which thrust aside the misty systems of his predecessors. They scoffed at his creation as a rude unfinished work, without system or architectural ornament, and without the necessary elevation for man's spiritual dignity. Nevertheless, his work was well done, although unfinished and rude, and the greater portion of his Cyclopean construction will permanently endure.

But Gall did not finish the anthropological edifice. He demonstrated many of the connections of the mind with the several portions of the brain, but he did not demonstrate the relations of the brain to the body as its physiological governor, nor did he demonstrate the relations of the mind and brain to the higher realms of Pneumatology. He demonstrated CEREBRAL PHRENOLOGY alone: omitting CEREBRAL PHYSIOLOGY and CEREBRAL PNEUMATOLOGY. Thus he occupied an intermediate position between Physiologists and Psychologists without coming into actual contact with either — there being intermediate undeveloped sciences on either hand, separating him from the Pneumatologists and Psychologists above and the Physiologists below.

It now remains to fill these vacancies -- to trace the functions of the brain in connection with the body, and thus establish CEREBRAL PHYSIOLOGY, which completes the structure of anatomico-physiological science. To this must be superadded a true CEREBRAL PSYCHOLOGY, by correcting and completing the discoveries of Gall -- a system of Psychology with a scientific cerebral basis, which shall give us the laws and natural history of man's spiritual nature, as well as the common external phenomena of mind.

Thus it is necessary to create new departments of science — CEREBRAL PHYSIOLOGY, towards which we have but a few facts furnished by vivisection, by pathology and by inference from the discoveries of Gall, CEREBRAL PNEUMATOLOGY for which we have a liberal supply of materials furnished by historians, metaphysicians, psychologists and magnetists, and CORPOREAL PSYCHOLOGY or SARCOGNOMY which traces the relations of the soul to the body as well as the brain. If in addition to this we shall discover in the constitution of man the

great dominant laws or principles which connect the Anatomy, Physiology and Pathology of the body with the CORPOREAL PSYCHOLOGY, CEREBRAL PHYSIOLOGY, PHRENOLOGY and PNEUMATOLOGY making them all one compact unitary science bound together by the higher law of PATHOGNOMY, then indeed may we say ANTHROPOLOGY exists as a science and philosophy.

Let us now take the bird's-eye view of this grand and comprehensive science, by retaining which in the mind we may study with more satisfaction each department in succession.

Life is inherent in a subtle immaterial element which cannot be subjected to physical measurement or chemical analysis. This element exists in the cell germ of a human being, which is not to be distinguished from that of another animal but contains in this invisible element the potency that determines its growth and destiny as a man or woman which after carrying its career to the end leaves the body, all unseen, as a lifeless mass of organized matter apparently the same as before death, but lacking all that gave it power.

The departure of that element which constitutes the life of the body may be seen, not by solar light but through the subtler medium which ministers to clairvoyance, and the continued existence of that element which is our essential self, the element that thinks, and wills, and loves, after it has left the body may be recognized through the psychometric faculty not only by a few gifted individuals, but by millions of the human race in all nations. This demonstration of life and immortality by Psychometry is one of the most important contributions to human knowledge, since it not only assures us of continued life under happier conditions than are known to earth, but enables all mankind to solve for themselves the problems of religion which have been darkened by the mists of theology.

These investigations which develop our Pneumatology, are sustained and enlarged by the psychometric revelations of Paleontology and history. Thus does Anthropology illustrate our destiny in the future ages in comparison with which our life on earth is of trivial duration, though of immense importance as the beginning and organizing period of our destiny. Hence the true Anthropologist is profoundly impressed with the importance of an honorable career in this life the consequences of which reach onward in eternity.

The soul life on earth has its conscious centre in the brain and in the extension of nervous matter throughout the body; but as any portion of the body cut off from nervous communication with the brain is outside of our consciousness, the brain must be considered the essential residence of the soul, although the body is also a residence for its inferior faculties.

As we descend in the animal kingdom, the brain declines and its pre-eminent importance is lost, until finally, as in the hydra, all parts of the body are equal and when subdivided each fragment lives as an independent animal.

In the class of Vertebrata, animals with a brain and spinal cord, the lowest type of developement is found in fishes, above which are the reptiles, birds, and mammalia of which latter class man is the

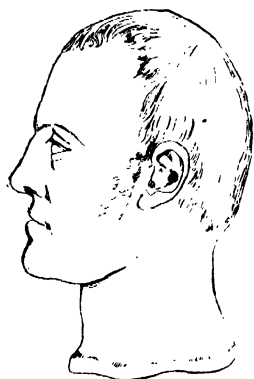
head. The principles which govern the organization and operation of the brain of man extend throughout the brains of the vertebrates, and in the study of the whole animal kingdom we find striking illustrations of the same laws which are discovered in men. The anterior brain is everywhere expressive of intellect, the upper brain of the amiable, virtuous nature, and the lower brain of animal violence or force, while the posterior brain corresponds to the power of command and attains its highest development in man, establishing him as the Lord of creation, but declining and almost or quite disappearing as we descend in the scale.

The development of the brain gives the organic basis of character, and if the brain were always in a normal condition of healthy activity, would indicate the character with substantial correctness to those who understand craniology. I feel great confidence in my estimates of character inferred from the cranium, but I am fully conscious that there is a great deal of abnormal character owing to injurious education, social influences, and unsound health, which cannot be indicated by the cranial form, but stamps itself on the face, the person, and the manner. Craniology always reveals the native constitution of the mind, but Psychometry is requisite to discover its modifications and impairment.

As softening of the brain impairs all its powers and produces paralysis, so there are many other influences and conditions which impair the virtues and intelligence, many of which come from the condition of the body. These Psychometry explores. Yet the revelation of Craniology alone are generally satisfactory, as the modifications of character by circumstance are largely expressed by those organs behind the face which affect its color and conformation, organs of expression, which manifest increased or diminished activity of special faculties by modifications of the features, thus giving a scientific basis for physiognomy.

A glance at the head reveals by its elevation above the brow and the rounded fulness of its upper surface, the power of all the amiable and noble qualities. The convex form, rising above the top of the forehead with an ascending curve, and rising with a similar curve above the temporal arch, gives assurance of the best elements of human nature, amiable, generous, and pleasing, if the development is anterior; firm, faithful, honorable, efficient, manly, and cheerful, if the development is posterior, thoroughly good and lovely when the development is more central. In conjunction with the height we estimate the breadth across the upper region, which gives a steady and gentle activity to the higher faculties, controlling the restless and erratic impulses.

In estimating the controlling influences of the higher powers, we compare the superior development with the antagonizing basilar organs, manifested by breadth and depth of the basis of the skull — breadth from side to side, depth below the eyes and in the neck where we feel the basis of the skull. This basilar development is usually indicated by stoutness of the neck, and the stout neck indicates force of circulation, as it contains the carotids and jugulars as well as the cervical ganglia which supply power to the heart.



SPURZHEIM.



VINCENT DE PAUL.

3. The heads of Dr. Spurzheim and St. Vincent de Paul illustrate the philanthropy of their lives. Spurzheim the devoted and untiring propagandist of great scientific and moral truths was truly a philanthropist. Vincent de Paul who lived from 1576 to 1660 was perhaps the worthiest of Catholic saints. His administration of ecclesiastical affairs was spoken of as a "Golden era." The famous and worthy order of Sisters of Charity was founded by him in 1634, of which there were recently over three hundred societies in France. To him France was indebted for the establishment of Foundling Hospitals, and the Society of Lazarites devoted to assisting the humble country clergy in their duties. He was not a great theologian but a man of sincere untiring benevolence.

In the development of the basis of the brain we recognize the large cerebellum or physiological brain and the upper extremity of the spinal cord, and when we inspect the cranium, we observe in the large foramen for the spinal cord and the large foramina for the blood vessels, the indications of a powerful constitution.

A large basis requires a high head for its proper control, while a small basilar region leaves the higher faculties in more decided predominance.

The coronal and basilar organs give power to the constitution — the basilar organs developing and invigorating the body, the coronal organs sustaining the brain and the spiritual nature. Their joint action in large development makes the great man.

The anterior and posterior organs, which work together are the organs of relation to our environment, the anterior organs giving sensibility, knowledge, and understanding, while the posterior give the efficient impulses to use this knowledge in acting upon all that surrounds us.

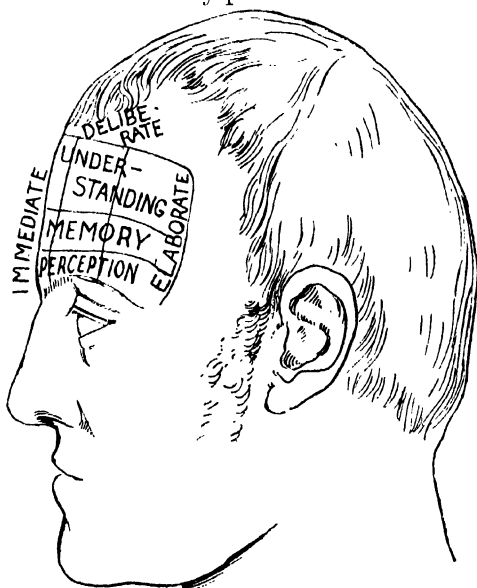
The posterior organs near the median line are authoritative, aspiring, ambitious and self-willed, but on the lateral portion of the occiput, social or gregarious, pushing in business, contentious, acquisitive selfish and calculated to make friends or enemies, friends in the upper half and enemies in the lower half of the occiput.

The entire occipital half of the brain is the source of all our energies moral and physical. The moral energies which give social influence and general efficiency in all we do belong to the upper half of the occiput, while the impulsive passional and physical energies belong to its lower half.

The anterior half of the brain possesses all the sensitive, delicate, refined, intellectual and passively amiable elements. The intellectual being in the forehead, and the emotional behind the forehead, exhibiting moral sensibility above, and physical sensibility below on the level of the cheek bone from which we rise through the sensitive, ideal modest and spiritual emotions to those of love, hope, and religion.

The intellectual region manifests perceptive power at the brow, memory and knowledge at the middle of the forehead, and rational understanding at the upper range of the forehead. The three horizontal divisions may be called Perception, Memory, and Understanding.

In making a vertical analysis of the intellectual region, we find that the lateral organs which give breadth have a more interior meditative character, while those on the median line have a more exterior relation and more instantaneous action. They are intuitive, clairvoyant, and prevoyant, while the lateral organs are meditative, calculating, inventive, and planning, producing originality of thought, artistic and literary power.



The engraving shows the organs of Physical Perception in the lower range of Memory in the middle, and Understanding above. The perceptive character runs up the median line in the immediate group, in which we find the higher and intuitive perceptions, including psychometric and clairvoyant faculties. The percipient organs of the median line are active in animal brains. The more exterior organs, which make a broad or square forehead, giving reasoning power and creative invention are characteristic of man. None of the elaborate group are much developed in animals.

Between the two in the range above the eye is a solid intellectual power, profound in thought and attainment, but neither intuitive nor so inventive and original as the lateral organs.

The entire intellectual region shows its development by projection

forward from the ears over the face and breadth of the forehead. But intellectual power depends largely upon the ambitious and practical energies of the occiput which give an active vigor to the temperament and rouse the intellect to efficient action. The lower occiput invigorates the perceptive organs, the upper occiput the understanding and the intermediate region, the memory.

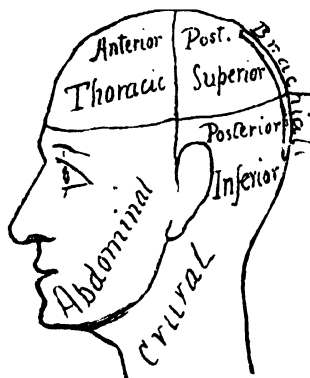
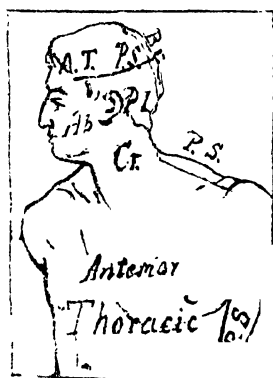
The organs behind the face in the anterior extremity of the middle lobe are organs of the tendency to expression or manifestation, the upper portion of the face being associated with intellectual and moral organs, the lower portion with the animal region.

The basilar organs like the others have a different character before and behind the ear — great force behind the ear and below it — but an excitability tending to exhaustion, depression, and insanity, anterior to the ear, externally indicated under the lower jaw.

This entire system of cerebral functions has a wonderful correspondence in the body — the entire brain sympathizing with the entire body in a definite and accurate manner.

Dividing the brain by a nearly horizontal line round the middle, the upper half of the brain sympathizes and corresponds with the upper half of the body, above a horizontal line around it on the level of the lower end of the sternum, and the lower half of the brain in like manner corresponds and sympathizes with the lower half of the body.

When we trace in detail the sympathy and correspondence of each part of the body with each part of the brain, and mark upon the body these correspondences, we produce a chart of the science of Sarcognomy which illustrates the triune sympathies of soul, brain, and body. For as every faculty of the soul is represented by and manifested through a special portion of the brain, so does every special portion of the brain hold an intimate and sympathetic relation with a special portion of the body, so that the faculties of the soul have in a secondary sense a relation or sympathy with special portions of the body, so that when the soul faculty is exercised, the bodily location feels the effect and when the bodily location is exercised, developed, inflamed, or diseased in any way, the soul by sympathizing therewith is modified in its



character and capacities, and thus, the whole sympathy of body and mind in health and disease is made intelligible.

This explains how anger goes to the muscles of the limbs and the gentler emotions to the chest — how the liver becomes associated with melancholy, the lungs with hope even in advanced consumption, the bosom with love — and how every disease has particular mental conditions or symptoms associated with it.

The correspondence of the brain and body may be stated in general terms thus.

The anterior surface of the chest, above the horizontal line just mentioned corresponds to the anterior surface of the brain above the corresponding line (marked Anterior Thoracic.)

From the top of the shoulder corresponding with the organ of Patience, down the back to the horizontal line before mentioned corresponds with the posterior surface of the brain, above a nearly horizontal line from the forehead backward. This section is marked, Posterior Superior.

We must exclude from the occipital region the portion near the median line, about two and one half or three inches wide, extending from Firmness nearly to the base of the occiput. This median trait corresponds to the arms, and is called the BRACHIAL REGION.

The anterior abdominal surface of the body below the horizontal line corresponds to the entire face down to the neck, (marked ABDOMINAL), that is, to the brain behind this location; and the posterior inferior surface of the trunk, corresponds to the surface of the occiput below the horizontal line (marked POSTERIOR INFERIOR.)

There remains but the region covered by the neck, which corresponds to the lower limbs, and is called the CRURAL region.

The functions of all parts of the body are physiological, but their sympathy with the brain gives them also a psychic significance as the corporeal development assists the cerebral organs, and in its morbid states affects them.

Such is the organization of soul, brain, and body for normal life. Why is life ever abnormal, in disease, crime, and insanity?

Life belongs only to the soul. The departure of the soul leaves only a decomposing corpse. Decomposition is the continual tendency of organized matter. The functions of the body depend on continual decomposition and waste of its substance. In plain language, it lives only as it rots, and the vital power is continually engaged in assimilating and utilizing new matter. Then there is a continual struggle between the vitality of the soul, and the moribund and tendency of matter, and perfect health can come only from a large inherited endowment of the vital soul power. Anthropology shows that this soul power can be cultivated by a noble life transmitted by heredity, establishing a life of perfect health, to last a century at least.

Among the necessary endowments of the human constitution are sensibilities which are capable of being hurt, and the excitable irritability of the nervous system, which makes it liable to injury or destruction. From these endowments we become liable to disease and insanity, when exposed to their causes, unless there be a great preponderance of vital power over such sensibilities.

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The Strange Farce of Human Folly

Never ends. First on the carpet is the magnificent melodrama of creation's mysteries led forth by Mad. Blavatsky with steady applause from the devotees of Hinduism and mystery in Europe, India, and America. Few and far between in numbers they manage to make themselves conspicuous in lofty pretensions, and cry hear, hear, to everything that common mortals fail to understand.

The intellectual exploits of Mad. Blavatsky are of that gigantesque and super-mundane character which surpasses all previous achievements of marvel-mongering authors, with their demi-urgic phantasmagoria. Archimedes thought he could move the world if he had a proper fulcrum for his lever, but the fulcrum must be outside of the world that is moved. Mad. B. has found her fulcrum in the dim distance of the unknown and the unknowable. Her lever is of unlimited length and elasticity, and at its end she tosses worlds about as easily as a Japanese juggler keeps half a dozen balls flying in the air at once, and tangles or untangles a score of solid metallic rings. With equal ease does the Madam tangle and contort the processes of evolution — evolving as *bizarre* appearances as ever flitted through the dreams of a fever patient.

It is difficult to suppose that she expected any body to believe the magnificently grotesque creations of her energetic fancy or that she could even work herself up to believing much of them herself. She is a wholesale dealer in preposterous marvels of Munchausen magnitude, such as her story of a magician who ran up to the clouds on a piece of tape, cut a boy to pieces when out of sight, threw down the dissected pieces and then slid back and put them together, making the boy as sound as before. But such stories as these were too trivial for her grandeur of thought. All her past performances are eclipsed by her latest work the "Secret Doctrine," in which we see

HINDUISM GONE TO SEED.

wearing the label of Theosophy or wisdom religion.

The marvelous combination of Mad. Blavatsky, the talented and sensational medium, with Col. Olcott, an enthusiastic and credulous humanitarian has been a psychic curiosity. It was not however a thorough union, and if Olcott's credulity had been less it would have been dissolved long ago. Their paths are divergent. Olcott is endeavoring, as President of the Theosophical Society to give it an ethical character — to cultivate the doctrine of brotherhood of humanity, while Mad Blavatsky has organized a secret Esoteric Section

composed of her own blind devotees, which she manages independent of Olcott, in which she can give free play to her own rollicking indulgence in the marvelous fantastic and incredible.

Such a book as her "Secret Doctrine," has no right to demand perusal of the busy students of nature who have too many positive and highly important realities for investigation to waste their time upon the effete literature of a superstitious past or its sensational resurrection by Mad. Blavatsky, which demands our blind faith without offering either scientific or historical evidence — in other words a blind faith in the grotesque narratives of Mad. Blavatsky whose apparently unlimited credulity destroys the value of her opinions and assertions. She lives and moves in an atmosphere of fiction and her faithful follower, Judge, presents in every number of the *Path* a sample of the fanciful nonsense which respectable magazine editors would consign to the waste basket without reading more than the opening paragraphs.

It would hardly be justifiable to occupy the JOURNAL OF MAN with any discussion of such subjects, but for the fact that Mad. B. has a small following and attracts much attention by her publications, which really belong to the curiosities of literature. A. Wilford Hall, editor of the *Microcosm*, a gentleman whose assertions are always put forth in a very vigorous and self-reliant manner, challenging contradiction, made some statements in his May issue, which I believe have not been contradicted, for the followers of Blavatsky are not ashamed of telling wild stories. He says: —

"Much exciting discussion in the recent and more advanced novels flooding the country is now attracting readers fond of sensational fiction, because the tendency of such imaginative romance, beginning with Bulwer's "Strange Story," is to foster a semi-belief in the possibility of such a discovery as "*the elixir of life and of perpetual youth.*"

The story is even firmly believed by some very intelligent persons now residing in this city who are adherents of that system of refined metaphysics called *Theosophy*, as taught by eastern sages, that the celebrated Madame Blavatsky, who lectured here a few years ago, is not less than four or five hundred years old, though she has all the appearance of a woman of only forty or fifty. In fact it is positively claimed that persons in India, now nearly a hundred years old, recollect of hearing her deliver lectures in that country sixty or seventy years ago, and that she was then to all appearance of precisely the same age she is now.

It is well known also that she claims to possess the renowned eastern secret of the "elixir of perpetual youth," while a very intelligent lady to whom the writer was introduced, and with whom he recently conversed (an advanced theosophist, by the way), assured him that from intimate conversations she had held on several occasions with Madame Blavatsky she was fully convinced of the truth of the tradition that there was really such a secret well known to favored theosophists in India, and that by the proper use of such occult process or treatment there was no necessity of becoming old.

even for hundreds of years, in the ordinary sense of physical and mental senility."

This is rather modest in Mad B. She does not claim to live forever like some of the followers of Mrs. Girling, Mrs. Eddy, Dr. Campbell, and Hiram Butler, but in the "Secret Doctrine" in two volumes, she indulges her ruling passion, presenting its marvellous legends as derived from the "Book of Dzyan" of the existence of which nobody but herself knows or ever will know anything. Her revelation then is on a par with that which Joseph Smith read from the golden plates brought by the angel. The "Secret Doctrine" therefore though more brilliant and learned, ranks with the "Book of Mormon" and Newbrough's "Oahspe," as to authenticity, and the process of bogus revelation came to its climax after Blavatsky, Harris, Newbrough, Teed, and Philbrook, in Butler and Ohmart's, "Call to the Awakened," sinking in this to the level of fraudulent crime — but the movement of credulity still goes on, and the Schweinfurth Jesus of Illinois and negro Christ of Georgia are not the last of these delusions — for wherever ignorant credulity exists, delusions will come. How large an amount of credulity is possible among persons of literary education we are taught by the circulation of the writings of Blavatsky, Eddy, and Newbrough.

Availing myself of Mr. Coleman's brief synopsis of the "Secret Doctrine," (in the R. P. Journal) its wisdom seems so boundless that it is wonderful the Madame did not tell us the history of the fixed stars and the domestic life of the inhabitants of Areturus and Aleyone. She assumes to know there is a period of creation consisting of 311,040,000,000,000 of years, (three hundred and eleven millions of millions, and forty thousand millions) followed by an equal period of dissolution during which the universe disappears! That a million of millions of years is a period beyond all human conception and beyond all possible human knowledge and sources of intelligence is self-evident, and that any pretence to a knowledge of the history or succession of such periods is nothing more than an impudent assertion is equally self-evident, and of course speaking of *three hundred millions* of millions of years is only increasing the insolence of an imposture.

These inconceivable periods she calls Manvantaras, and says that in each Manvantara period of creation "the universe is controlled and animated by almost endless series of hierarchies of Sentient Beings, each having a mission to perform, called by Mad. Blavatsky DHYAN CHOANS. Each of these beings either was or prepares to be a man, if not in the present, then in a past or a coming Manvantara. None of them, high or low, have either individuality or personality as separable entities; individuality is characteristic of the hierarchies to which they belong, not to the units composing the hierarchies. So-called "unconscious nature" is really an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by high planetary spirits (Dhyani Chohans) whose collected aggregate constitutes the mind of the universe, and its immutable law.

Handling a million million years with so much facility, she easily

explains how the universal mind woke up from its million, million, million years of sleep and created first fire, second air, third water, fourth earth, fifth ether, and *intends to create two other great elements* in the far future, of which we have no conception at present.

It is evident, therefore, that Mad. B. is much more intimately acquainted with the Deity and His purpose than Mrs. Eddy, who is so large a part of the Divine, or Dr. Newbrough, who utters the direct voice of "Jehovih" in his Oahspe. No wonder that she is believed to be four or five hundred years old! However, in point of age she is eclipsed by our little American, Sivvartha, as he calls himself, who is the *reincarnated Buddha*, and the epitome of all philosophy.

If the reader wishes to know how the creation shop is run by the Dhyan Chohans, the Lipika and the Fohats, he must look at the book, for it is too tediously fantastic for the JOURNAL OF MAN.

That the moon is the mother of the earth, that every sidereal body has six companion globes, that each group of seven worlds is a reincarnation of seven other worlds, which have died to be reincarnated, the earth being a reincarnation from the moon, which is now dead and the other worlds in our group of seven *being invisible*:—these are the revelations of which astronomy knows nothing.

We are told how the lunar spirits evolved life on earth, and for *three hundred millions* of years minerals, vegetables and animals appeared and were destroyed by deluge and chaos, while monsters half human half animal appeared, "human beings with two heads and with the legs and horns of a goat, bulls with the heads of men, and dogs with tails of fishes," dog headed men and "men with fishes' bodies," then senseless shadows like men, and a race of boneless sexless "almost transparent" men, which produced another sexless race unconsciously by "fission, budding and expansion," from which came another race "sweat born," and from these another springing from the *sweat organized into eggs*—then from these sexless races came hermaphrodites, and finally races with sex:—and so on *ad infinitum*. A reckless or insane imagination may throw forth such intellectual spawn as this, but it is so thoroughly disgusting to a healthy mind that I would not inflict upon my readers any further selection from the huge mass of such stuff filling 1500 pages sprinkled all over with mysterious words of Sanscrit, Thibetan and Chinese languages. If the reader wishes to see her descriptions of ancient men, far back in the millions of years, twenty-seven feet high, hermaphrodite men, with four arms and three eyes, the third eye in the back of the head, which preceded the others, and how the stones "lived and moved and spoke"—all this and more of the same sort is in the books.

But seriously what are we to think of this? It presents the plain alternative Mad. Blavatsky must be the greatest embodiment of intuitive wisdom and profound genius (with but little of the ethical element) that the world has ever seen, worthy of adoration as the intellectual companion of Deity, by her believers, and in the earlier ages of the world would have been so worshipped and her writings considered holy. She is probably regarded in such a light by the super-

stitious class, of whom some adore Mrs. Eddy and some Schweinfurth. But she is more than twenty centuries out of date, and the practical people of to-day seeing no evidence whatever, of the truth of her claims and great evidence of her credulity and inconsistency, will set her down as the most magnificent pretender and intellectual impostor that the age has produced. Such, in fact, has been the decision of the Psychical Research Society heretofore, after the investigation of her Mahatma letters, coming from invisible sources which they claim to have proved to be gross impostures. Courtesy to a woman, cannot supersede the justice of critical investigation which pronounces sentence with a feeling of regret.

Her appearance in literature to-day with her following is a most unhealthy symptom — a proof of the survival of that superstitious spirit which it was supposed that science had destroyed. Her book comes forth without the least pretence of verification, simply as a daring appeal to ignorant credulity, and it does not mend the matter if her own mind is sufficiently unbalanced to believe the whole or any part of her fictions. Blavatskyism is a mental epidemic which indicates an unwholesome intellectual atmosphere.

What is especially censurable is the assumption that all this stuff is Theosophy or Divine Wisdom. Blavatskyism has as little resemblance to true Theosophy or Divine wisdom as Alchemy to Chemistry or Voodooism to Christianity. Her "Secret Doctrine" is the most conspicuous example before the world of what may justly be called DEMORALIZING LITERATURE — literature of which the whole tendency is to break through, to tear down and to trample upon the sacred barriers between truth and falsehood.

The novel is honest fiction. It may be a delusive picture of life, or a faithful portrait: but that which purports to be truth, but is all through mingled with fanciful fiction and baseless assertion, is emphatically PERNICIOUS LITERATURE, whether it comes in the form of Harris's transcendental and super sanctimonious mysticism, the pretended divine and spiritual trash of Newbrough, the ineffable religious mysticism of Kingsford and Maitland,* the conglomeration of historic romantic and credulous of Hartmann, the antiquated religious marvels of Romanism and Buddhism, the spurious communications of ignorant mediums, or the senseless trash of the "Seven Principles," "The Anointed Seraph," "Koresham Science," "The Philosophy of Nature," "The Soul's Proclamation" or "The Tail of the Earth," which informs us that "the principal physiometrical factum that in galomature, maternity and paterity are contravaxant is established by proving the contravaxantism of every analogue of galomature."

In reference to the integrity of Mañ. Blavatsky I have been reluctant to decide, and have not examined the evidences of fraud

* As to the mysticisms of Kingsford and Maitland in their "Perfect Way," there might be some interest and amusement in analyzing it, but having taken up that volume once, the first thing I found was a long report of the conversation of Christ with the woman at the well, given as an historical fact. As a book that utterly confounds and mingles fiction and fact is unworthy of respect, I looked no farther into its contents, for such works belong to the class of PERNICIOUS LITERATURE.

adduced by the Psychic Research Society which have not convinced her friends, but as I consider competent psychometry the proper judge of character, I placed in the hands of Mrs. Buchanan a letter of Mad. Blavatsky written about fourteen years ago. Her psychometric opinion confirms the unfavorable report of Mr. Hodgson, and the condemning evidence of her "Secret Doctrine." The reader will bear in mind that in a proper psychometric experiment the psychometer knows nothing of what is described except what comes by impressions, and should not even look at the writing. My experiments are always conducted in that way and leading questions are always avoided. Hence I have great confidence in the results from ample experience of their correctness. In the following description every remark shows a thorough appreciation of the whole character and I am compelled to accept it as a faithful portrait.

Mad. Blavatsky often makes fanciful statements about her age. In this letter she says in a postscript, "I was born on the 31st of July, 1840 or 1839, I don't know *for sure* which." She is therefore now 49 or 50 years of age.

PSYCHOMETRIC IMPRESSION FROM A BLAVATSKY LETTER.

"THIS is a very bright active mind — intellectual seemingly philanthropic to propagate ideas — a spiritual mediumistic person. I think its a female. I think this has been written a long time — an old letter — she has changed since this was written.

It is a person, who wants to be a leader — to be notorious or famous. She has an idea of great notoriety and becoming a leader. (In what way)? As a teacher. (Teacher of what)? Many things. She is a visionary scheming kind of person — planning — She was in a pivotal condition at that time, and was not satisfied with what she was doing — was aiming at something more and different. She was occult in her tendencies, just enough to go into all sorts of wild and visionary schemes and teachings. I see all kinds of visionary things mapped out — undeveloped things she was planning — she mapped them out of her own brain to dupe people, and see how far she could carry her schemes. I would like to drop this letter — I don't like to hold it. She was not well — not in health, and has not been since.

Her teachings and ideas were crude and morbid, they could not come from a healthy brain. I think she might become insane. She has a streak of it, when she writes.

She is very intuitive and magnetic, and when she talks or writes, she sends a magnetism with it to reach certain classes of people and make them her followers. But she is not a warm friend to anybody, she has no warm love. She is not a lover of money, but anxious to support her doctrines. (Is she psychometric)? She is psychometric to a great extent, reads character pretty well. But there is nothing steadfast in her. She whirls around, and this makes it hard to read her. She does not stick to her friends.

(What is her domestic character)? She does not seem to have any

domestic or conjugal qualities. Her aims would be to dupe men into subservieney. I don't think she has any husband. She don't want one.

(What is her relation to the spirit world)? If she has spirits with her, they are not progressed, and she does not understand them or give them their proper place. She would like to control spirits, perhaps she does. She may have impressions from spirits (not a truthful class) but does not give them credit.

(What do you think of her present status)? I prophesy she will fade out ultimately. Her teaching will fall to the ground. I don't think she will live very long. She will not attain any more reputation than she has at present.

(What is the character of her writings)? I don't think her writings will do any good, or yield any good practical knowledge. They are visionary. They bring up all sorts of weird things and monstrosities, ill-shapen things — it has developed since this writing.

(What of her sincerity)? I think she has gone so far as to think what she writes is true, although she is much of a trickster to make people believe that she feels and knows what she does not. She is a pretender to great powers she has not, and even resorts to trickery, which she thinks necessary to establish her belief. Much of what she writes, is an impression from spirits, but she thinks from spirits is the form. What an active mind she has — but unbalanced.

(Has she mediumship for physical phenomena)? Not much.

(What following has she)? Not very large — scattered here and there. When she wrote this, she thought of you as a friend, but now she thinks she has gone far ahead of you.

(What is her personal appearance)? She apes the oriental style. Her habits have not always been correct. She is rather masculine or coarse in appearance, not very muscular, but fleshy, large and stout."

To the foregoing marvellously accurate portrait, I would but add that everything confirms it, and the review of her "Secret Doctrine" by Mr. Coleman, has shown that her two great works, "Secret Doctrine," and "Isis Unveiled," are full of internal self-contradictions, historical blunders and borrowed misinformation, being based upon very inadequate research without a knowledge of oriental languages, and altogether destitute of any reliability, aside from her incredible fables.

DR. R. B. WESTBROOK, an eminent citizen of Philadelphia, has contributed to the Religio Philosophical Journal, the following recollections of Madame Blavatsky, which will help to complete the portrait. I recollect Mr. Alger's decided expressions as to the "elementary" visitor mentioned by Dr. Westbrook.

"The Madame had several escapades in Philadelphia as well as in New York, of which I cannot now speak. She was certainly at that time a most captivating woman, and could act the lady in any society and show off her mantles of Russian royalty and court cos-

tumes in a very bewitching manner. Col. Olcott told me that she was then ninety years of age, and preserved her youthful beauty by her marvellous *secret arts*. She must now be about one hundred and five! She knew well how to adapt herself to her surroundings and never let herself down to vulgarity, in the presence of ladies and gentlemen, except when she lost her temper, as, for instance, when in quite a large company I heard her call Olcott a liar! Indeed, there were times when her contemptuous treatment of the gallant Colonel was most humiliating to behold.

"In 1875, I think, a most important incident in my theosophical experience occurred. My friend, the distinguished Unitarian preacher, Rev. W. R. Alger, of Boston, was supplying the pulpit now occupied by the Rev. Robert Collyer in New York. Dr. Alger had heard of the wonderful Madame, and expressed a desire to meet her. I could not take him to the "lamassery" rooms occupied by her, so I arranged to have the accomplished clergyman meet her at our apartments at No. 15 W. 42nd street. The eventful evening came. Present, Dr. Alger, Madame Blavatsky, Col. Olcott, Mrs. Emma Hardinge-Britten, Mrs. Westbrook and myself. The Queen of Sheba never could have been more elegantly arrayed, or conversed more charmingly than did Madame Blavatsky that night. Alger seemed charmed, and listened with becoming meekness. Mrs. Britten was put upon the defense of her mediumship by the occasional flings of the Madame (who could never tolerate a rival) and acquitted herself with her accustomed dignity and grace. At 9 o'clock she withdrew from the company to attend upon her aged mother, to whom she was greatly devoted, and so missed the event of that bright evening. We were in a brilliantly lighted large "upper room." The Madame waxed more eloquent than ever after the exit of Mrs. Britten, and poured forth a perfect stream of Oriental wisdom. Alger seemed almost dazed, though at times a little startled at certain expressions of the Madame that seemed like blasphemy.

"We inwardly rejoiced that we had been successful in engineering this wonderful meeting of these wonderful people. About 10 o'clock the scene suddenly changed; the bell of the outside door rang, as it its brazen cheeks would crack. The door of our upper chamber opened, and into our very midst appeared a being of strange form and manners. It was evidently a woman's figure, though so concealed by head-gear and other drapery that Alger compared her, she, or it, to "the man with an iron mask." Mrs. Westbrook thinking it might be a washer-woman who had got into the wrong house, undertook to take her, she or it, by the shoulder and rid our select company of the mysterious intruder, but failed. With tragic air and rapid motion it heartily saluted the Madame, handed her a letter -- and as suddenly left the room, rushed down stairs, slamming the front door behind it.

"Olcott seemed white with astonishment, and reverently whispered "an elementary" -- while the Madame affected great indignation that the "Brothers" should send a special messenger on such unimportant business (she having hastily opened the letter), and as

Olcott approached with profound curiosity to know what it all meant she relieved his suspense by informing him that Dr. Pancoast had been refused admission to the Secret Brotherhood in India. It should be known in passing that the celebrated Philadelphia occultist denies that he ever made application for admission. Dr. Alger preserved his clerical dignity, but in leaving me at the front door soon after, contemptuously whispered in my ear, "a put up job"! The Madame grew more indignant as she realized that Alger had failed to be favorably impressed by the "elementary" visitor, and she had failed to make converts.

"But how do I know that we had not been visited by an extemporized 'angel unawares'?" The whole thing was transparently a fraud and a clumsy trick. Of course this strange visitor was talked about, and discussed pro and con. But a few months later I met a prominent New York Spiritualist, who informed me that he was in possession of facts that satisfied him that the Madame had attempted to deceive Mr. Alger, at our room, by hiring an Irish servant girl (to whom he could send me for verification) to personate the "elementary," and had agreed to pay her five dollars for her services, but failing to pay the money, the girl had "gone back" on her and confessed her share in the attempted fraud. I did not go to see the girl as I had suffered enough from the abuse of our hospitality and from this disgraceful attempt to impose upon the confidence of my distinguished clerical friend, and I already knew that a mean trick had been attempted and had failed.

"I do not believe that Olcott had any knowledge of, or in any way favored or assisted the Madame in this 'elementary' fizzle. From first to last, I believe that Col. Olcott had perfect confidence in the Madame's wonderful knowledge and almost divine power, and honestly longed to become an 'adept.' He submitted to humiliations and endured hardships and made sacrifices that are beyond description. He had everything to lose, and nothing to gain but 'secret wisdom.' He had graduated at Harvard, been admitted to the New York bar, had become an expert as an insurance lawyer, had transacted a vast amount of confidential business for the Government during the war, enjoyed the confidence of Lincoln and Stanton, and was pressed by Horace Greeley and other prominent politicians, for Assistant United States Treasurer, under Salmon P. Chase. I know this to be true, as I have seen the original papers. I occupied a suite of law-offices at 71 Broadway with Olcott and found him to be honorable and honest. But I then believed and now know that he was so far under the strange influence of that ambitious adventuress Blavatsky, as to be utterly incapable of judging correctly anything that she might say or do. He (like many adherents to false, tricky materializing mediums) was a monomaniac. He was as crazy as a loon on everything relating to Blavatskyism, though perfectly sane on every other subject. That it is possible to be utterly untrustworthy upon one subject, and yet honorable and true on all others, I know from long observation and experience as a lawyer."

Double Consciousness in Hysterical Individuals.

ALFRED BINET made some very ingenious statements on this subject in his "Psychological Studies," the substance of which I extract from his recent essays in the *Open Court* of Chicago. It is probable, however, that some of the facts on which he relies for proof of double consciousness signify only the impressibility of the nervous system of the subject to the ideas and will of the operator. Any part of the body separated from the control of his mind might fall under the control of another.

In other cases of writing for instance in which intelligence appears, it may be an unconscious operation of the intuitive faculty which occurs in the mesmeric subject who gives out wonderful information in his passive state which does not belong to his ordinary consciousness and is not recollected in waking. The following are the *abridged* remarks of M. Binet:

The psychologists of France, during the past few years, have been diligently at work studying the phenomena of double consciousness and double personality in hysterical individuals. The same problems have also been the subject of numerous investigations in foreign countries, especially in England and in America: and the phenomena of automatic writing, which are now so often described in the scientific periodicals of both the above-mentioned countries, are evidently due to that doubling of personality which is so manifest in a vast number of hysterical people.

After briefly recurring to the results of my previous studies, published in the *Revue Philosophique* the *Archives de Physiologie*, and in the *Comptes rendus de l'Académie des Sciences*, I shall set forth, with more or less extensiveness, my recent observations.

When we undertake to expound such strange phenomena as those of the doubling of consciousness, at the first blush we naturally provoke astonishment and even doubt: In truth, is not the idea extraordinary, that in hysterical individuals there should exist two distinct personalities, two egos united in the same person? I have frequently had occasion to speak of the doubling of consciousness to persons who were unfamiliar with science, and even to physicians, and I can verify the fact, that people as a rule regard the phenomena in question as highly doubtful; for they imagine that there do not yet exist precise experiments adequate to establish this duplication of personality.

I have particularly endeavored to discover the simplest possible experiments, such as might be repeated at the bedside of patients without previous preparation by any physician that might be first called in. It is doubtless interesting to know, that at the present day we possess the means of clearly exhibiting the duality of person in hysterical patients, without being obliged to resort to the hypnotizing of our subjects or to submitting them to any complex and ill-defined influences.

I may add that the results that I have obtained, have been fully confirmed by the researches of other authors, among whom

cite my friend, M. Pierre Janet, who has recently published a very interesting work upon this topic. "*L'automatisme psychologique*."

In performing our experiment we must have recourse to hysterical patients who in certain parts of the body present a more or less extended region of insensibility (anæsthesia). Nothing is more common than hysterical anæsthesia. At times it will appear in the form of small islets, of small spots irregularly scattered about. An hysterical patient, for example, may exhibit a small anæsthesical spot in the palm of his hand. On forcing a pin into this spot, or pinching the skin, or burning it, the subject will not experience the slightest sensation of contact, or sensation of pain; while, nevertheless, a few centimeters away from it the same excitations will produce a very keen and painful reaction. With other patients the anæsthesia reveals a more regular distribution; it may, for example, comprise an entire limb, as an arm which has become insensible from the extremity of the fingers to the shoulder-joint. With other patients the distribution of insensibility is even still more remarkable; the patient is divided into two halves by a vertical plane extending through the breast to the back, so that one-half of his body — head, trunk, arm, and leg — is completely insensible, while the half corresponding preserves its normal sensibility. Finally, it is not rare to meet with hysterical persons whose insensibility extends to the entire body; but in such cases the insensibility is generally more marked in one-half of the body than in the other.

Let us now turn to a patient exhibiting an insensibility extending to an entire limb. Let us first assure ourselves by means of a few painful tests that this insensibility is not simulated.

I suppose, now, that we are occupied with a patient who exhibits a genuine anæsthesia, controlled by all the clinical tests which the modern physician has at his command. I shall take for granted, further, that this insensibility, limited to a single limb, — the right arm, for example, — affects all the tissues of the limb; that not only the skin, but muscles, tendons, and articular surfaces have lost all trace of sensibility. The patient feels neither puncture nor compression; neither pinching, faradization, nor passive movements impressed upon his limb, when we have taken care to hide from the sight of his limb by the interposition of a screen.

Under the above-mentioned conditions the experimentalist seizes a finger of the insensible hand, and impresses upon the finger in question alternate movements of flexion and of extension: the patient, be it understood, not being able to see his own hand, does not know what is being done to him; he does not know whether they are bending or stretching one of his fingers. Nevertheless, it frequently happens that the finger thus manipulated spontaneously continues the movement which the experimentalist has impressed upon it; we may observe that it bends and straightens out again five or six times. The very same thing would happen if we had caused the wrist or elbow to perform passive movements.

Now, what does this experiment prove, which admittedly is very simple and easy of repetition? Evidently, in order that the finger

should spontaneously repeat the movement that has once been impressed upon it, it is necessary that the movement in question should have been perceived. The patient nevertheless declares that he has not felt, or experienced, anything in his finger. We must, accordingly, suppose that an unconscious perception of the movement has been produced: there doubtless has been a perception; the perception has engendered a similar movement—this too seems evident; but neither the sensation nor its motory effect have entered within the circle of the subject's consciousness. This little psycho-motory performance has been accomplished without his knowledge, and so to speak, quite outside of him.

Let us complicate our experiment a little, in order the better to understand it. The eyes of the subject are throughout kept concealed behind a screen. We now place some familiar object into the insensible hand; for instance, we thrust a pen-holder or a pencil between the thumb and the index-finger. As soon as the contact takes place the two fingers draw together, as if to seize the pen: the other fingers bend half-way, the wrist leans sideways, and the hand assumes the attitude necessary to write. In the same manner by introducing the thumb and index-finger within the rings of a pair of scissors we cause the subject to perform the movements of one who wishes to cut. These experiments, of course, may be varied indefinitely; further instances, however, would be superfluous; the two given amply suffice for the purposes of our analysis.

Here also the entire transaction takes place outside the consciousness of the subject; the pen-holder was seized by the anæsthetic hand, without the subject's perceiving, in a conscious manner, any contact, and without his knowing that he had a pen-holder in his hand. Now, this very simple act, performed by the hand, is an act of adaptation; it implies, not only that the object has been felt, but also that this object has been recognized as a pen-holder, for if the object had been a different one a different act of adaptation would have taken place. In this manner, the sensation must be said to have provoked an unconscious perception, an unconscious reasoning, an unconscious volition. In short, the event happened just as if the pen-holder had been thrust into the sensible hand; as if the subject had felt the object, had recognized it and decided to write; with the sole difference, however, that apparently the whole process was without consciousness.

Up to this point we have limited ourselves to the production of movements in an insensible region: these movements, however, were very elementary, and would not betray a well-developed thought. We may essay to provoke certain acts of a more intellectual character and of decidedly higher organization. The following is an example selected, as the preceding ones, from among many others.

We put a pen into the anæsthetic hand, and we make it write a word: left to itself the hand preserves its attitude, and at the expiration of a short space of time repeats the word, often five or ten times. Having arrived at this fact, we again seize the anæsthetic hand, and cause it to write some familiar word, for example, the patient's own

name; but in so doing, we intentionally commit an error in spelling. In its turn the anæsthetic hand repeats the word, but oddly enough, the hand betrays a momentary hesitation when it reaches the letter at which the error in orthography was committed; if a superfluous letter happens to have been added, sometimes the hand will hesitatingly re-write the name along with the supplementary letter; again it will retrace only a part of the letter in question; and again, finally, entirely suppress it.

Plainly, when the experiment successfully reaches this degree of complication, we cannot explain it by merely invoking unconscious phenomena. The correction of an orthographic error by anæsthetic hand indicates the presence of a guiding thought; and it is not perfectly clear, why the thought that directs the movements of the writing should be unconscious, while that which controls the movements of the word should alone be regarded as conscious. It would seem more logical to admit, that in these patients there exist two distinct consciousnesses. The first of these consciousnesses gathers up the sensations proceeding from the sensible members; the second is more especially in connection with the insensible regions.

In this manner we are able to verify that doubling of consciousness which in recent years has become the object of so many investigations. There may certainly have been given more striking examples of the phenomena in question; and there have been published observations in which the two consciousnesses are to be seen each performing a different task, and reciprocally ignoring each other. But all these curious observations are generally presented under conditions so very complex that it is difficult to combine them for the purpose of a correct verification. The methods of investigation, relative to hysterical anæsthesia, that we have just set forth, at least possess the merit of furnishing a strict proof of double consciousness.

This, however, does not imply that the methods employed yield results with all patients indiscriminately. Many hysterical individuals do not react at all when the experiments mentioned are being performed upon them. But we must mistrust all purely negative experiments, which simply prove that people did not know how to set about the business in hand. I have advanced the hypothesis, that when we are unable to provoke the repetition of the movements, or acts of adaptation, in anæsthetic regions, our failure is due to a defect in the organization of the second consciousness; the excitation brought to bear upon the insensible region is perfectly perceived, but it does not directly lead to a determined movement: there are no actual associations, ready to play between sensations and movements. Repetition of the experiments, however, may produce these necessary co-ordinations.

At this point, accordingly, we are in possession of precise observations; we know that in hysterical individuals there exist phenomena of double consciousness, and using this as a starting-point, it now remains for us, in the following papers, to develop our knowledge of this phenomenon through additional experiments.

THE HYSTERICAL EYE.

THE various forms of retinal sensibility which are met with in hysterical individuals have been carefully studied by M. Chareot and his pupils, who have shown that the phenomena in question, which persist during the interval of hysterical crises, and which can exist where there are no crises, constitute permanent stigmata, enabling us to discover hysteria without the aid of convulsive attacks of any sort. At the present time we are quite well acquainted with hysterical amaurosis, with the concentric contraction of the field of vision, with disturbances affecting the perception of colors, and disorders of adjustment.

What is much less known, is the reason, the mechanism, of this anesthesia of the retina. The many experimentalists who have hitherto studied the subject in question, have pointed out a number of peculiar features rather difficult of comprehension, in fact, so strange and striking, that some have ascribed them to simulation on the part of the subjects. To furnish a precise and clear instance of this, we may state, that there are hysterical individuals who, with both eyes open, perceive colors which they cannot distinguish with one of their eyes alone; while it seems even more wonderful that there should be hysterical persons who do not see at all with one eye, when that eye alone is open, but whose unilateral blindness disappears as soon as the function of vision is performed simultaneously with both eyes.

Let us dwell for a moment upon the instance given, and later we shall endeavor to explain it.

We have for examination an hysterical person who has entirely lost the sight of the right eye. Let us place before the patient's eyes a 'box of Flees'; that is, a box furnished with two eye-holes. On the bottom of the box are placed two points of different colors, the one to the right, the other to the left; and by a skillful arrangement the patient sees with his right eye the point situated to the left, and with his left the point situated to the right. This is the method employed to detect shamming and simulation; for instance, in the case of soldiers drafted for the army. Thus the shamming individual, who pretends not to see with his right eye, will say that he does not see the point which appears to the right; but that is the point which is seen by the left eye. The hysterical individual acts somewhat differently, for he actually sees the two points — that to the left, and that to the right; he accordingly sees with both eyes.

Experiments which we have made in the preceding essays with reference to the insensibility of the sense of touch in hysterical subjects, have shown us of what nature this insensibility really is. As a matter of fact the hysterical subject is doubled; he possesses two distinct consciousnesses; and one of these consciousnesses accurately perceives all the excitations that have been impressed upon the insensible region.

We might already suppose, 'a priori,' that insensibility of the retina cannot in any respect differ from insensibility of the skin in hysterical persons.

I long sought in vain for some simple, decisive, and purely clinical experiment which might prove that the sensibility of the retina, in cases of hysterical anaesthesia, was only dissociated and not destroyed. Chance, aided in some degree by perseverance, has enabled me to establish the following fact. We place the hysterical subject before a scale of printed letters, and tentatively seek the maximum distance from the board at which the subject is able to read the largest letters. It frequently happens with hysterical persons that the vision of forms at a distance is very imperfect; a circumstance which may be owing either to weakness of visual acuteness or to a defect in the mechanism of adjustment.

After having experimentally determined the maximum distance at which the subject can read the largest letters of the series, we invite him to read certain small letters that are placed below the former. Naturally enough the subject is unable to do so; but, if at this instant, we slip a pencil into the anaesthetic hand, we are able, by the agency of the hand, to induce automatic writing, and this writing will reproduce precisely the letters which the subject is in vain trying to read.

This automatic writing has moreover the advantage of revealing to us the latent depths of consciousness that remain unknown to the subject.

The second consciousness possesses a stronger visual acuteness than the first consciousness.

It is highly interesting to observe, that during the very time the subject is repeatedly declaring, that he does not see the letters, the anaesthetic hand, unknown to him, writes out the letters one after another. If, interrupting the experiment, we ask the subject to write, of his own free will, the letters of the printed series, he will not be able to do so, and when asked simply to draw what he sees, he will only produce a few zig-zag marks that have no meaning.

Let us further remark, that although the subject maintains that he sees nothing, the automatic writing nevertheless reproduces all the letters marked on the black-board with perfect regularity, without omitting a single letter, beginning at the first and finishing with the last. We must, accordingly, suppose that during the experiment the second consciousness directs the line of sight, without the knowledge of the principal subject.

The visual acuteness of this second consciousness in the subjects which I have examined has seemed to me to be equal to the normal acuteness. If we place the subject at too great a distance from the black-board the automatic writing will begin to hesitate; the subject will thereupon commit real mistakes; for example, he will read "Lucien" instead of "Louisa," which, incidentally observed, proves that the phenomenon wrongly bears the name of automatic writing; an automaton does not mistake; the second consciousness, on the contrary, is subject to error because it is a consciousness, because it is a thing that reasons and combines thoughts.

In the course of investigations of this kind there sometimes arise certain perturbations which are very important to understand, and

which afford a fresh proof of those manifold relations existing between the two consciousnesses that we investigated in a former paper. Thus, when the subject is convinced that he cannot read the letters on the board, it may happen that the automatic writing, controlled by this state of consciousness, will confine itself to translating the same, so that the anæsthetic hand will indistinctly trace the words which the subject is muttering in a low voice to himself, as "I do not see, I do not see. . . ."

A second perturbation arises from the fact, that the subject, during the time that the hand is unconsciously writing the word, believes he has a vague perception of this same word. In reality this is only an illusory perception. To produce this phenomenon we have to call into play the automatic writing, by putting a pencil into the anæsthetic hand: and, as a matter of fact, it is the more or less vague perception of these movements of automatic writing that makes the subject believe he has a visual perception of the word, whereas he has only a visual image of the same. Even this image, at times, is rather vague. Thus, one of our subjects, while his hand wrote the word "Marguerite," said he thought he saw the name of a woman. But, how could it be possible to perceive, with his eyes, that a word is the name of a woman, if he could not spell the word in question? Evidently, in this case, visual or muscular sensations belonging to the second consciousness, have provoked in the first consciousness an idea of the same kind.

We have already observed an analogous fact in the experiments before reported upon the anæsthesia of the skin and of the muscles: we there saw, that if we shake twice in succession an insensible finger, the subject will think of the number two. The perception of the movements of the finger by the second consciousness had called forth in the domain of the first consciousness an analogous idea, expressed in an abstract form.

We have now studied the perception of forms in an eye presenting a weak visual acuteness. The same function may be studied in a completely amaurotic eye, that is, in an eye afflicted with total blindness. It is rare to meet with hysterical patients in whom insensibility of the retina reaches the verge of blindness: but we can very easily produce this phenomenon by way of hypnotic suggestion. I have had occasion to study two hysterical subjects in whom by suggestion all manner of vision had been suppressed in the right eye. I was easily able to establish the fact, that after closing the left eye of the subject, and putting into his anæsthetic hand, without his knowledge, a pencil, the automatic writing was brought to reproduce all the letters which we passed before the amaurotic eye. This amaurotic eye, accordingly, did see, notwithstanding its apparent blindness: in other words, the second consciousness was the one that saw: it had not been struck with blindness at the same time as the first consciousness.

We have said that certain subjects, who with their right eye do not perceive a certain color — for example, violet — will, when seeing with both eyes, easily distinguish this same color, even when

owing to the experimental arrangement employed, the color mentioned is not placed in the visual field of the left eye. This experiment, and many others of a similar kind, lead us to suppose, that the conditions of binocular vision are different from those of monocular vision.

PARIS, June, 1889.

Hypnotism in Europe.

THE International Congress of Experimental and Therapeutic Hypnotism which met at Paris in the middle of August, was an important occasion, mainly for the reason that it is one of the steps in the slow snail like progress of the medical profession toward larger and more liberal views.

It did not develop anything wonderful, or anything to be compared with the results of what is called magnetic treatment practiced *outside* of the medical profession, because it is not allowed inside.

The Congress met at the Hotel Dieu, in the amphitheatre of Trousseau. It had been proposed by Dr. Berillon of the Hypnotic Review, and was presided over by Dr. Dumont Pallier of the Hotel Dieu, who dates the study of Hypnotism from 1876, although it was amply developed and demonstrated in England and the United States near fifty years ago. But doctors have a way of supposing that nothing is done worth notice until it is done by one of their own clique in official position.

Dr. Bernheim and his party were disposed to make all the phenomena of hypnotism, a mere matter of *suggestion*—the control of the subject by the word of the operator—which shows how very limited is their knowledge, as the most marvellous phenomena may be produced without uttering a word. The Congress did not generally accept this idea, neither did they show any broad understanding of the subject.

They resolved that hypnotism as they understand it (which is a very limited understanding) should be introduced into medical education, and that its popular practice should be interdicted by law, being liable to abuse and criminal uses. There is considerable truth in this, but the practice of healing by animal magnetism which is not liable to such abuses, and which vastly excels the suggestive business in therapeutic practice was not brought forward in the Congress. The suggestive method requires the patient to be in what may be called an abnormal condition, subject to the dictation of another. It is a condition in which a self-respecting individual would not like to be placed—a condition in which I would be unwilling to see any friend, and in which I have been unwilling to place those on whom I experiment, for I would not subject them to any condition which I would consider degrading to myself.

The dangerous passiveness of those who are controlled by a word, or in other words subject to suggestion, is not a condition that ought to be encouraged or diffused. Its moral dangers would be great. It

is an artificial system of falsehood — playing upon the patient by false assertions, and seems to me degrading both to operator and subject. Still it may be used for good purposes, and the physicians in the Congress reported a number of cures, but were divided in opinion, those of the *Salpetriere* party including Charcot, regarding hypnotic suggestion as mainly an affair of the hysteric constitution and abnormal, while the Nancy school of Bernheim claim a very wide range of application.

Dr. Voisin claimed a slight degree of success in treating the insane, but it had no success in idiocy, and Dr. Berillon claimed some good results in opposing and reforming the vicious character in children. It was also agreed that hypnotism might be used to procure the commission of crimes.

Two other physicians reported its failure in insanity. But two physicians of Amsterdam reported the use of the suggestive method in 414 cases of disease with 100 cures. The Congress recommended that prisoners of the hysteric or hypnotic temperament should be placed under the control of physicians.

This is all that would interest us in a report that would fill a dozen pages. A Congress of those who do not belong to the medical profession would have made a far better display of therapeutic results. A single good magnetic operator could have achieved more than the whole Congress.

A New Method in Hypnotism.

Dr. Luys, of Paris, who has made some valuable psychometric experiments on medicines without contact with the patient has been illustrating a new method of producing hypnotism by rotating mirrors, of which a correspondent says:—

“The field of action for hypnotism has been considerably enlarged by the use of rotating mirrors, commonly called larks mirrors, and it is no longer the purely dynamic conditions of the nervous system, such as hysteric-epilepsy, which can be benefited by it, but also veritable diseases of the nervous system.

“The method consists in causing some bright object to move rapidly in the field of vision of the patient experimented with. By so doing a fatigue of the eye is produced, which is followed by a peculiar state of somnambulism of the brain which may be called the state of fascination. When this state of fascination is complete, which is sometimes obtained at the first attempt, sometimes only after fifteen or twenty experiments, the patient presents the following characteristics:—

First — He has lost all sensation over the whole cutaneous surface.

Second — His limbs retain whatever position may be given to them.

Third — He is subject to suggestions.

The condition of sleep suffices to produce calming effects, if it can be maintained for the space of about an hour. The patient can be awakened from it by telling him in a low tone of voice to awake. Never, according to M. Luys, has sleep of this sort produced an accident of any kind. Men are largely subject to this kind of fascination, for out of thirty-one men selected at random, M. Luys succeeded in finding eleven who were fascinable.

A number of patients have been relieved or cured by this method, but the results are not at all comparable to what is readily obtained by magnetic treatment. Yet as it comes from a famous Parisian doctor it is displayed in our newspapers, while American treatment is neglected. The dazzling mirror is probably of no more value than the gaze at other objects.

The correspondent suggests that the method of Dr. Luys may not be favored because he does not belong to the official circle of professors who have agreed to monopolize hypnotism for themselves and their pupils, and who consider everything wrong which does not come from their own particular clique."

But that is the way of the medical profession everywhere. A valuable truth not patronized by the clique can only appeal to the public, and that is considered high treason, whether done by advertising or in any other way. The present organization of the profession makes them distinctly hostile to all knowledge which does not come through their recognized leaders.

The Invisible Power.

To the stultified minds which can appreciate only physical force there is nothing so impressive as the display of invisible power which has often been given by mediums such as moving of heavy bodies, lifting of pianos, elevation of tables to the ceiling and the lifting of persons which occurred in the presence of the Czar of Russia. To those who can reason, the communication of messages by spirit writing between closed slates is far more instructive than such performances; but the dullards must be convinced as well as the rational, and they are kindly permitted to see something they can understand, or at least feel, in the performances of Lulu Hurst, Lena Loeb and Mrs. Abbott. Yet it is not certain that all the scientific dullards can understand such facts, for was not Prof. Newcomb elected president of the Psychic Research Society, and did not he with unsurpassable assiduity suggest that the wonderful power displayed by Lulu Hurst was only a matter of muscular dexterity? Perhaps if the little Mrs. Abbott should lift him up and set him down on his head even he might learn something.

The following statement concerning Mrs. Abbott appeared in the *Boston Herald*:

"She is a slight woman, girlish in appearance and very much like what she is represented to be—a country-bred young woman. She

cannot weigh more than ninety pounds, is small of bone and rather good-looking. "She is little, but Oh, My!" She doesn't look strong enough to lift a plate of ice cream, but she lifted easily eight heavy men, piled upon each other in two ordinary chairs. She held a billiard cue in her extended hands, and three strong men, grasping the cue firmly, could not push her back one inch or throw her off her balance, although she stood on one foot. With her finger-tips touching the proscenium wall, she invited half a dozen men, three of them athletes, to push her against the side of the building, and perspiration rolled off them while they attempted it and made a failure of the job. Placing her arms close to her sides she invited one of the party to lift her off the floor. The task was easily accomplished. She then renewed the request, and two large and powerful men failed to lift her off her feet. A number of other tests were made, and the visitors were astonished at the results. Everything that was done here a few years ago by Lulu Hurst was accomplished by Mrs. Abbott, and many other remarkable feats which the celebrated Hurst woman never attempted. The fact that Mrs. Abbott is slightly built, and not at all muscular developed, makes it much more difficult to account for the things which she does than was the case with Lulu Hurst. Neither the management nor Mrs. Abbott attempt to account for the results produced. They do not claim that the force employed is spiritual, mechanical, muscular, electrical or odic. They simply say that they do not know how the feats are performed. They give the exhibition in full view of the audience, without the use of a cabinet or darkened stage, with no appliances save ordinary articles of furniture, and without the aid of assistants or confederates, and they let the spectators account for the results produced in any way they please. It is said that Mrs. Abbott could perform these same feats when she was a mere child, and she comes North indorsed by many prominent citizens of the South. Like Lulu Hurst, she is a Georgia woman."

Message from the Drowned Physician.

IN a town in the northwestern part of Pennsylvania, there resides a medium who obtains writing in sealed envelopes. A physician, residing in the same town, wrote the following and placed in his envelope, together with some blank sheets of paper, sealed it, and handed it to the medium, who after a time returned it intact:

Will some of my friends please communicate, and tell me of something that happened in earth life, and of which none but themselves and myself know? I am sceptical as regards Spiritualism, and desire a test through this medium.

To this letter the physician signed his name. The answer came as follows:

DEAR DOCTOR S. — You will, no doubt, be somewhat surprised to hear from me in this manner. You would not have been at all sur-

prised to have received a letter by mail from me through your post-office, but I am no longer in the flesh. I entered into spirit life on Friday, May 31st last. I was suddenly swallowed up by the flood, then, after a desperate and unequal struggle with the elements, I succumbed, and for a time I simply slept. When I awoke I was in a new country surrounded by spirits, and I myself had parted company with the body and was in the spirit land. The first spirit to greet me was the noble and immortal Hahnemann. He then introduced me to Dr. Moore and Dr. Hemple and Dr. Tessier, and a lot of other homœopaths gone before. I knew Dr. Hahnemann the moment I set eyes on him. I tell you it was a joyous meeting. I can tell you something that will, I think, surprise you not a little. We, who were drowned, are much better off, much happier, than all those left behind. We are in a much better world than we left. While they are more miserable than ever, we are happier than ever, and only wish that they were here with us. Our happiness would be well nigh unalloyed but for the fact that many of our loved ones remain still on the earth to suffer yet for a while in durance vile. I see you are a little sceptical in regard to Spiritualism, so I will simply refresh your memory in regard to one or two events you will doubtless remember. Do you remember of calling me in consultation over the case of John Teglar's boy, and our not arriving until after the boy was dead; also your wanting to borrow a tongue-depressor of me, and I told you to use a tea-spoon; also our talk about a certain form of ledger not being lawful?

DR. JOHN K. LEE
(per A. Y. Moore).

Two days after the great flood at Johnstown the above message was received.

W. J. Innis in *Celestial City*.

The above message was recognized as true.

The Battleground of Materialism.

To maintain the existence of life, as a distinct element in the universe which is not matter and cannot be produced by matter, is a necessity to all fair and unprejudiced thinkers. It is easy to drive the ultra-materialist into a corner, from which he cannot escape except by fairly surrendering, by refusing to reason, or by uttering falsehoods.

Prof. Huxley, the champion dogmatist of the materialists, is one of those who never surrenders to a demonstration of his errors, however conclusive. This has been shown in his "Lay Sermons," in which he attempts to save himself by a baseless assertion as follows: "Carbonic acid, water, and ammonia certainly possess no properties but those of ordinary matter. But when they are brought together under certain conditions they give rise to protoplasm, and this protoplasm exhibits the phenomena of life."

This is merely an assertion without proof, of what he wishes the

reader to believe, and what is contrary to his own deliberate statement in the "Encyclopedia Britannica," ninth edition, under the head of "Biology," in which he says: "Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing;" and again: "The fact is that at the present moment there is not a shadow of trustworthy, direct evidence that abiogenesis (life derived from the non-living) does take place or has taken place within the period during which the existence of life on the globe is recorded" (see page 689, vol. 3rd, of the "Encyclopedia Britannica.")

Had Prof. Huxley been a sincere lover of truth he would have candidly admitted that as life never originated from matter (which he asserts) it must have come from a sphere of life which is not material. But to admit the existence of a spiritual power is not agreeable to a mind dominated by the animal impulses, and hence he recklessly contradicts the established facts of science, which he admits when not writing with a controversial purpose.

"The New Education."

From the Eastern Chronicle,—New Glasgow, Nova Scotia.

This is the title of an excellent book on Education by Dr. J. R. Buchanan of Boston. It will well repay the closest study of our practical educators. A very able and experienced critic declares it to be "by far the most valuable work on education ever published." This is bold language; but after very careful examination, we are not able to deny it. We have compared this book with Herbert Spencer's very famous work on Education; and while we admire both, we must honestly admit the great superiority of Dr. Buchanan's system.

At first they seem to have much in common; especially in their sharp exposures of the absurd methods of education which are so prevalent to-day; and in their proposal to divide the new education into five departments; namely, (1) for Subsistence, (2) for Industry, (3) for Health, (4) for Morals, and (5) for Aesthetics. But the careful reader will soon perceive that Spencer's system is, after all, characteristically Theoretical; while Buchanan's is essentially Practical. Spencer still drifts towards mere Intellectual Speculation, while Buchanan steers constantly through Moral Training. Spencer exhibits his Science of Education, in its three great parts, Intellectual, Moral, and Physical; but Buchanan teaches both its Science and its Art, by daily practice and living exercise, from first to last, so as to form enduring habits and virtuous character. Our wisest educators will readily perceive that this is a vast and most valuable reform.

Dr. Buchanan shows that our traditional systems of Education are too narrowly literary and too merely intellectual; hence also they are sadly superficial and fragmentary. He shows clearly that a truly Liberal Education should add four other Practical Departments to

this one Intellectual Department, and put it *last* instead of *first*; so as to give really practical training to the young, to make them able and expert in all the five Departments of Education, in the order following, viz:—

1. *Physical Development*, to good health of body and mind, by means of proper care and exercise, food and clothing, air and light, study, cheer, and recreation.

2. *Industrial Proficiency*, to earn an honest living by productive labor in useful arts and practical business.

3. *Medical Skill*, to prevent and cure disease, and preserve health, and raise children for blissful life.

4. *Moral Training*, to habitual order, truth and love, so as to acquire a truly honest and religious life and character, and become a temple of the Living God.

5. *Intellectual Culture*, to think, judge, and feel rightly and truly; to know, improve, invent, and perfect, more and more; by reason and conscience in unity, and by Genius wedded with Love.

Every teacher and every parent will see and feel that this is indeed a grand and glorious reform. Dr. Buchanan is certainly right in giving supreme attention to the most careful and constant *training* to proper *habits*, not merely intellectual, but also moral, industrial and physiological, as well. His method gives due prominence to health and happiness, to arts and business, to life and character, as well as to literature and calculation. His aim is to make education pleasant, purifying, and truly religious; while his chief end is, to make every person "perfect, as our Heavenly Father is Perfect."

It must be acknowledged that a merely intellectual education is too apt to end in the graceless and godless cunning of the fox, or the wisdom of the serpent without the innocence of the dove. Robert Burns spoke of a teacher in his day who made "clever deils" of his scholars. We fear the bad breed has multiplied and grown more infernal ever since! No doubt the good race are increasing and improving too; and never was there more need for their increase and utmost improvement; if religion and virtue are to be saved amidst the barbarities of our modern civilizations and the educations of cram, pride, indolence, and sharp practice! The oriental nations which we proudly call barbarous, are greatly shocked at the sad lack of moral discipline in the schools of Europe, and still more of America.

This book, "The New Education," will greatly aid in this reform. We cordially commend it to all teachers, as an aid which we find invaluable. Dr. Buchanan, is a sincere and profound thinker and has published several other books which are peculiarly interesting and original. His system of Psychometry excites much attention, and he is not less distinguished as an editor and discoverer, than as a physician and Professor. He is an eminent Specialist in regard to the human brain and nervous system.

The New Education is making great progress in Britain and America. It has spread far and wide in Northern Europe, and is now remodelling the schools of the civilized world. Boston, New

York, and Philadelphia have excellent Kindergartens, and schools of Manual Training, and Technical Education. The *Montreal Star* gives whole columns of description and illustration of these, and adds:—

It is one of the curiosities of history that Finland and Russia should have led the world in the "new education." As long ago as 1866 Finland made manual work obligatory in all her primary and normal schools. Sweden, Norway and Denmark soon followed Finland's example, and this year there are in Sweden nearly one thousand manual training schools. Russia's technical colleges in St. Petersburg and Moscow are held to be the best in the world, and have been imitated in many important features by the best technical institute in America, that of Boston. Throughout Germany, Holland, France, Italy, Switzerland, Austria, Russia and Japan, technical education is not only firmly established but is increasing in extent rapidly year by year. In connection with its Science and Art Department, Great Britain is teaching millions of her children the fundamental principles of the practical arts. It is, however, in the United States that manual training and technical education are adapted to circumstances most resembling those of Canada. To-day we present a description of Philadelphia's work in this direction, which, advanced though it be, is yet felt to be incomplete until the whole scheme of education in that city is remodelled on the principle of drawing out faculty and intelligence by training the senses, as well as in exercises purely mental."

One great benefit of this method is the splendid opportunity it gives for variety of talents, tastes, and fitness. Boys and girls that have been tortured at music, mathematics, Latin, etc., in the old schools, with no manner of talent for such studies, often turn out to be in the new schools the very best mechanics, artists, teachers, inventors, etc., so that their studies become a perfect delight, as well as a great blessing to all around them.*

*The reader will observe that the article came from a Canadian source. Its author, REV. P. MELVILLE, is an eminent Presbyterian clergyman of remarkably generous and philanthropic sentiments, highly popular both in Scotland and Canada. His writings have had a wide circulation, and he has edited the "Monthly Record" of the church. At the last meeting of the synod, he was chosen Moderator. "Among eminent Nova Scotians (says the *Halifax Herald*) this able and devoted clergyman takes a very honorable position. An essay by Mr. Melville on "Life, its Nature and Origin," was read by Professor Turner of Edinburgh University, at the British Association in Dundee, 1867, and drew considerable attention in Scientific circles." Wherever he has been located, he has won great esteem and affection, and been very efficient in diffusing the true spirit of religion. It is to be regretted that there are not more of the type, both in the pulpit, and in the ranks of reform.

As a straw to show how the winds now blow, we may fitly close with the following comic verses from *Puck*, ridiculing the absurd old "cramming" method of education.

A PUBLIC SCHOOL IDYL.

Ram it in, cram it in,—
Children's heads are hollow!

Slam it in, jam it in,—
Still there's more to follow:

Hygiene and history,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, Geometry,
Greek and Trigonometry.—

Ram it in, cram it in,
Children's heads are hollow!

Rap it in, tap it in,—

What are the teachers paid for?
Strap it in, slap it in,—

What were children made for?
Ancient archaeology.

Aryan Philosophy
Prosody, Zoology
Physics, Clinictology,
Calculus and Mathematics.
Rhetoric and Hydrostatics.

Hoax it in, coax it in,
Children's heads are hollow!

Rub it in, club it in,
All there is of learning:

Punch it in, crunch it in.

Quench their childish yearning
For the field and grassy nook,
Meadow green and rippling brook;
Drive such wicked thoughts afar!
Teach the children that they are
But machines to cram it in.

Palm it in, slam it in,
That their heads are hollow!

Scold it in, mold it in,
All that they can swallow;
Fold it in, hold it in.

Still there's more to follow!
Faces pinched and sad and pale
Tell the same undying tale,—
Tell of moments robbed from sleep,
Meals untasted, studies deep,
Those who've passed the furnace through,
With aching brow will tell to you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it in and caressed it in,
Rapped it in and slapped it in
When their heads were hollow!

Grade Schools in New York.

The New York *Sun* says: We give elsewhere an account of one of the most important and most successful experiments in education which have ever been made in New York. It is a careful and very interesting description of the trade schools established by Col. Richard T. Auchmuty about eight years ago.

For a long time the question of the introduction of manual training in the public schools has been under discussion in the Board of Education. But it has never been proposed, and it is not feasible to give in those schools any other than a very general training of the sort, which would be of little or no practical value to the pupils. The trade unions would be sure to rise in protest against any course of instruction that went farther and prepared boys for special trades.

But Col. Auchmuty's experiment has been the work of a private individual of great public spirit, and as it has not been conducted as a charitable enterprise, the pupils of his schools paying for their tuition, it has provided a remedy for the inequalities of the apprentice system without furnishing the unions with any just ground for complaint. If they took a broad view, they would see that so far from injuring them, his disinterested efforts are of benefit to them.

The schools established by him in the First Avenue were intended to give American lads the chance to become mechanics, which is denied them under the rules of most of the trade unions, with the result that foreign unions rush in to take the places kept from the sons of American citizens. The unions have limited the number of apprentices, by strict prohibitions, to such a degree, that the number of competent journeymen turned out yearly has been less than the demand; but they could not restrict immigration and limit the number of mechanics coming from abroad in greater crowds because of that effect of their apprentice system. Some of these foreigners, more especially in the building trades, have come over in the busy season of summer, and gone back in the dull season of winter, thus skimming the cream. This custom is the subject of much complaint and discussion in the reports of the State Labor Bureau; but labor, like money and merchandise, will go where it gets the best market. Foreigners have got the work and the wages which American lads were debarred from obtaining, by the trade union prohibition.

Col. Auchmuty therefore started out to help native boys by setting up his trade schools, at which practical instruction in certain trades should be furnished for moderate tuition fees, though with no expectation of getting enough from them to pay expenses. Eight years ago the number of pupils was 30. For the past two seasons the average attendance has been over 400, and the number is only limited by the accommodations. Many applicants for admission are necessarily turned away, though there are both day and night classes. In other words, the project has been successful from the start, showing how great is the demand for such training, and how many boys are shut out by the union prohibition from the trades they would pursue.

The trades taught in the schools are bricklaying, plastering, carpentering, plumbing, painting, stone-cutting, blacksmithing and tailoring; and the proficiency of the graduates, now about 2000 in all, has been attested in many ways and in many places.

The *N. Y. World* says of Manual Training — The advocates of the memory-cramming system of public-school education object to the introduction of manual training because the schools and the teachers "are already overlaid with all sorts of demands."

Very true. But the remedy for this is to unload some of the useless teaching and substitute something useful. Half of the present course in geography, two-thirds of the arithmetical puzzles, a large share of the technicalities of grammar and pretty much all of the smattering of the ornamental branches of learning which has been imposed on the basal curriculum of our common schools might be spared, to the decided advantage of both teachers and pupils.

The experience in schools where instruction in drawing, modelling and the use of tools and machinery is carried on in connection with the common English branches — as it was in the school of Mechanic Arts in Boston — proves that the boys study with greater zest and intelligence, and retain in a higher degree both their interest in study and their health, than they do under the old cramming system, which

too much treats the mind as the whole boy. The combined plan gives a more natural, symmetrical and practical training.

THE SWEDISH SYSTEM.

The *Boston Herald* says "Every man or woman in the city who is interested in the subject of industrial training in the public schools should visit the exhibition of work from the schools of Sweden that is now being held at the rooms of the Women's Educational and Industrial Union. The exhibition is not a large one, but it is marked by a rare degree of skill that speaks volumes for the efficiency of the method and the thoroughness of the training. The exhibition is under the charge of Miss Anna Murray, a pupil of the school of handicraft at Naas, who, since her graduation from the school, has been a teacher in the training school for handicraft and drawing at Stockholm.

Happily it is not especially necessary to preach the gospel of industrial training in Boston, for the city of the Puritans was one of the first, if not the very first, to take up this idea and give it a practical test.

As far as the plain sewing is concerned, the work done in the home schools compares favorably with that of the schools which are represented in the Swedish exhibition, but nothing in the line of mending and repairing has been shown in the Boston school work which could compare at all with that shown as the work of the children of the Stockholm schools. Patches are set so that they are scarcely perceptible; fancy a hole in a stocking mended so deftly that one cannot tell where it was; and it is just such sewing as this that is taught to the children in Sweden. The stitch reproduces the exact effect of weaving, and is done with the ordinary needle, and not as might be supposed, by the knitting needle or crochet hook.

This system of manual teaching was introduced into the schools of Sweden about ten years ago. One of the teachers of Stockholm, during a visit to Germany became interested in the idea of training children in the industrial arts, and after her return home did not rest until it became an established fact. The first thing to be done was to educate teachers for the work; and to accomplish this the school at Naas was established. Miss Murray gives a most interesting and graphic account of the training there. There were about sixty pupils at first who took the course. Of these about twenty-two were English and there were a few Americans in the class. The pupils were in school from 8 in the morning to 7:30 in the evening. There were two hours out for dinner and one for luncheon, but all the rest of the time was given to solid work. As soon as the pupils were fitted for positions, they were sent to the cities and put to work in the public schools. An instructor was also put into each of the normal schools in the kingdom, and this training was made compulsory for all normal pupils. This makes every teacher thoroughly equipped and ready for every grade of required work. At first only the schools in the large towns could be provided with teachers, but, as pupils were graduated from the normal schools and were sent to

the country the teaching became general. The branches taught at the Naas training school, which still continues the mother school, are plain and fine sewing, knitting, wood-carving, leather work, embroidery and art needle work. Only the plain work is taught in the public schools, such as plain sewing, mending, knitting, and the use of tools. The finer grades of work are reserved for the private institutions. What is taught, is taught thoroughly, and when a girl leaves the school, she can make any under garment, cut a dress, make up the needed family linen, such as sheets, pillow slips and comforters, and can repair any garment. She can knit stockings and keep them well repaired, too. A girl starting out after a complete course in these schools is pretty well fitted to take care of herself.

BOGUS PHILOSOPHY. — The Boston *Herald* regrets the death of the Concord School of Philosophy, and says, "More original effort toward the construction of an American philosophical system was put forth in that School than had been put forth before or than is likely to be attempted again." It suggests that Dr. Harris if he had kept on would have vindicated the claims made in behalf of the school. If the *Herald* would state in intelligible English a single valuable proposition or fragment of knowledge contributed by Dr. Harris and the other Concordians, it would perform a remarkable feat. The peculiar kind of rubbish furnished largely by Prof. Harris was fully illustrated in the JOURNAL OF MAN for September 1887. Such rubbish is still visible in the Universities, but not very conspicuous, the Concord philosophers gathered it in piles from the rubbish heaps of antiquity.

The Poisonous Effect of Exhaled Air.

In a paper by Brown-Séquard and d'Arsouval, the relation between exhaled air and certain forms of disease was investigated. In recent researches the same writers show that this air contains a poison (either simple or complex) which can produce death, even when not directly injected into the blood. The effect of breathing this air was investigated by means of an apparatus, the essential parts of which are as follows: .

A series of air-tight metallic cases were connected with one another, and a current of air drawn through the series by means of a suction pump. Into each of these cases was placed a rabbit. The rabbit in the first case thus breathed only pure air; those in the succeeding cases breathed the air which came from the preceding cases, which was therefore more and more contaminated. Young rabbits, (from five to seven weeks old) died very quickly, with the exception of those in the first and second cases. Those in the last two cases sometimes died in two or three days. If a dying rabbit was removed, and placed in pure air, it recovered after five to ten days. With large rabbits

the general results were the same, and only differed in regard to the time. There was never more than six per cent of carbon dioxide in the last of the cases, but it was deemed advisable to prove that this did not cause the death of the rabbits. The air could not be passed through caustic alkali in order to remove the carbon dioxide, for the alkali also destroyed or absorbed the poison. By passing the air through a tube filled with glass beads moistened with strong sulphuric acid, the poisonous matter was destroyed, and the carbon dioxide left unchanged. By placing such a tube between the sixth and seventh cases, it was found that the rabbit in the seventh case did not die, thus proving that carbon dioxide was not the cause of the death of the rabbits. In a number of other experiments the authors have shown that air containing a considerable percentage of carbon dioxide (free from hydrochloric acid) can be breathed with impunity by men, rabbits, dogs, etc. They themselves remained for several hours in an atmosphere containing twenty per cent. of carbonic dioxide [carbonic acid gas] without experiencing the slightest inconvenience.

If the poison contained in exhaled air be absorbed, and the solution injected into an animal, death generally results. The solution may be heated to 100°, C. without destroying its properties in this respect, thus showing that its effects are not due to microbes.—*American Chemical Journal*.

The foregoing statement as to breathing air with 20 per cent of carbonic acid for several hours is probably an error. It has heretofore been shown that when air is breathed for some time, it will not acquire more than ten or twelve per cent of carbonic acid; consequently, air with twelve per cent or less of carbonic acid, suppresses the exhalation of carbonic acid from the blood, and this suppression must in time be fatal. Pure carbonic acid is very fatal, as we observe in the lives frequently lost by persons who venture down into dry wells containing carbonic acid—those who go down to rescue the victims, frequently lose their own lives.

There is no doubt, however, that the lungs do throw off a very injurious substance. It is a species of albuminous matter in a decomposing condition which rapidly becomes putrid and offensive if kept warm. Experience has shown that a lack of proper ventilation especially where numbers are crowded together not only affects the lungs but predisposes by its injurious effects to all forms of disease. The investigations of Dr. B. W. Richardson show that in breathing we not only deteriorate the air by taking in its oxygen, giving back carbonic acid, and adding impure decaying animal matter, but by devitalizing the air so that it would not be fit for breathing, if there were no impurities in it. It was observed in India that barracks in which troops were crowded together with defective ventilation yielded a great many cases of cholera, while those who occupied well-ventilated apartments generally escaped. An English Health Report of 1849, states that in the town of Taunton the inhabitants of the workhouse, which was very badly ventilated, were severely scourged with cholera, nearly all suffering, and one fifth dying, while in the prison of the same town supplied with ample ventilation, there was not a single case.

The worst examples of imperfect ventilation that have been reported were in Iceland and in the island of St. Kilda; in these islands the population is kept stationary, by the mortality, especially of infants. Two thirds of the children in Iceland died in the first *two weeks*, and in St. Kilda *four fifths*.

It has been observed in a hotel, that the guests had much better appetites when the dining room was well ventilated.

Sleeping apartments are sometimes pretty well ventilated by an opening into the chimney flue at the ceiling, to carry off the warm air that has been respired, while fresh cold air is allowed to enter sufficiently by a suitable opening at the window, so as to occupy the lower part of the apartment.

Bed-chambers should be cool, — not over 60 or 65 degrees; for the ascent of the breathed air depends on its being warmer than the air of the apartment. When the air of the apartment is 80° 85° or 90° the breath has very little ascending power, and we are continually inhaling our own breath, unless a current of air is allowed to blow through the apartments, passing over our heads.

In hot weather children suffer terribly. There is more impure air and less ventilation, for the breath does not ascend and if we are sitting still a fan is necessary to freshen the atmosphere if there is no breeze.

The principles of proximate ventilation shown in the New Education make it obvious that the best method is to have a tube ascending to the top of the house with an opening a foot or two above the heads of the sleepers. In warm weather the current in the tube might be made to flow faster by placing a lamp in it. This would carry off the expired air and put a fresh atmosphere over our heads.

It should be remembered that we have a species of respiration by the skin as well as by the lungs, and that dense clothing retaining the exhalation of the skin, is as unwholesome as an atmosphere without ventilation. The bed clothes in which we lie all night become so saturated with our exhalations as to become oppressive towards morning, and compel us to shift our position. If the clothes are taken off the bed, and well ventilated by shaking, we can enjoy them again. Every one recognizes the contrast between the delightful feeling given by fresh clean sheets, and the oppressive feeling produced by clothes that have long been slept in. The skin needs ventilation as well as the lungs. Rabbits have been killed by covering them with an air-tight composition of glue, suet, and rosin.

The ventilation of the skin is much more perfect with loose porous woollen clothing, than with cotton which is of closer texture and also retains the exhalations instead of allowing them to pass. Hence there is great merit in the recent fashion of all-wool clothing (and especially of flannel shirts) introduced by a German physician. The loosest and most porous woollen clothing is best for the skin, and therefore best for health.

As ventilation is so important from its effects on the blood, the reader should understand that he can do a great deal for his own ventilation by expanding the lungs. An active life or any laborious ex-

ertion produces the expansion. Hence, activity is necessary to health, and indolence impairs the constitution. But even without active habits we may do a great deal for ourselves by full and deep respiration. Every day, several times, we should devote a few minutes to the expansion of the lungs, taking in as much air as we can, and holding it a few seconds, so as to perfect the oxidation of the blood, and increase the expansion of the chest. Those who have tried this method report in some cases a marvelous improvement in health, and the principles of sarcogenomy indicate that it must be very beneficial, for the thorax is the region of the maximum healthy and beneficent influences of the constitution and whatever increases its expansion improves the constitution physically and morally.

The Length of Life.

IN referring to the anniversary of Pope Leo XIII. we have had occasion to speak of the advanced age of those Italian ecclesiastics who make up the majority in the College of Cardinals. The mean age of these is about eighty, and yet not one of them displays any of the mental falterings which are supposed to be incident to such advanced years, and to preclude, save in exceptional cases, a continuance of usefulness and activity in the discharge of their public functions. It might be supposed, perhaps, that there is something in the Italian method of life which tends to prolong activity beyond the average limit in other countries. But the fact is that Italy is not particularly favored in this respect. Taking the whole number of Italians, the percentage of those over sixty is just 7, against 7.7 in Germany, 7.8 in Sweden, 8 in England, 8.7 in Brazil, 9.9 in Belgium, and 12 in France. The life-insurance companies have made of the question of longevity almost a determined science, with an ample array of figures and rules. According to these the average man who has reached the age of sixty has still a little less, and the average woman who has reached the age of sixty a little more, than fourteen years to live. But the expectation of life does not, relatively, diminish with the advance of years, for at eighty the man's chance is somewhat less, and the woman's somewhat more, than five years and a half. According to the English standards, the persons who live longest are members of the clergy, while in other pursuits longevity ranks in the following order: Farmers, merchants, soldiers, clerks, teachers, and physicians. The death-rate among the clergy of the Established Church of England is exceptionally low, being, in the years of active clerical service, only ten in one thousand of population, whereas that of the English Catholic clergy is fifty per cent. higher. The figures of the insurance companies, which are ample regarding every point involved, show that, the age of fifty passed, the expectation of life is more than twice as great for the temperate as for the inebriate, the proportion being as seven to three. The proportion of the rich as compared to the poor, over seventy, is about four to one,

and it is generally higher among women than among men. We suppose there is no country of the world where the science of long life, accompanied with good health, unimpaired mental faculties, good digestion, and great activity, is better understood than in France, and there, of one thousand persons born, one hundred and twenty reach the age of seventy, and the percentage continues to be high until eighty-five is passed. The nervous, exciting, restless life of most Americans is not conducive to extreme longevity, and the steadily large immigration of those who have reached the years of manhood in other lands as emigrants tends to greatly reduce the standard of longevity in this country; but the tables of American insurance companies show that it is steadily rising. Should this increase continue, it may not be many years before the rate here will compare favorably with what long experience and repeated proof have shown to be the normal rate in other lands.—*N. Y. Sun.*

HEALTH IN THE NORTH AND SOUTH.—The impression is common that the Southern States are less healthy than the Northern. This opinion was recently expressed in the *American Analyst*. The truth is that the milder climate of the Southern States makes them more favorable to longevity than the Northern. A small portion of the Southern territory adjacent to rivers and swamps, is more liable to malarious fevers, but the remainder of the country is remarkably salubrious, so that the average health of Southern States altogether is better than that of Northern. According to the United States census, the annual death rate per thousand is in Illinois 14.63, Kansas 15.22, Indiana 15.78, New Hampshire 16.09, New Jersey 16.33, Rhode Island 17.00, New York 17.38, Massachusetts 18.59. In the Southern States it is for Florida 11.72, Mississippi 12.39, Georgia 13.97, Alabama 14.20, Louisiana 15.44, North Carolina 15.39, South Carolina 15.80, Arkansas 18.46.

Thus the aggregate mortality of eight Northern States to the thousand is 131.02, while that of eight Southern is 117.87, averaging 16.36 for the Northern, 14.73 for the Southern. The greatest mortality is in Massachusetts, the next greatest in Arkansas. The order of mortality is as follows, Massachusetts 18.59, Arkansas 18.46, New York 17.38, Rhode Island 17.00, New Jersey 16.33, New Hampshire 16.09, South Carolina, 15.80, Indiana 15.78, Louisiana 15.44, North Carolina 15.39, Kansas 15.22, Illinois 14.63, Alabama 14.20, Georgia 13.97, Mississippi 12.89, Florida 11.72. Georgia, Alabama, Mississippi, and Florida take the lead. The difference would be greater if the statistics were confined to the white race.

Tuberculous Infection.

A Lecture by Dr. W. H. Welch, published in the *Medical News* contains the following valuable suggestions:

“It has been abundantly demonstrated by numerous experiments

that the milk from tuberculous cows is capable, when ingested, of causing tuberculosis. The milk may be infectious not only in cases in which the udder is tuberculous, but also when the tuberculous process is localized elsewhere. How serious is the danger may be seen from the statistics of Bollinger, who found with cows affected with extensive tuberculosis the milk infectious in eighty per cent. of the cases, in cows with moderate tuberculosis the milk infectious in sixty-six per cent. of the cases, and in cows with slight tuberculosis the milk infectious in thirty-three per cent. of the cases. Dilution of the infected milk with other milk or with water diminished or in sufficient degree it removed the dangers of infection. There is reason to believe that many of the so-called scrofulous affections in children are due from infection from milk derived from tuberculous cows. Probably for adults the danger of acquiring tuberculosis from the infected milk is relatively small. Bollinger estimates that at least 5 per cent. of the cows are tuberculous. From statistics furnished me by Mr. A. W. Clement, V.S., it appears that the number of tuberculous cows in Baltimore which are slaughtered is not less than 3 to 4 per cent. Among some breeds of cows tuberculosis is known to be much more prevalent than this.

There is no evidence that the meat of tuberculous cattle contains tubercle bacilli in sufficient number to convey infection, unless it be very exceptionally. Nevertheless, one will not willingly consume meat from an animal known to be tuberculous. As to the propriety of the rejection of the milk from such animals, a matter, however, not easily controlled, there can be no difference of opinion.

The practical measures to adopt in order to avoid infection from the food are for the most part sufficiently obvious. Still it is not to be expected that every possibility of infection from this source will be avoided. The pleasure of living would be destroyed if one had his mind constantly upon escaping possible dangers of infection. Cow's milk, unless its source can be carefully controlled, when used as an habitual article of diet, as with infants, should be boiled or the mixed milk of a number of cows should be selected; but this latter precaution offers less protection than the former.

In most places in this country we are sadly lacking in good sanitary inspection of the food, especially of the animal food, offered for sale. One cannot visit the admirable slaughter house in Berlin or that in Munich, and doubtless similar ones are to be found elsewhere, and watch the intelligent and skillful inspection of the slaughtered animals without being impressed with our deficiency in this respect. In large cities an essential condition for the efficient sanitary inspection of animal food is that there should be only a few places, and preferably only one place, where animals are permitted to be slaughtered. Well trained veterinarians should be selected for much of the work of inspection."

THE BROWN-SEQUARD discovery is favorably reported on by Dr. Hammond in the last North American Review.

Ancient Wonders of Texas and New Mexico.

Tourists and idlers in search of strange sights and wonders new, never need go abroad, writes a New York Times correspondent from Fort Davis, Tex. The natural wonders of the world are on this side of the Atlantic. Our country contains miles upon miles of curious, startling, and stupendous marvels, and all within a few days' ride of the most populous cities of the East. The great Northwest has been thoroughly "done" or gone over by travellers, but the great Southwest remains as yet almost an unexplored region. Lack of railroads, hostile Indians, the prevalence of cut-throats and "road agents" have been causes sufficient to give the region a bad name, and so this portion of the continent is perhaps the least known and understood of all our territory. Arizona, New Mexico, and Northwestern Texas have many surprises in store for sight-seeing travellers. Ruins of lost cities, cave dwellings, cliff houses, and other abodes of extinct man are now being uncovered to the light of day, showing that a great and industrious people once inhabited the land, who understood something of the arts and sciences, and who cultivated the fields and ploughed the ground at some distant epoch of time much the same as we do to-day.

A few months ago, at Cochite, on the American side of the Rio Grande, Amanda Chavez discovered the ruins of an extensive city, the existence of which had never been suspected before. The place where this hidden city lies has hitherto had the general appearance of a huge swell or rise in the prairie, a perfect desert in outward appearance, for it contained no herb, no root, no plant, no verdure of any kind, nothing save a waste of sand, alkali and dirt, across which living creatures hesitated to travel unless forced to do so. Beneath this pile of desolation lay the ruins of an ancient city, probably Toltec in origin.

It is not hard to imagine how the old city became buried. Mr. Chavez tells us how he chanced to stumble across it soon after a waterspout and a gale of wind uncovered the ruins to view. Here in the far Southwest, where rains are few and strong winds frequent, the surface of the country, which by ages of drought and disintegrating processes has become crumbled and loose, is picked up and carried about from place to place by almost any wind that blows. Very often these whirligig storms develop into miniature cyclones, and sometimes they grow so large and on such a grand scale that their power and destructiveness are almost beyond belief. Sweeping across the country with not so much velocity as a genuine cyclone, they pick up and carry along rocks, dirt, stone, trees, sand, and what not, smashing everything they encounter, and spreading ruin in their path. They have a habit, when reaching a soft, yielding surface, of boring down and sucking up or scooping out the sand, leaving the hollow spot barren and clean as far down as bed rock, and this hollow or hole looks for all the world as if some gigantic auger had been employed in doing the work. Hence they are called "sand augers." So dense is the mass of sand gathered up by this curious phenomenon of nature that the column, whirling about with frightful rapidity.

actually reaches the clouds, and joins with the latter in forming a funnel from the earth to the sky.

The first indication of a sand auger would be the formation here and there of little whirligigs of dusty wind, picking up bits of straw, leaves, and other rubbish, and waltzing about helter-skelter with them from place to place. In this valley from where I am writing one can see almost any day a dozen or more of the little funnels, looking like tall, slender pipes of smoke, dancing over the prairie in every direction. One or two of them sometimes meet and join forces, but when a dozen or 20 come together, and happen at the same time to strike a heavy, low-hanging cloud full of wind and vapor, then the chances are that a genuine sand auger of the first magnitude will be generated. Although formed or created by a succession of small whirlwinds, sand augers break up very quickly, collapsing so suddenly that the heavens for a time are a mass of flying, falling sand. Anything below is simply swamped out of existence. Professor F. E. Clarke, with a railroad engineering party, thus describes a 10-seconds' experience he had one Sunday afternoon with a small-sized frolicking sand auger. This particular monster had a diameter of only 18 or 20 feet at the ground, but its bulk increased with its height until it was finally merged into the broad surface of a thick, heavy, hanging cloud. "It passed near our camp, where I was at work," said the professor, "and carried off a tent or two. It then grazed the edge of a corral near by, cutting away one angle of an adobe wall and, sweeping by the house itself, left every pane of glass in the one window as neatly ground as if done by a sand-blast machine. Passing on, the tents the augur was carrying off became entangled in the telegraph wires running through the valley, and after dragging down two poles, the cyclone collapsed, leaving beneath, when it broke up, a tremendous mound of sand and dirt where nothing had been before."

Such, no doubt, was the fate of the city recently unearthed by Mr. Chavez. A sand auger possibly made the first deposit, and then the continuous accumulations of wind-shades and the like, piled up the sand and other detritus until the whole was converted into an extensive mound. The uncovering of the ruins was accomplished by a severe rain-storm, which proved to be a genuine cloud burst. This, sweeping down upon the sandy mound with terrific force, washed away one angle of the mound, disclosing some heavy stone walls which made the discovery possible. Mr. Chavez obtained a number of interesting relics. One skeleton had three strands of beads around its neck, of turquoise, jet and bone respectively, also ear-rings of jet and turquoise. The mummy's hair was brown, and some pieces of bright, ornamented pottery were near it. Arrow heads, broken pottery, etc., were scattered about. The skeleton was in a chamber of solid masonry, the stones firmly cemented, and it may have been his tomb, within which he was sealed at the time of his death.

One large building, with massive stone walls and a tower at each corner, was exposed by the cloud-burst. This has the appearance of a citadel the masonry being strong and secure, and in the centre is probably a water reservoir, with aqueducts of stone stretching away

in many directions, giving the idea that the building was erected for the purpose of standing a siege. Some Pueblo Indians, questioned regarding the old city, say that its name was Guato, and that it flourished long before Cortez came to Mexico. Of course, this is mere tradition, and cannot be relied upon, yet, if it is of Toltec origin, the probabilities are that it was built ages ago, and possibly antedates the building of the first Egyptian pyramid.

In the Salt River valley, which is now a desert, the ruins of no less than 19 buried cities have been found. Excavations show that once a mighty and populous people inhabited the valley, and that they cultivated vast fields of maize, understood agriculture thoroughly, and even carried on irrigation to an extent that surpasses the best efforts of modern nations. Irrigating canals, built substantially, cut the country in every direction. The growth of maize indulged in by these extinct nations is something astonishing. Notwithstanding their irrigating schemes, they must have reasoned like Joseph of old in Egypt, and laid by two or three years' supply in case a famine should strike the land. Even now the Zuni Indians keep stored away a three years' supply of grain, in order to counteract any emergency of drought or war.

Another remarkable curiosity to be seen in this vicinity is a dazzling white lake situated in the gypsum sands of northwestern Texas. To be accurate, the lake is situated in Donna Anna county, N. M., and was formed early last spring from the copious rainfalls that visited this section. The place is a valley of pure white sand, about 25 miles long by 6 or 7 broad, situated in the hollow of some low-lying hills or undulations, into which drains all the rainfall of the neighborhood. There are no springs, lakes, rivers, or streams of any kind near by. The lake covers about 350 acres, is several feet deep, and although formed in the sand, yet the action of the water has converted the gypsum bottom into a solid, snow-white mass, cemented so substantially and compactly that there is no way of the water escaping except by the slow process of evaporation. Seen at mid-day, when the sun is at his brightest, the human eye cannot sustain for even a few seconds the brilliant and blinding glare from this wonderful formation of nature. Even in dead of summer, when there is no moisture whatever in the place, it is a terrible thing for human creatures to attempt a passage through this gypsum valley. The heat is intolerable and the refraction so terrific that it is positively painful and even dangerous to experience it. Possibly in connection with the heavy rains of last season a cloud-burst or waterspout may have played an important part in the formation of this lake.

Ages ago there lived in portions of Arizona and New Mexico, a curious race of people, who evidently could not trust their fellowmen. Their houses were suspended in the air, so to speak, built against cliffs and precipices, or were carved out of solid masonry in the side of precipitous hills, and so high that it was impossible to reach them except by means of ladders. The people who lived in these strange abodes kept flocks and herds, tilled the ground and pursued agriculture generally, yet so careful were they of their own precious hides that the general custom at night was to climb up into their dwellings

and pull the ladders up after them. There are about 6000 square miles of country covered by these curious dwellings, and though a little off from railroads and out of the way of travel, yet a visit of inspection to any one of them would richly pay the archaeologist who has the nerve and endurance to undertake the task. The average cliff house is of firm, neat masonry, attached or cemented to the cliffs in a most marvellous fashion, and evidently cost a great outlay of energy and ingenuity in its construction. In some cases the rock and mortar of which they are built have been brought hundreds of feet up the most precipitous places, and this without the aid, apparently, of mechanical contrivances of any kind. Some of the houses were constructed of adobe bricks, for which an everlasting cement was used. In the Apache country of Arizona, near the entrance of a wild, rugged mountain gorge, are a series of remarkable cliff dwellings.

In reality they are not cliff but cave dwellings; yet, as in the former case, the only mode of access is by means of ladders, for they underlie a tremendous precipice. The doorways are square holes from four to six feet in diameter, and crawling into one of these murky, damp places one must be careful of reptiles and vermin, which seem to have taken absolute possession since the rightful owners have departed. The ceilings are seven or eight feet high, walls a square of about the same diameter, and the whole interior in some cases is decorated with stars, comets, and other astronomical figures. Who the cliff dwellers were no one now can tell. They preceded the Aztecs, who emigrated from the region, and perhaps they were contemporary with the Toltecs, who are said to have been extinct before the Aztecs were a people.

At the base of these cliffs is another remarkable curiosity known as Montezuma's well. It was built by the inhabitants of that period, supplying them with the necessary moisture to sustain life. The wonder of all curiosities, however, in the Southwest is the petrified forest in Apache county, Ari. What makes it more remarkable than it otherwise would be is the fact that the forest never grew on the spot where it now lies, but was transported bodily from some region by a force of nature that we can little imagine. There are no stumps or trunks of trees left in the ground -- no roots, small limbs, or anything to show that vegetable matter could live and thrive in the volcanic ashes of the section, and yet mammoth tree trunks turned into hard adamantine stone lie here in the greatest profusion, millions of tons in sight, and no definite answer is there to the puzzle. In some cases the trees are of gigantic size, having a diameter of 18 or 20 feet at the base and a height of more than 150 feet.

The scene reminds one of Sinbad's dream of Aladdin's cave. As far as the eye can reach pieces of chrysopase, carnelian, sard, and chalcodony are scattered; bits of amethyst, jasper, calcite, and agate glitter in the sunlight, blazing with indescribable brilliancy, and so thick on the ground that one can hardly step without placing his foot on a gem of "purest ray serene." This mineralized wood is scattered over more than 2000 acres of surface. Situated in a desert of lava and ashes, although, as remarked, millions of tons of the

material are in sight, yet all this mass must be a mere bagatelle to what is really concealed beneath the volcanic ruin which at one time swallowed the whole country in its deadly embrace. It is scarcely possible to solve the mystery that surrounds the wonderful chalcodony park of Arizona. There is something in the soil that silicifies wood, for on the northern border of Arizona, near the Colorado line, is a cabin, built some years ago by a mountain desperado, which has since been converted into stone; probably the same petrifying action operated upon this as upon the Arizona forest.

It seems reasonable, since the trees are of mammoth proportions and similar to those now growing in Oregon and California, that at some distant period of time a tremendous flood or glacier swept down from the northwest and transported the forest bodily to its present location in the Apache Valley. Possibly a volcano or earthquake finished the ruin, leaving the enigma for future ages to solve as best they may. At any rate the ashes and lava are there, the trees have been shattered and smashed into every conceivable form, and the spot is truly the greatest natural wonder on the continent. The government should set it aside as a national reservation.

ANCIENT METEORITES. — "While there has been little doubt that meteoric stones have been falling upon the earth from the earliest ages, there has been lacking direct evidence of this in the form of specimens from the stratified rocks. This evidence has now been supplied, a fossil meteorite — a mass of iron combined with nickel and carbon — having been taken from a block of coal in Lower Australia."

ANCIENT SEPULCHRAL REMAINS. — While some repairs were lately being made under a house belonging to Baron di Donato, which is situated in the northern quarter of the city, towards the slope of the hill of Capo di Monte, where already many ancient catacombs have been found, a doorway (over which there is a marble relief of the head of Medusa) was discovered, leading into a subterranean chamber. Along the centre of this chamber runs a mosaic pavement, and on each side there is a double row of sepulchres hewn in the rock, the fronts of which are stuccoed and painted, and decorated with terra-cotta and marble reliefs. Within the tombs were perfect skeletons, vases and other objects, the antique lamps being in such good condition that on April 18th, when this new find was inspected by a party of German archaeologists, the workmen made use of them to light up the vaults. The many well-preserved inscriptions are chiefly in Greek, with some in Latin, and prove that the epoch of these tombs was about 1,000 B. C. Other tombs in a second chamber have not yet been excavated. It is probable that this subterranean dwelling of the dead may extend some distance and prove to be a portion of a large necropolis. — *Letter to London News*.

CALAMITIES OF '89. — Such a succession of disastrous floods, storms, and fires as we have had in '89, has perhaps never been exceeded. China too has its share, the Yellow River in July last burst its banks, and ten large governmental districts have been flooded twelve feet deep, with immense loss of life and property.

Miscellaneous.

POLICY OF THE JOURNAL—The JOURNAL OF MAN aims to supply such reading as the best and wisest desire. The good man is never indifferent to the condition of society and the various movements of opinion and action which promise the elevation of humanity. The wise man looks to the progress of knowledge, virtue, invention, and social cooperation which increase production, diminish poverty and suffering, and give promise of a nobler race in the future. Especially does he look to the increase of knowledge concerning man and the laws of his health, happiness, and progress. These things the JOURNAL would keep before its readers as well as its limited space allows, and this requires not only profound investigations of science, but the reading of two or three hundred periodicals each month which display the progress of society. Thus intelligence which fairly presented would fill a magazine five times as large as the JOURNAL, must be condensed to present even its most important portions. It will be classified under the heads of Psychic Sciences, Education, Hygiene, Social Conditions, Religion, Scientific Intelligence, Miscellany, and ANTHROPOLOGY. The last is the most important in its ultimate results. The JOURNAL has the good fortune of securing a class of readers who appreciate its contents, but unfortunately that class is not numerous anywhere, and it needs the cooperation of its readers to reach them.

THE POST-OFFICE PERSECUTION of Dr. Wm. Reid of Grand Rapids, Michigan, will probably result in a public demonstration of the truth of spiritual science. Dr. Reid is not afraid to meet the crisis and to prove the truth of all he has claimed. He has held two successful meetings in Boston and given some wonderful tests of spirit power by responding to the secret questions brought to the Hall by skeptical inquirers unknown to all but the writers. The editor of the Journal presided at one of the meetings and expressed himself in the strongest language as to the merit of Dr. Reid's performances and the scandalous character of the official assault. A gentleman who brought a pair of slates fastened together received long written communications upon them in answer to his questions, and another who brought slates fastened found a remarkable painting, a picture of Charles Foster on them when opened, through the mediumship of Dr. Stansbury. Yet the Boston press was silent as the grave on this subject and a description of what occurred by an honest reporter was suppressed by the journal for which it was written.

If a slugging match had been described, there would have been no omission or abridgment of the disgusting details. Boston has some fine specimens of humanity, but as a whole it cannot claim to be more than half civilized. Since the suppression of a large number of saloons, the consumption of liquor is said to be undiminished and the police are busy in arresting the unlicensed liquor dealers.

THE AMERICAN SPECTATOR.—This interesting monthly which has heretofore been advertised in this Journal is a publication of much interest and merit. The editor, B. O. Flower shows excellent taste, and in addition to interesting liberal reading matter, the Spectator contains very valuable matter concerning health and medical science.

THE KINGDOM OF THE UNSELFISH, or Empire of the Wise. By John Lord Peck; Empire Book Bureau, 28 Lafayette Place: 186 pages, \$1.50. This is the work of a very vigorous, independent, and original thinker. Not having time to examine it, I can only say that it is well worth reading. It is rather singular, however, that so vigorous a writer in discussing the question of immortality, entirely avoids the only decisive facts that we have on this subject—those furnished by spiritual science. He might as well have written about the sun without referring to the discoveries of astronomy.

THE MAGNETIC CONGRESS.—The friends of animal magnetism as a curative power are to hold a grand International Congress at Paris from the 21st to the 27th of October. As the inspiring energy of the magnetic movement has been benevolence, this conference will have much more of real value to exhibit than the medical associations which have been playing with hypnotism as a matter of scientific curiosity. Magnetic treatment is a grand addition to the healing art, which needs only the scientific principles of SARCOGNOMY to take its place among the philosophic sciences. America should be represented at this congress. It will at least have one worthy representative, Dr. Mack, whose success in this country and England has done much to establish the claims of magnetic practice.

ELECTRO-THERAPEUTICS.—The medical profession has but a very limited idea of the vast and varied resources of electro-therapeutics, as taught in the College of Therapeutics, which are capable of producing not only all the results of medical practice but many effects which are entirely beyond its power. The graduates of the college report marvelous success in practice both with and without the electric methods. By the new apparatus recently invented the objectionable qualities of the electric currents commonly administered are entirely removed. Patients calling at 6 James st., can receive this treatment.

DISCOVERIES IN THE BRAIN.—An intelligent correspondent, F. J. L., says, "I have lately heard it asserted that it is only within fifteen or twenty years that any important discovery has been made as to the connection between the brain and the various organs and muscles of the body. A few lines in your JOURNAL may possibly undeceive many on that point." This remark expresses of course the opinion of those who know nothing beyond the progress of the old school medical profession. But the discovery of the relation of the brain to the "organs and muscles of the body" was made in 1842 and established by experiments often repeated, and the whole discovery has been often published as well as taught in medical colleges in which I have held professorships.

THE CONTAGION OF INSANITY has been studied by Prof. Laseque of Paris. But like all old school physicians he does not understand the laws of psychometric sympathy and ascribes the contagion entirely to suggestion and imitation, not knowing that with sensitive persons mere contact or proximity transfers disease. The ignorance of the profession on this subject would be easily removed were it not for the fact that it is dogmatic and *wilful ignorance*. Orthodox medical schools like an orthodox Catholic seminary, teach their pupils to ignore everything that might change their opinions. How deplorably do we need a liberal college.

NATIONAL HOMICIDE. — Rabbi Schindler of Boston, an able Jewish clergyman, has been travelling in Europe, and in his letters he describes the great invention that is likely to change the character of war. A powder that does its work without producing smoke or the usual noise. Its preparation in France is a secret. Gen. Kuester of the German army has invented a similar powder, and there is great curiosity to see the result. When an army can be shot down without seeing or hearing its enemy, war will have new horrors.

WOMEN AND CHRISTIANITY. — We are often told that woman owes her honorable position at present to the influence of Christianity. No doubt the Christianity of Jesus would elevate woman. But the Christianity of the historic church is the opposite of the teachings of Jesus, and has borne down heavily for the degradation of woman. The church of to-day, as a human institution and friend of good morals, is almost a contrast to the church of antiquity. These things have often been shown by critical writers and advocates of woman's rights without receiving due attention. Now however, the statement comes from good church authority. Principal Donaldson of the great Scotch University of St. Andrews, has published an article in the *Contemporary Review*, showing that the position of woman has been degraded by the church, and that she was far more honored under Paganism than under the church control, the debasing influence of which has been mitigated only by modern enlightenment.

Donaldson is an honest Christian scholar, and the *JOURNAL* may find room for his statements.

THE DIVORCE QUESTION, has been the greatest of all themes for developing ethical quackery. Every divorce is the ending of an unhappy union that ought not to have been formed. It is a relief to an intolerable evil like a surgical operator that cuts off an injured limb, or opens and discharges a dangerous abscess. The evil is not the surgical operation but the disease that required it. The divorce is not the evil, but the moral qualities, the selfishness and bad temper, which made conjugal happiness and good behavior impossible. To insist that the domestic misery of mismatched couples shall have no relief by divorce, but shall continue for the demoralization of both parties, and the production of base or criminal offspring, is as absurd as to insist that the surgeon shall not use the knife to save the life of the patient, or that a family attacked with smallpox shall be left to suffer and to propagate the disease.

There is nothing sillier or more wicked in tendency than the prevalent outcry against divorce, which often compels women to endure wrongs far greater than those which nerve men to murder. The only relief for the disorderly social condition is the New Education which will teach men and women to live together happily by improving the moral nature. Until that is done, it is no matter how many discordant families are broken up, for in breaking them up, we break up miseries of crime.

The statistics gathered under Federal authority do not show that we have too many divorces, but rather too few. In Massachusetts there is one divorce to 566 marriages, an extremely small number. In several more southern states, especially New Jersey, Virginia, and Louisiana, there is less than one divorce to 1500 marriages, and in Rhode Island there is one divorce to 190 marriages; in Maine, one to 204, in Connecticut, one to 340, and in New Hampshire one to 186. Hence, if divorces indicate a low moral condition, as they probably do, they testify very strongly against New England, the small number of divorces throughout the country shows that marriage is not a failure to any great extent.

LABOR DISTRESS.—The newspapers have reported eight or ten thousand miners in a distressed or starving condition at various places as Illinois, Bradwood, Braceville, Coal City, Springfield, LaSalle, Streator, Roanoke, Clark City. These things must continue with alarming results in the future under our present industrial system. The laborer with a neglected education knows only one occupation: when that business declines from the fluctuations of trade, or when it is overcrowded by poor immigrants and wages reduced he can but suffer and live through an unhappy and shortened life. The remedy was pointed out in the "NEW EDUCATION." Give complete industrial education to all of both sexes and the crowd of day laborers is at once reduced. Skilled labor will always be well paid. Thousands will save enough to become employers—the demand for labor will always be sufficient, and no matter what fluctuations may occur, a man who is master of five or six skillful occupations can always find a place where he is needed.

There is much complaint against the mine owners, but chief cause of the low wages is that the business is overdone and the price of coal in Illinois has been forced down too low by competition. The starving people have been greatly relieved by the generosity of Chicago, seventy-five tons of provisions, but the only permanent relief is by varied occupation. A man who knows nothing useful but coal mining is in a helpless condition.

THE LAND QUESTION. Henry George says "I came back from England, from Great Britain and Ireland this time with the firm assurance that the land question is already the burning question there, that effort steady and irresistibly is concentrating on the line of taxation, that already it is entering into practical politics, and that the day of the triumph of our cause, while its distance cannot be measured, is as certain to come as the sun is to rise on the ocean to-morrow morning."

(Continued from last month.)

Anthropology shows in each individual the comparative development of his vital energy, and his morbid sensibility. The vital energies lie in the posterior half of the brain, and the morbid sensibilities in the anterior inferior portion. Those who have a very large endowment of the vitalizing region of the brain and body, are capable of imparting health to others as healers. Those who have a morbid tendency, sink into disease and diffuse a morbid influence. Those who have a basilar predominance become criminal, and diffuse a debasing influence, while those who have a great predominance of the higher powers become the upholders and reformers of society. And as the ethical and healthful influences both belong to the upper half of the brain, they work together. Virtue promotes health, and health promotes virtue.

The virtues belong to the upper half of the brain (above the ventricles) and the animal faculties to the lower half. The vertical line from the ear upward divides the virtues into those of a yielding or passive character and those of a more efficient character. The anterior virtues produce sympathy, kindness, liberality, harmony, refinement, and a yielding disposition that surrenders our own rights, an entire altruism, when they predominate. The virtues of the posterior organs are more manly and efficient, producing fidelity to duty, industry, perseverance, heroism, honor, cheerfulness, social sentiments, and pleasing attractive manners — the virtues of the anterior organs, combined with efficient energies — for the posterior superior organs are happily situated between the purely altruistic and selfish, the psychic and physiological, so as to produce a happy combination and normal character.

Hence the posterior half of the superior region is by far the most important region of the brain, producing stability and strength of character, leading to efficiency and success, together with those qualities of the temperament which make the whole brain efficient, producing vigorous intellectual manifestations, even if the front lobes are not large.

The value and importance of this region have not heretofore been understood. It sustains the health of both mind and body, and gives to the muscular system its tone and endurance, making a superior temperament. What I have taught on this subject has been well re-inforced by the experiments of vivisection and the researches of pathology, showing that paralysis results from its injury or disease, and that its irritations directly affect the muscular power in animals. Hence it is absolutely necessary for those who would understand the brain to discard the very limited and inaccurate ideas of the Gallian system, which fails to explain the superior posterior region.

In the basilar region there is a similar difference between the anterior and posterior organs. The physiological power of the cerebellum is behind, and above that the selfish dominating and contentious impulses, while anterior to the ear, we find the sensitive conditions which yield to every impression, making us liable to disease,

and which compel sensual indulgence; the animality before the ear is indolent, sensitive, morbid, and worthless, while behind the ear it is aggressive, turbulent and criminal, in predominance.

The anterior-inferior region is antagonized by the posterior-superior, and the posterior-inferior by the anterior-superior. All that yields is before the ear, and all that resists is behind it. All that develops the body is below — all that develops the soul above, but the body is so dependent on the soul that the failure of the superior organs — especially the posterior-superior is disastrous to the body, while the failure of the basilar organs makes the body unable to retain the soul, and their feeble development diminishes the energies of the superior organs by enfeebling the physical constitution and by a law of co-operation between the higher and lower organs. Each superior organ has a radical that supports and invigorates it, while each inferior organ derives strength from a certain superior region. The explanation of these things gives an entirely new view of human nature.

BUCHANAN ANTHROPOLOGICAL SOCIETY. Mrs. A. N. Abbot, corresponding secretary of this society, has changed her address from 171 Tremont street to 30 E. Brookline Street, Boston.

NOTABLE DEATHS. — HORACE SEAVER, editor of the Boston Investigator for the last fifty years, died August 21, and was honored by an eloquent funeral address from Robert Ingersoll, which I should have been pleased to publish if space had allowed. Mr. Seaver came into the editorial chair just after Abner Kneeland had been convicted and imprisoned for blasphemy. He has been an able honest and influential advocate of free thought in oppression to bigotry and orthodoxy and was highly esteemed as a man. His services have certainly been beneficial to human progress.

DR. W. F. EVANS died at Salisbury, Mass., in the latter part of September, at the age of seventy-two. He was a man of delicate frame, a patient student, and widely-known author, inculcating psychic, Swedenborgian, and spiritual doctrines. His well-known works are "Mental Cure" "Divine Law of Cure" "Mental Medicine" "Primitive Mind Cure" "Soul and Body" "Esoteric Christianity and Mental Therapeutics." His writings were clear and philosophic and to a certain extent scientific, but he was misled by an ultra-spiritual theory to exalt the mental power, and ignore physical causation. He may be regarded as the philosophic leader of the modern mind cure movement; but he was entirely free from the pretentious quackery, egotism, and absurdity of Eddyism.

THE BEGINNING OF COMMON-SENSE. — The royal grants of millions have heretofore passed as a matter of course in Parliament. The last proposition to add to the unearned millions of the Royal family has been opposed by 116 members who propose that the Queen shall hereafter take care of her own grandchildren. To rob those who labor for the benefit of those who do not, is the hereditary superstition of England, and it is lamentable to see that, even Mr. Gladstone does not dare to oppose this criminal folly.

Chapter 3. — The Dawn of Philosophy.

Neglect of Anthropology — Failure of Philosophy — Absurdities of Plato and Aristotle and their successors — Lord Bacon's opinion of them — Roger Bacon's opinion — Des Cartes and his doctrines — Spinoza — Leibnitz — Berkeley — Reid — Kant, Fichte, Hegel and Schelling, their wild absurdities — John Locke — David Hume — Comte and Spencer — Errors of Spencer and his recognition of cerebral science — Long survival of metaphysical absurdities — Wisdom of Dr. Gall.

ANTHROPOLOGY completed is a philosophy of the universe, as it comprehends the two worlds to which man belongs. It is, therefore, proper in presenting a complete system of Anthropology to show what efforts have been made to attain such a philosophy, and what is the existing status of Philosophic Science in the world, from which we take our departure.

In the domain of Anthropology, until the time of Dr. Gall, the world had nothing but speculative doctrines, aside from the anatomy and physiology of the body, studied as we study that of animals. The elements of humanity were not traced up to their origin in the brain, nor were they studied by any systematic investigation of the habits, passions and faculties of men, the record of which would have displayed all the elements of human nature.

Man was portrayed in biography, history, poetry, drama and fiction, but not studied or investigated. The men to whom the world accorded the title of *philosophers*, and who wrote about what they called philosophy, attempted to create knowledge by speculation, and made a most wretched failure — not only evolving no knowledge but presenting a vicious example, a barren and delusive style of literature, which has had an injurious influence by teaching authors to speculate instead of exploring nature. This I have fully shown in my unpublished work on "Philosophy and Philosophers," which historically shows a dreary midnight of over twenty centuries before the dawn of anything like philosophy at the end of the eighteenth century.

A brief statement of this literary folly is proper here, because the universities still recognize these authors as philosophers and still put their unprofitable writings in the hands of the young, to the exclusion of substantial knowledge on such subjects and the perversion of their literary methods.

To review these old works which have so long dominated and stultified the cultivated intellect would be a laborious task, but I propose merely to state very briefly their characteristics.

PLATO has furnished the most famous example of utterly worthless speculation, that has hindered the progress of science. He scorned useful labor and regarded science or philosophy as worthy of respect only when isolated from practical utility. He asserted the superiority of abstract ideas (which with him were but feeble speculations) over facts. He made abstract ideas the only realities, so that when a carpenter makes a bench the bench has no reality — nothing exists but *the idea* of which the bench is a copy. The primary idea of Platonism is that all realities are fictitious or imaginary, but ab-

stract conceptions are eternal realities. That all truth is in the mind instead of nature, and is to be developed by *a priori* speculation, drawing out the truth from the mind. Thus he reversed the truth that man is born in ignorance and acquires knowledge only as it comes to him from nature. This insane falsehood of Plato has had a dominating influence in metaphysics even down to the present time, and men of a certain class to-day, are not ashamed of the title of Platonist. The illustrations and discussions in his writings were even more silly and fantastic than his cardinal doctrines.

The imperial control of scholastic thought in Europe was divided between Plato and *Aristotle*, and until the time of Galileo, Aristotle was supreme authority. Yet his style is so rambling and confused that the different paragraphs might be transposed without much injury. He was profoundly ignorant of anatomy and physiology - knew nothing of the brain, and his writings are pervaded by an imbecile ignorance so gross as to astonish us, when we find him eulogized as a grand master mind in every historical or encyclopedic work. As a specimen of his imbecility we may refer to the fact that he says all the "various colors arise from combinations of black and white, and all the various flavors arise from combinations of sweet and bitter. The kinds of flavor resemble those of color; both are seven in number." He says that we cannot have two sensations at the same time, that "a vacuum is justly called the lord of hearing," that "vision is of water," that "touch and taste are connected in the heart," that "the vapor of food on reaching the cold brain becomes condensed and falls back again in mucus, hence the pituitary fluxion seems to come from the head," that "the blood of women is thicker and blacker than that of men, and that in the lower part of the body thicker and blacker than in the upper part," that eels are generated by mud, that the hen partridge is impregnated if the wind blows toward it from the male, or if it hears his voice as he flies over it. His writings are in fact a magazine of the rubbish, collected by a very ignorant, very credulous and rather feeble-minded man, scattered through which may be found a moderate amount of correct information.

Tyndall very justly says of Aristotle, that he "displayed what we should consider some of the worst attributes of a modern physical investigator - indistinctness of idea, confusion of mind and a confident use of language which led to the delusive notion that he had really mastered his subject, while as yet he had failed to grasp even the elements of it."

The absolute domination of Plato and Aristotle over the human mind in Europe, and the reverence with which their memory is cherished in our universities still, inspires a feeling of contempt for the intelligence of universities and the public opinion that is formed in such institutions.

How great is the power of scholastic superstition when impressed on the youthful mind, we may realize in reading the insane eulogy of Plato by so bright a writer as Emerson, who had himself as he confessed, no reasoning faculty and could not overcome the early impressions of his education.

ARISTOTLE, who could not reason, undertook to teach the art of reasoning, and his imbecile ideas of logic have ruled the universities, but never assisted anyone in reasoning, which is really the art of tracing causation and connection, of which he knew nothing. The syllogism of Aristotle was but a superfluous formula for stating specifically what we already know.

The entire race of European metaphysicians or so-called philosophers have been the lineal successors of Plato and Aristotle, whose follies they made more respectable by far greater intellectual vigor, but not enough mental vigor to escape the hereditary illusions of metaphysics.

The vigorous intelligence of Lord Bacon (1561-1626) who looked upon metaphysicians as intellectual impostors has not been capable of reforming the universities, but it is a pleasure to find my own criticisms sustained by him—he speaks of the great metaphysicians as mere “philosophasters fuller of fables than the poets, the ravishers of minds, falsifiers of things,” and their followers, “that professional and money gaining crowd.” “Let us then summon Aristotle, *worst of sophists*, crazed with useless subtlety, base laughing stock of words,” who has “ventured to lay the severest shackles on the mind, and to compose a kind of *art of insanity*, and to bind us to words.” “And now let Plato be summoned, that polite caviller, tumid poet, insane theologian.” “When thou didst counterfeit truth, which is as it were the indigenous inhabitant of the human mind . . . and didst turn aside our minds . . . and teach them to enter into themselves and under the name of contemplation to wallow amid their blind and most confused idols, thou didst then *commit a capital offence*.” “And afterward with scarcely less naughtiness didst thou introduce an *apotheosis of folly*.”

Roger Bacon, who was in some respects a more acute thinker than Lord Bacon, said “If I had power over the works of Aristotle, I would have them all burnt, for it is only a loss of time to study in them, and a course of error, and a *multiplication of ignorance beyond expression*,” which is an exact statement of the truth.

Harsh as this sentence may seem to those unfamiliar with Greek literature, it would be easy to show its justice by extracts from Aristotle’s magazines of rubbish, and when we review the modern imitators of the Greek folly we shall find little of any value whatever.

DES CARTES (1596-1650) has been called by many the father of modern philosophy, but had as little right to be called a philosopher as any of the speculative metaphysicians. He merely made a fanciful variation in the style of speculation. He esteemed it a sufficient proof of God’s existence that he had an idea of him. He supposed substance to consist of equal angular parts, and put these into motion, making spheres and vortices by which the planets are carried round the sun—a theory which long held its ground in the universities against the discoveries of Newton. He supposed the soul to be arbitrarily added to the body by God, and all human action to be due to the direct interposition of the Deity, but that he did not add

any to animals, and therefore they are mere automata like any machines made by man, having no consciousness, and this superlatively amusing absurdity was a few years ago re-vamped by Huxley. We need not waste any more time on the wild guesswork-vagaries of Des Cartes, who was a genuine metaphysician.

SPINOZA (1632-1677) has a great name among metaphysicians. He followed Des Cartes and the Greeks, in the drift of his speculations, in a wild attempt to comprehend the Deity and the universe, entering so deep into mystery as to be considered by some an atheist, by others a devout deistic philosopher. In attempting to know the unknowable he loses all definite conceptions and considers mind and matter only different aspects of the same thing, and that it is entirely imaginary to recognize solid concrete separate objects, for they are only a part of infinite unity. In all the metaphysicians we find the abandonment of positive knowledge for dreamy conceptions, which require a dreamy state of mind to enjoy them.

LEIBNITZ (1646-1716) with eminent mathematical ability and literary capacity tried his hand in speculation and assumed that the universe was composed of monads or God-like atoms, no two alike, each of which mirrored more or less perfectly the whole universe! and all of which proceeded so intelligently in their career that if he had been consistent he might have omitted the Deity as superfluous. He maintained that the soul and body could *not* act on each other, and that they are composed of monads of different kinds which happen to coincide in action by a *pre-established harmony*, like the coincidence of two well adjusted clocks. Thus a man's body performs the act of eating independent of any control or direction by the soul, and the soul at the same time entirely independent of any communication with the body goes through an independent process of tasting and enjoying. The two preordained paralld processes go on together of necessity. This was a good specimen of Platonic nonsense and it is difficult for us to realize that Leibnitz, who was the contemporary and antagonist of Newton, was with such follies the foremost author of Germany, and that his fanciful philosophy prevailed there throughout the century. His memory was as extraordinary as his reason was deficient, and he belonged at one time to a society of alchemists. No folly of speculation was ever too great for the universities. In reading the history of what is called *philosophy*, we are continually tempted to exclaim with the poet, "old opinions—rags and tatters, get ye gone."

BERKELEY (1684-1753) recognized as an exponent of Idealism, did not flatly deny the existence of matter as commonly supposed, but hedged about so skilfully as to enable his commentators to construe him differently. All metaphysicians are foggy or mythical, and there is no end to discussion as to the real meaning of each. Aristotle, Plato, Des Cartes, Spinoza, Berkeley, Kant, and even Locke, have been construed and dabated by their successors. The ambiguity even of Herbert Spencer and the ability of Sir Wm. Hamilton (as expressed by Mill) to drive two contradictory propositions in the same team, illustrate the common methods of the metaphysical corps.

REID, assailing Berkeley as a pure Idealist, says: "But the Bishop shows me that this is all a dream; that I see not a human face; that all the objects I see and hear and handle are only the ideas of my own mind; ideas are my only impressions. Cold company indeed! Every social affection freezes at the thought! But my dear Bishop are there no minds left in the universe but my own? Yes, indeed, it is only the material world that is annihilated, everything else remains as it was. This seems to promise some comfort in my solitude. But do I see those minds? No. Do I see their ideas? No. Nor do they see me or my ideas. They are then no more to me than the inhabitants of Solomon's Isles or of the moon, and my melancholy solitude returns. Every social tie is broken and every social affection stifled."

Alas, how much of useful time and laborious printing and collegiate opportunity has been occupied by such elaborate foolery as this, which is a favorable specimen of the old metaphysics.

Nowhere in literature do we find greater departures from common sense than in the German Transcendentalists. Nowhere since the days of Aquinas, Duns Scotus, Lombard and Lully do we find a more pernicious style of thought or greater abuse of language, and yet no modern writers have been more extravagantly and preposterously eulogized by their followers.

Plato believed that by twisting and squeezing language he could force out the secrets of wisdom.

KANT, FICHTE, HEGEL, and SCHELLING had a similar method and HEGEL carried it out with such vigor as to demolish every consistent idea, ending in blank vacant absurdity. His fundamental idea was the *identity of being and not being* — the identity of contraries — the identity of something and nothing — a notion which cannot be conceived by the rational intellect, but belongs to the realm of dreams, in which the craziest conceptions are enjoyed. It is a scandalous abuse of language to use it in that manner to destroy the meaning of words, or to trifle with the ideas they represent. His whole mental process was a fraud upon language and philosophy. The driest passages of Plato are agreeable reading in comparison to the conglomeration of the inconceivable and contradictory in Hegel — "a mire of unintelligible assertion." What more insane nonsense could we find than the following from Hegel: "Space is but the internal negation of itself, and its truth therefore is the self-annulment of its momenta: this incessant self-annulment as existing is time." "The negation of space is time, and conversely the position of time is space; their unity is their transition into each other."

What he says of light, of air, of fire, and of chemistry is crazier still if possible, being totally contrary to science, but not worth quoting — it is tiresome. That such stuff should be published is remarkable — that it should have admirers and followers is amazing.

SCHELLING (1775-1854) was about as wild as Hegel — one of his ideas being that God or what he calls the Absolute only becomes conscious of himself in man! There was a touch of piety in Plato, but the German transcendentalism is a cold and dead display of

something analogous to a dreamy insanity. Ideas are the only things with Hegel and Schelling, but Hegel maintains that *relations* are the only real things, the *relations of ideas* — these are God, and began to have a definite existence when the Hegelian philosophy was propagated. So God was introduced by Hegel!! Stallo says of the followers of Schelling “their everlasting rhodomontades dealt out *ex cathedra* were often disgusting.”

Dismissing this miserable morbid stuff, let us inspect the claims of Kant, who has had a great following and still has his votaries.

IMMANUEL KANT (1724-1804) a leader of German philosophers, succeeding Leibnitz, Wolf, Bohm, the Cartesians and the monkish Scholastics. He claimed that metaphysics was the queen of the sciences, not such as his predecessors knew, but such as he invented. His doctrine was that Nature is not the source of truth, and that to base our ideas on experience is destructive to all pure philosophy. Overwhelmed by the arguments of Hume, and thus unable to reconcile philosophy with religion, he repudiated reason and substituted feeling, recognized Aristotle as the master of logic, and followed the lead of Plato by placing truth not in nature but in the speculative powers of the human mind. He admitted no useful knowledge, but regarded psychology as an intruder in philosophy which should be transferred to Anthropology *when such a science should be developed*, which was not his purpose.

Speculation was true science with Kant, and what mankind consider science, he considered a system of ignorant naturalism. For common sense and naturalism he felt the same contempt which scientists feel for metaphysics. He has not the slightest claim to be considered a philosopher, as he did not seek to explore either the cosmic or the psychic world, or their relations, but only to follow the Greek methods, and investigate the “possibility of a *priori* cognition, as well as the presentation of the *a priori* cognitions which form a system of pure philosophy,” in other words simply to perfect his ignorance by ignoring everything but his speculation or cognitions — a method as successful as that of the traveller who wishing to discover the state of the weather at night, instead of putting his head out of the window, put it by mistake into the cupboard. This was the mistake of Kant, for he was not willing to look out of the windows of reason and common sense, after being frightened by the reasoning of Hume, which spoilt his theology. This cupboard philosophy is all that we find among genuine metaphysicians, who have not like some recent philosophizers learned to use a little common sense and look out of the window a little way.

Kant was in his day the most admired philosopher of Germany, and displayed considerable energy and ingenuity in giving plausibility to shallow delusions.

FICHTE (1762-1814) a sentimental and heroic enthusiast with a great preponderance of feeling over reason, was captivated by Kant's speculations, and became their most influential expounder, carrying them to still wilder absurdity. Not content with following Kant and denying to space, time and causation any reality (being but

mental conditions) he denied everything but *consciousness*. Having thus demolished the universe, it was a fair expression of his doctrine to say not "it snows" or "it rains," but "I snow," "I rain"!! This doctrine appeared to demolish God as well as the universe — but then he said, God "must be believed in," but that God exists only in consciousness and is infinite, but without intelligence or personality!! Fichte was fearless in repudiating the intellect, saying "All my conviction is but *faith*, and it proceeds from the will and *not from the understanding*. From the will also and *not from the understanding*, must all true culture proceed," a principle of which lunatics give the most perfect illustration.

Beyond HEGEL, SCHELLING, and FICHTE there can be no crazier absurdity. We begin to recognize an effort to be rational in Locke (1632-1704), Condillac (1715-1780), Hume (1711-1776), Cabanis (1757-1802), Thomas Reid (1710-1796), Sir Wm. Hamilton (1780-1856), August Comte 1798-1857), Herbert Spencer, still living and John Stuart Mill, but recently deceased. Of all these Hume, Reid, Spencer and Mill made the closest approximation to rational philosophy, and it would be no serious loss if the rest were consigned to the flames, but a great benefit if all the imitators of the Greek philosophy had died in their infancy, an opinion in which Roger Bacon and Lord Bacon would heartily concur.

IN JOHN LOCKE (1632-1704) for whom Lord Bacon had just cleared a path, we find the first development of common sense or reason in speculative philosophy, broadly contrasting with his contemporaries Spinoza, Leibnitz, Malebranche and Berkeley, and followed on his death by the Scotch contemporaries Hume, and Reid, whose vigorous intelligence is a refreshing contrast to the mystic follies of continental writers.

"Vague and insignificant forms of speech (says Locke) and abuse of language have for so long passed for mysteries of science and hard and misapplied words, *with little or no meaning*, have by prescription such a right to be mistaken for deep learning, and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the *covers of ignorance*, and hindrances of true knowledge. To break in upon this *sanctuary of vanity and ignorance*, will be, I suppose, some service to human understanding," and the service was well performed by Locke, and he was aided by the rational influences of Bacon, Newton, and Sydenham, the rational physician.

The "great common sense" so insanely ascribed by Emerson to Plato, really belonged to Locke, and drew upon him the fierce criticism and misrepresentation of the wrongheaded metaphysicians. As to the reality of the external world which they denied, he suggested that if the metaphysician would put his hand into a furnace, "he may perhaps be wakened into a certainty."

Locke did not take up the problem of human nature as an Anthropologist, or Psychologist, and therefore did nothing important but to clear away the speculative follies of his predecessors — follies, which, alas, still to great extent, have their hold on the Universities.

His treatise on the Human Understanding," might rightly have been called "essays on ideology and language." They were entirely speculative, with nothing of science.

HUME and REID, his vigorous successors in common sense, also fell into the speculative, instead of the scientific method, and this has continued to be the method of those who pass for philosophers, even to the Spencer of to-day.

The rationalistic spirit, tending towards science, but halting in speculation, was represented by Hartley (1704-1757), Priestly (1733-1804), and Darwin (1737-1809) in England — in France, by Condillac (1715-1780), Cabaniss (1757-1802), Bonnet (1720-1793) Helvetius (1715-1771), Lambert (1728-1777), and Condorcet (1743-1794). But the common characteristic of all these writers, excepting perhaps Bonnet and Cabaniss, was their speculative method and profound ignorance of the constitution of man, shown in their attempt to explain human nature by external circumstances and by laws of mental association, as if there were no innate hereditary qualities — an error which is repeated to-day by Spencer, and his followers.

DAVID HUME, (1711-1776) was by far the most vigorous thinker that had ever taken to philosophic speculation, and though a religious skeptic, was esteemed by Adam Smith the best specimen of *a wise and virtuous man* he had ever known and Dr. Carlyle says "he had the greatest simplicity of manner, with the utmost facility and benevolence of temper of any man I ever knew."

Hume was a philosophic atheist, and his life showed how little theological opinions have to do with the character. He had a far greater genius than Locke, and if he had possessed an energetic spirit of research, might have laid some foundations for a true philosophy. Locke, Reid, Spencer, and Mill, are the only names that may be grouped with his. Of his political essays, Lord Brougham says, "It would be difficult to speak in terms of too great commendation. Mr. Hume is, beyond all doubt, the author of the modern doctrines which now rule the world of science, which are, to a great extent, the guide of practical legislation, and are only prevented from being applied in the fullest extent by the clashing interests, and the ignorant prejudices of certain powerful classes."

But Hume had a mental defect which greatly misled him, the very opposite of the self-sufficiency of the metaphysicians — leading him to deny causation and to deny wonderful events. His sceptical reasoning would destroy belief in everything, a sad absurdity we need not discuss. It was but a philosophic speculation, which he did not practically believe. It is sad to witness the paralyzing influences of skepticism on such a mind, and the gross absurdities into which it led him; but in one respect he was far beyond his predecessors and successors in recognizing the supreme importance of Anthropology, a science then unborn, and scarcely conceived of. He affirmed that in fully mastering Anthropology, we should become thereby the masters of all science and philosophy. This the next century will realize, when my discoveries have been carried to their necessary results.

Of all the philosophic speculators, THOMAS REID (1710-1796) was

the only practical thinker who perceived how to reach philosophy through the science of man, and took the first step in that direction.

"To prepare the way, (said Dugald Stuart) for the accomplishment of the design so forcibly recommended in the foregoing quotation, [Hume's declaration of the paramount importance of the science of human nature] by exemplifying in an analysis of our most important intellectual and active principles, the only method of carrying it successfully into execution, was the great object of Dr. Reid in all his various philosophical publications."

He confessed himself incompetent to such a task, and did not attempt a complete analysis of human nature, but stated correctly a number of the human faculties which may now be located in the brain. A conference on this subject between Reid and Dr. Gall would have been mutually interesting. In the annexed engraving we have the faculties observed by Reid located where they belong. This enables us to recognize him as the first philosopher to take the proper initial step.

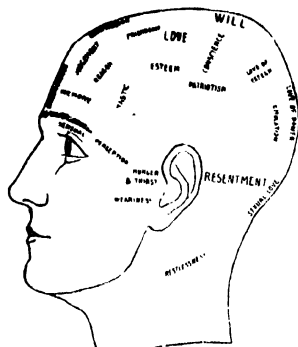
In doing this, which was an abrupt departure from all the doctrines of the age, he did not fail to refute the idealism which denied the existence of matter, and to show the profound folly of the metaphysicians.

Dugald Stuart, and Sir Wm. Hamilton were 'followers' of Reid, but instead of carrying on his admirable beginning they added nothing to it but impaired his work by their metaphysical proclivities.

COMTE and SPENCER are commonly supposed to have developed a substantial philosophy, and they advanced so far as to recognize the labors of the true father of philosophy, Dr. Gall, but the fatal spirit of self-sufficient speculation which has paralyzed philosophy from the earliest to the latest period, has rendered their labors largely abortive.

Comte called his system "Positive Philosophy," but it was far more metaphysical or speculative than scientific. While protesting against metaphysics, he was himself a fanciful and metaphysical theorist in cordial sympathy with Des Cartes. Comte was a visionary systematizer, inaccurate as to truth, and showing no sympathy with liberty equality and fraternity. Affirming the non-existence of God and the future life, he proposed to substitute a fanciful worship of humanity, with various fanciful ceremonies, and a great devotion to women. He proposed 84 annual celebrations, nine sacraments, and two hours daily of prayer and worship. He was to be the grand high priest of humanity, and books were to be largely proscribed. The whole scheme was an imitation of Catholic mummary. Of so fanciful a writer it is unnecessary to investigate the unsound theories, but as to

HERBERT SPENCER, it will be proper to inquire if he is really a



proper representative of philosophy. In his earlier publications he distinctly recognized the philosophy of Gall, but the speculative drift of his mind has since led him astray.

It would require a small volume to give Spencer a thorough review. I can give here but the most concise reference to his merits and defects, which I have stated in a brochure of 80 pages. Mr. Spencer is a bold speculator, more competent and rational than his metaphysical predecessors, but not manifesting the qualities of a philosopher. His doctrine that mind is the necessary product of its environment is a half truth which amounts to a falsehood. Men with the same environment differ radically, so do animals. The inherited constitution is vastly more than the environment, which is a subordinate matter. But Mr. Spencer believes all life and mind to be merely an evolution of matter which is but a speculative opinion unsustained by a single fact of life or mind coming from matter.

In thus identifying matter and spirit and treating them as different forms or aspects of the same reality he simply dogmatizes like the wildest of the metaphysicians who substitute notions for facts. The tendency of Spencer's writings is to depreciate the value of mind as a factor in progress, to discourage individual effort, to promote indolent selfish quietism, and to raise a barrier of skepticism against rational efforts for social reform. He says, "If large advances in human welfare can come only in the slow process of things which will inevitably bring them, why should we trouble ourselves?" A most pernicious and demoralizing statement.

Mr. Spencer thus excludes himself from all lofty ethical principles, which make reformers of mankind, and also excludes himself equally from all knowledge of Psychology, by his mode of identifying mind and matter as different aspects of the same thing. His survey of all nature therefore, is merely shallow materialism, notwithstanding his concession that he does not know whether matter or spirit is the ultimate basis of all things. In this he evades the true question between materialism and spiritualism — the existence of spiritual beings which he does not admit. He acknowledges a great unknowable in the universe, but in this there is no religious sentiment, and in fact he dismisses religion as foreign to all knowledge of truth. All spiritual and religious truth he tosses into the realm of non-entity.

The dogmatic earnestness with which he advances his own theories, and denounces different opinions as "*unthinkable*" indicates a very narrow mind. Many things which he denounces as unthinkable are very clearly conceived by more liberal minds. To call a proposition inconceivable which others believe true was a favorite stratagem of Spencer and of Sir W. Hamilton, which Spencer carries to a ridiculous extent, saying that we cannot conceive the destruction of motion, which is simply producing absolute rest. But leaving out Mr. Spencer, it would be difficult to find a human being who would confess to this mental incapacity. Though conscious of his own existence he affirms positively that he does not know it and cannot know it. A score of worse absurdities than these are found

in his "Principles of Psychology," in which we can find no Psychology at all — no recognition of anything psychic, but only a set of mechanical speculations, and dogmatisms, tedious, uninformative and obscure.

His denial that we can conceive the destruction or ending of motion is just as wise as the old Greek sophism that we cannot conceive the beginning of motion, because a body cannot move where it is and it cannot move where it is not. To such imbecility have metaphysicians been reduced by their style of speculation that Plato confessed he could not understand how one and one made two.

As a philosopher Mr. Spencer is an utter failure, though as an exponent of physical science he is sound when not too speculative, and as an investigator of social conditions deservedly holds a high rank.

Notwithstanding the psychological discussions of Spencer contain a marvelous amount of what seems almost self-evidently false — he nullifies much of his speculations by the following very rational statement, with which we may dismiss the subject.

"Whoever calmly considers the question cannot long resist the conviction that different parts of the cerebrum must in some way or other subserve different kinds of mental action. Localization of function is the law of all organization whatever, and it would be marvelous were there here an exception. If it be admitted that the cerebral hemispheres are the seats of the higher psychical activities, if it be admitted that among these higher psychical activities there are distinctions of kind, which though not definite are practically recognizable, it cannot be denied without going in direct opposition to established physiological principles that these more or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is to ignore the truths of nerve physiology as well as those of physiology in general. It is proved experimentally that every bundle of nerve fibres and every ganglion has a special duty, and that each part of every such bundle and every such ganglion has a duty still more special. Can it be then, that in the great hemispherical ganglia this specialization of duty does not hold? That there are no conspicuous divisions here is true, but is also true in other cases, where there are considerable differences of function — instance the spinal cord or one of the great nerve bundles. Just as there are aggregated together in a sciatic nerve, numbers of fibres each of which has a particular office, referring to some one part of the leg, but all of which have for their joint duty the management of the leg as a whole, so in any one region of the cerebrum, each fibre may be concluded to have some particular office, which in common with the particular offices of many neighboring fibres is merged in some general office fulfilled by that region of the cerebrum. Any other hypothesis seems to me on the face of it untenable."

This is a brilliant flash of common sense from a speculative mind, and as Spencer has become England's leading philosophizer, why has

not the whole power of the investigating corps of Biology and Psychology concentrated on this supreme question in which all philosophy is concentrated, at its source in Anthropology, the science which Hume foresaw as the master of all science and philosophy. The reason is obvious. It is the dominant spirit and not the language used that determines action. The dominant spirit alike of Spencerism and Comtism is not modest and candid investigation but dogmatic speculation. The followers of Spencer and Comte have shown very little inclination to the proper study of man and candid reception of the marvelous facts continually being developed. Spencer's leading followers are impracticable bigots.

The plain uncompromising language of truth is as necessary in reference to the scholastic follies of the Universities as the strong language of Luther in reference to the superstitious corruptions of his times. We must cut down the weeds before we can plant the flowers. I regret that the necessary brevity of this sketch prevents the full demonstration of the truth of all my assertions. The necessity of this criticism is shown by the fact that the metaphysical spirit and metaphysical literature still to a large extent rule the Universities, and that a quarterly "Journal of Speculative Philosophy" which republishes the literary lumber of "Leibnitz, Des Cartes, Kant, Fichte and Schelling" has been successfully published in this country for twenty-two years, and its editor, W. T. Harris, has recently been appointed our National Commissioner of Education. The persistence of force is the law of mechanics, and the persistence of moral forces is seen in the power with which ancient ignorance maintains its control. Alchemy has been displaced by positive chemical science, and it seems that the old metaphysical folly can be displaced only by a positive demonstrable ANTHROPOLOGY.

This hasty glance at *so called philosophy*, which still survives in the universities, which teach their pupils to revere these effete follies, and their ignorant, bewildered authors, shows that for over twenty centuries of self-satisfied and presumptuous ignorance, from Plato to Reid and Spencer, during which the insanities of transcendentalism, or as Reid expressed it, METAPHYSICAL LUNACY* have flourished and dominated in literature, the most rational speculative writers have at last caught a hasty glimpse of the true realm of philosophy in the nature of man, who represents and illustrates both material and spiritual worlds, in their conjoint operation, and who can be properly studied only in the brain, in which soul and body have unitary life.

To the bold and original mind of Dr. Gall, this was self-evident, and hence paying no regard to these ancient follies, he at once entered and took possession of the realm of wisdom. What he accomplished will next be considered.

* "When a man (says Dr. Reid) suffers himself to be reasoned out of the principles of common sense by metaphysical arguments, we may call this *metaphysical lunacy*; which differs from other species of distemper in this, that it is not continued but intermittent: it is apt to seize the patient in solitary and speculative moments; but when he enters into society common sense recovers her authority." Not one of the metaphysicians from Plato to Hume and Hegel had any practical belief in their crazy dogmas.

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Laurence Oliphant and his "Scientific Religion."

THERE are few more remarkable and interesting personages of the present time than LAURENCE OLIPHANT, who died Dec. 24, 1888, and whose last work, "Scientific Religion," has lately been published in a second edition. It is the product of erratic and imaginative mediumship, a species of intelligence, bright, amiable, and interesting, but utterly unreliable as to its conclusions. We have had so much of this class of speculative literature, which is fascinating to similar minds and capable of accumulating delusion upon delusion, that Oliphant's book is well worthy of notice, though no one who knows Mr. Oliphant's history and recalls how thoroughly he was engulfed in the transcendental mysticisms of Thos. L. Harris, would expect from him anything really philosophic or scientific.

Mr. Oliphant, however, belongs to an entirely different class of delusionists from Mad. Blavatsky. He is sincere, earnest, and religious -- an enthusiast who is willing to make any sacrifice for what he deems a sacred truth.

Arthur Warren gave a graphic sketch of Mr. Oliphant when his death was announced, from which the following is taken.

"He was not a great man; he was too versatile, too many-sided, too erratic for that; but he was none the less remarkable, and he filled a unique position, or any number of unique positions, in the life of the last four decades, as perhaps no other man could have done. Oliphant (for, as tradition runs, no one ever called him "Mr.") was the puzzle of the world in general, the admiration, and sometimes the despair, of his friends. He was so many men in one that he was forever startling you with some new and, as you might occasionally think, fantastic development, which in another man would have appeared whimsical, but in Laurence Oliphant was wholly fit and charming.

The story of Oliphant's life is a fascinating one. From the age of 12 to the death-hour at Twickenham, at 2 o'clock yesterday afternoon, there had been scarcely a dull moment, whether in illness or health. Even back in the very tiny days of boyhood he had his hours of happy fancy, which must have done a great deal to shape his life. He used to tell of the 'castellated Scotch mansion' in which he was born, and revel in his memories of its 'massive gray walls, dark winding staircases, and suspicions of secret chambers;' and I know that these memories used to haunt him, but in a much pleasanter fashion than the legendary ghost was said to haunt the

mysterious old home; and I daresay that all this air of mystery, and all the tales of ghostly wanderings, may be held to account largely for that phase in Oliphant's character which set him before the world of late years as a mystic. He was a sensitive, dreaming child, and he was a sensitive, dreaming man too, although you would never have imagined this had you met him at the club or in society, because he did not wear his heart upon his sleeve, and the rôle in which he appeared before you may have been that of a diplomat, an explorer, an author, a special correspondent of the 'Times,' a member or ex-member of Parliament, a lawyer, a returned or reclaimed filibuster, or a man of the world and of fashion. Any one of these, or all of these, he was, and more — one of the most curious and entertaining combinations of human talents that the century has produced. Even a passing glance at the list of Oliphant's books will show something of his many-sided character. There is 'Haifa: Life in Modern Palestine,' an unbroken chain of historic research; there is his volume of 'Traits and Travesties: Social and Political,' in which, as the 'Saturday Review' once said, he shows 'the gift, not common in this country, of the esprit Gaulois, aiming his strokes at follies and abuses, without any semblance of effort,' and with 'a keen and light-hearted wit.' Then there is his brilliant novel, 'Altiora Peto;' then that other curious and masterly told tale, 'Masollam: A Problem of the Period,' which you may follow with 'Fashionable Philosophy, and Other Sketches,' or with 'Piccadilly,' sparkling with clever morceaux with which every page is jewelled. Contrast these with 'The Land of Gilead and Excursions in the Lebanon,' and with 'The Land of Khemi;' and then take up 'Sympneumata; or Evolutionary Forces Now Active in Man,' and follow these, if you will, with 'Episodes in a Life of Adventure,' and then with his last work and, as many think, his masterpiece, 'Scientific Religion,' and you will be amazed that all these could have come from one brain.

Oliphant was little like the typical Englishman in manner and appearance. He was medium in height and spare in build, with large, frank, inquiring eyes, a high bald head and long, flowing beard and mustache. He was cordial, warm-hearted, and one word from him would put the stranger at his ease. He could, and did, talk with all sorts of men upon all sorts of themes. He had been everywhere and known everybody. If he was at home in the drawing rooms of Mayfair, he was equally at home in the Egyptian deserts and the Indian jungles. In the diplomatic service he sought to preserve peace, and yet in war he was always at the front of the battle, an eager, daring, and intelligent spectator.

Oliphant was not a 'varsity man. At the age of 12 he went to Ceylon, where his father was chief justice. At 17 he was on the point of entering Cambridge, when his father returned to Europe for a couple of years of travel. Laurence represented so strongly 'the superior advantages, from an educational point of view, of European travel over ordinary scholastic training,' that he soon found himself roaming over France, Germany, and Switzerland, frequently travelling on foot. He often wondered, while thus engaged, whether he

was not more usefully and instructively employed than laboring painfully over the differential calculus; and whether the execrable patois of the peasants in the Italian valleys, which he took great pains in acquiring, was not likely to be of quite as much use to him in after life as ancient Greek. One result of the erratic and somewhat turbulent life he led was to place him in communication with sources of political information of altogether exceptional value. He was always learning. He supposed that most people are more or less conscious of leading a sort of double life—an outside one and an inside one. His was multiplex. The more he raced about the world and took as active a part as he could in its dramatic performances, the more profoundly was the conviction forced upon him that if the world was indeed a stage, and all the men and women on it merely players, there must be a real life somewhere. He was always groping after it in a blind, dumb sort of way (I use his own words), not likely, certainly, to find it in battlefields or ballrooms, but yet the reflection was more likely to force itself upon him when he was among murderers or butterflies than at any other time. When he found himself among politicians this reflection was forced upon him more strongly than ever. Here, in the political world, was a stage, indeed, on which he proposed to play a serious part. It was for this he had applied himself to the study of European politics, for this he had supplied himself with valuable sources of information. ‘I had learned my part,’ he said, ‘but when it came to acting it seemed to dwindle into most minute proportions.’ In his opinion the House of Commons did not seem to have learnt the lesson that votes are like playing cards—‘the more you shuffle them, the dirtier they get.’ When it became clear to him that, in order to succeed, ‘party must be put before country, and self above everything, and success could be purchased only at the price of convictions, which are expected to change with those of the leader of the party,’ his thirst to find ‘something that was not a sham or a contradiction in terms’ increased. ‘The world, with its bloody wars, its political intrigues, its social evils, its religious cant, its financial frauds, and its glaring anomalies,’ assumed in his eyes more and more ‘the aspect of a gigantic lunatic asylum,’ and the question occurred to him whether there might not be latent forces in nature, by the application of which this profound moral malady might be reached. He had long been interested in a class of psychic phenomena which, under the names of magnetism, hypnotism, and spiritualism, have been forcing themselves upon public attention, and had even been conscious of these phenomena in his own experiences, and of the existence of forces in his own organism ‘which science was utterly unable to account for, and, therefore, turned its back upon and relegated to the domain of the unknowable.’

‘Into this region,’ he said, not long ago, ‘into this region—mis-called mystic—I determined to try and penetrate.’ He thereupon decided to retire from public life and the confused turmoil of a mad world into a seclusion where, under the most favorable conditions he could find, he could prosecute his researches into ‘the more hidden

laws which govern human action and control events.' For more than 20 years he devoted himself to this pursuit, and though from time to time he was suddenly forced from retirement into some of the most stirring scenes which have agitated Europe he never abandoned his purpose or relinquished his hope that 'a new moral future is dawning upon the human race.'

Here, then, is the explanation of what has appeared to be contradictory in Laurence Oliphant's character and conduct. Not every man understood him, but those who were his real friends saw beneath the surface and admired him heartily. He was a brainy man. His information, especially on public affairs, was wide and deep, and often of great service to his country. He had a profound pity, almost a contempt, for stay-at-home statesmen, and for what is called 'popular opinion,' particularly as regarding a foreign policy, he had little respect. He knew, and never failed to say, that the British mob used its emotions rather than its reason in argument.

I can imagine no more entertaining or instructive reading, in its way, than the records Laurence Oliphant has left of his diplomatic services in the interests of the British government. But I have reason to think it more than likely that the best of Oliphant's reminiscences have yet to be printed, and that in the form of a posthumous publication they will see the light ere long. Somewhere, I remember, he promised (I think it was at the close of his book 'Episodes in a Life of Adventure') that he would take up the thread of his career and bring its fascinating story down from the Schleswig-Holstein war to the present year of grace. I understand that he had undertaken this work and had it well along before the fatal illness seized him, and if this is so, Blackwood will probably produce the book.

Oliphant was an enthusiast in all things, and he was popular in most parts of the world, civilized, semi-civilized, and barbaric. He was a bird of passage, and could make his talents face about with the utmost readiness. At 22, as a member of the Ceylon bar, he had tried 23 murder cases, and then he returned to England, and, though ultimately 'called' to both the Scotch and the English bars, he 'never went to the expense of buying a wig and gown,' but started off to Washington with Lord Elgin as special diplomatic secretary, in the meantime having entertained an offer to represent the 'Times' in the Crimean campaign, and an offer from Lord Clarendon to take some active part in the war.

I heard an agnostic of many years' standing say last week that he had just read Oliphant's 'Scientific Religion,' and that it was the only book that had ever aroused in him a reverential respect for the Bible. I think that Oliphant threw his whole soul and power of intellect and sympathy into this book. It is interesting to know that he wrote it at Haifa, in a little hermitage he had built there on Carmel, overlooking the rocky course of the Kishon, the scene of the slaughter of the priests of Baal. This work, in the prosecution of which another man would have overhauled the British Museum, was there undertaken by Oliphant, who wrote from notes almost entirely. It was characteristic of the man that he could write at any time, any-

where. Some of his best things were scribbled in railway trains, or in boats, or under trees, in caverns, and on mountain tops. Of late years he scarcely laid claim to a study or a permanent address. His publishers communicated with him spasmodically, and often in the dark as to his actual whereabouts. Letters and proof-sheets chased him over the country, and half over the globe, and his manuscripts turned up as frequently from China, Egypt, or Palestine as from Piccadilly.

York House, where Laurence Oliphant died, is the home of his friend Sir Mountstuart Grant-Duff. It is a fine old red-brick mansion at Twickenham, on the Thames, and it enjoys the peculiar distinction of being the only private house in England in which two monarchs have been born. Queen Mary II. and Queen Anne were both born there in a somewhat faded room, which is still open at times to the properly accredited visitor.

Sir Mountstuart Grant-Duff was a close personal friend of Oliphant. Sir Mountstuart was for five years governor of the Madras presidency, and he returned to England about a year ago, at the expiration of his term of office. He was much interested in mission work while in India, and in this, and in the cause of the higher education and the emancipation of the Indian women, he was ably assisted by his wife. He wrote, I believe, the 'History of the Southern Mahratta Country,' which is generally considered a standard work on India. In fact, Sir Mountstuart Grant-Duff is an authority on all Indian subjects, as was his father, who wrote the 'History of the Mahratta War.'

Up to 1870, or thereabout, Oliphant's life had been one of adventure in all lands, adventure that was often peculiarly exciting and eminently dangerous, and always instructive. After that the change came, and he thought more and more of spiritual things until his career as a 'mystic' became as extraordinary as his former experiences in war, diplomacy, and journalism had been. He tried his hand at a sort of spiritual communism in the United States; he served as an ordinary domestic and as a day laborer, and as a teamster he suffered the rigors of a Canadian winter. In fiction, such a character as Oliphant would be rejected by the critics as 'impossible,' but here was a man whose life was full from end to end with experiences that no fiction writer would dare to attribute to an individual. It was not the least interesting point about Oliphant that he would emerge from his voluntary seclusion occasionally and be as charming as of old, bringing with him none of the constraint or the effusiveness of the hermit, the fanatic, or the pedant, for, in truth, he was none of these, whatever men have said to the contrary. He had a prodigious acquaintance in Europe, Asia, Africa, and America. Princes, generals, ambassadors, cardinals, philosophers, artists, authors, musicians, men of all ranks and of no rank, white, red, yellow, and black, were among his friends."

Mr. Warren does not overrate the literary powers of Oliphant. A little work attributed to him, the letters of Irene McGillicuddy, is one of the most exquisite pieces of social satire that I have ever read.

The preface of this book, written by his wife Rosamond in his last illness, is the most prepossessing feature of the whole book and would lead us to expect a profound and magnificent work, but the more we read of it the greater is our disappointment. Mrs. Oliphant, his second wife, was the daughter of Robert Dale Owen, of New Harmony, Ia., and is a medium of mystical tendencies. Her introduction is as follows: "My husband gave the book this name, not because he claimed to have fully discovered and formulated a new science, but because he considered that he had sufficient data upon which a religion might be founded, resting not merely on ephemeral emotion, or on blind dogmatic faith, but on an experimental series of spiritual developments which may by degrees be reduced to law. He believes that religion and science are in no wise antagonistic, provided religionists will recognize the fact that psychical phenomena are law-governed and not miraculous, and that scientists will recognize the fact that spiritual things are discerned, not by the senses of the flesh, but by a sub-surface consciousness, which can only be developed through a long and arduous spiritual training. Men do not read with their ears, nor listen with their eyes, neither can the scientist who learns through his surface senses become an authority upon that which can only be apprehended through an entirely different process of investigation. It is like the student with the microscope claiming authority to teach him who uses the telescope.

"In this sense, therefore, my husband claims his book to be scientific, because it sets forth in an orderly manner a theory which may be proved by experimental effort, provided the student have the courage, the endurance, the perseverance, and, above all, the self-abnegation, to carry his investigations to their ultimate results.

"It may perhaps be of service to my husband's readers to know the same knowledge had come to me quite apart from him, before I had met him or seen his books. On reading a letter to a mutual friend in Paris, before 'Scientific Religion' was published, he recognized that we had much in common, so much that he decided to visit me in Southern Indiana. We found, on comparing the manuscript I had written with his newly issued work, that the inspiration was identical with regard to the whole atomic theory of the Universe, and the descent of the 'Sympneumatic Life' in these latter days. This corroborative testimony given to a spiritual laborer on Mount Carmel, and a fellow-worker in a Western village of America, is not only valuable to ourselves, but we hope that it will be cheering evidence to others, and I am therefore led to make it public.

"It further increases our Hope and Faith in the new dispensation, when we trace the mysterious way in which the hand of God has led us one to the other, across thousands of miles, in order that we may become fellow-laborers in His Kingdom. Although led in entirely different surroundings, and taught through entirely different means, we find that we have unconsciously been trained in a common school, and that our unity is not only absolute in thought and purpose, but even in the sensational consciousness revealing the dual life.

"New and unlooked-for developments have been vouchsafed to

us since our marriage, chief among them a realization of the exquisite union awaiting humanity when all jealousies and divisions shall have been merged in the supreme desire to become one with our fellow creatures, and through them with our God. We realize that our union, instead of separating my husband from the sainted wife whose influence overshadowed him as he wrote the pages of this book, has in truth bound him only the more closely, for she has become so atomically welded with me, that we, the wife in the unseen and the wife in the seen, have become as one; her life is poured through me as an instrument, doubling my own affectional consciousness.

"Truly, when we come to realize that all sense of division between the fragments of God called human beings is an utterly false sense, then shall we be prepared for the in-pouring of the perfect, the universal life.

"Whether God purposes to associate my husband and myself in long years of labor in the flesh, or whether we shall be in an even closer companionship as fellow-workers in the visible and invisible worlds, none can tell, but of this we are convinced, for each day's experience makes it more manifest, a new revelation is bursting upon the earth, and wherever men and women are found ready, the consciousness of the 'Sympneumatic' Life will develop in an ever-increasing force and purity."

This is the most plausible portion of the book. It shows that the mediumistic sympathies of Oliphant and his two wives, and their self-confident speculations on their own experience, have led them into the idea that a millennium is soon to come by the universal diffusion of such sympathies among mankind by some supernal power.

There is no foundation either in reason or in history for expecting any such miraculous changes in the character of nations, nor would the development of such sympathies or "Sympneumatic" dual union conditions as Oliphant and his wives present, produce a millennial elevation of society. Mere mediumistic sympathy is as liable to develop an inferior and demoralized condition of society as to elevate human life. It may be used for either good or evil, like other intellectual faculties. The sterling qualities that really sustain and elevate society are of an opposite nature—firm, heroic, industrious, faithful, and practical,—free from vain imaginings and wild anticipations, content to do the work of human beings, and not aspiring to divinity or running into unnatural social schemes as Oliphant and his wives have done. Nothing would suit him which did not lead into some deep mystery. His idea of the relation of woman to man is thus expressed:—

"In the case of the woman there remains, beyond, a depth into which man can never penetrate:—in that, within, she is eternally alone with God. What she knows within that depth is forever to man a mystery, save for what God, for ends of service, instructs her to set forth; but it can never be known to man except through woman. In the deep and inward man-woman union of pure essences, she touches God herself: through whatever atomic chain of beings this union is effected, man touches God through her. Hence arises a

most solemn science, in which she must be educated now by the wisdom of the angelic womanhood — *for without her understanding it men cannot be saved*. The inner life-currents of God, which are the interior spirit and power of all others, pass out through the woman's form, radiating from her centre, to which no other life-currents can have access but the divine one. She is properly and only a radiative orb, and her life is passed immediately into the enveloping outer form of herself — her Sympneuma, and thence immediately, by countless methods of distribution, into the universe at large." This was dictated by Mrs. Oliphant. It is a sublime piece of dreamy egotism, and it would be amusing to hear the comments upon it of "*Josiah Allen's wife*."

Oliphant was captivated by the wild theories of T. L. Harris, of which this book may be considered a remnant, and humiliated himself as a follower, while the spiritual vampyrism of Harris extracted a large portion of his wealth. Of this he does not confess much, but of the personal humiliation of this man of wealth and distinction he confesses as follows: —

"If with a most profound sense of my utter unworthiness for the task, I now venture to think that the time has come when these lines may be written, it is because I can no longer resist the impulsion to put into words the thoughts that imperatively demand expression. This impulse was felt after an unconscious incubation lasting many years, and for which I was prepared, together with my wife, by a long period of suffering and privation, involving the abandonment of country, family, and human ambitions, and during which time I worked as a day laborer under a broiling sun, teamed as a common teamster through the rigors of a Canadian winter, served as a common domestic servant and cook's assistant, peddled grapes and flowers in American villages, lived at one time a life of almost absolute solitude, cooking my own meals, and holding no intercourse with the outer world; during several years I even remained separated from my wife, who at the same time, but in another part of the country, was either performing domestic house-work, or earning her daily bread as a seamstress, or by giving lessons in music and painting, or as an under mistress in a school. All this we did under a direction for which I shall ever feel grateful, although it involved a loss of many thousands of pounds; but it would have been absolutely valueless had not the contact into which we were thus thrown with persons of diverse nationalities and degrees brought us into an internal sympathy with them, the nature and efficacy of which depended in its turn upon the fact that the ruling motive of our action, which was steadily kept uppermost in our minds, was, that we submitted to it all in the one hope that we might thereby become the more available instruments in God's hands."

Whether this was done by directions from the arch-vampire Harris, who meanwhile enjoyed Mr. Oliphant's wealth, or whether he thought himself the servant of divine command, it is very clear that he was the victim of a fanatical delusion, the source of which was T. L. Harris, who for over thirty years has maintained himself in princely wealth by enlisting credulous dupes like Oliphant, and who at this

time lives in royal style in California, surrounded by a little group of men and women who obey him with the reverence due to a super-human being.

The reason Mr. Oliphant gives for this insane passage in his life is thus expressed: "The object to be attained in both cases is an entire change in the distribution of the atomic particles composing the animal magnetic force, so as to render them susceptible by magnetic contact to the highest order of beings in the unseen world, and impervious to the invasion of counter currents, whether from persons in this world or in the other."

This is purely fanciful. How he discovered that animal magnetism was an affair of *atoms*, and that these atoms could be changed, he does not hint. Under pretence of "science" he gives us but baseless fancies. But it would be difficult to say how many thousands there are who delight in such vagaries and are ready to accept them without a particle of evidence.

The book is full of this unmeaning talk about "atoms" and "vibrations," which have no application to psychic science, and show that Mr. Oliphant had no clear psychic perceptions. To bring about his imaginary *atomic* changes he recommends a sort of mysterious, monastic discipline of the soul which is to destroy our natural affections and establish mental conditions much like those of the old monks and Catholic saints, or Oriental fakirs, all of which are thoroughly abnormal and superstitious. He says, too, that the "discipline" he recommends "is always attended with more or less suffering." To fortify his system of discipline and suffering he refers to the Bible, and prates of hidden mysterious meanings, as earnestly as the most superstitious Bibliolaters of the past, losing sight of everything scientific or rational, and showing that he had never recovered from the fanatical delusions and impostures of Harris, of which this book may be considered the outcome.

There is nothing irrational in the thought of co-operation between the seen and the unseen — the mortal and the immortal. It has long been understood, and is an ennobling truth. Inspiration is an old familiar reality. It is not reinforced or illustrated by this work of Oliphant, which disguises a beneficent truth in the garb of fanaticism and associates it with an atmosphere of delusion.

But Mr. Oliphant makes many allusions to science, and his statements concerning hypnotism are worth quoting. We may well suspect that the principles of hypnotism had much to do with his own career, under the influence of Harris, which changed the whole course of his life: —

"A suggestion is for instance made to a subject, who is a perfectly honest, well-principled girl, to steal a jewel at the same hour on the following day, the method to avoid suspicion being also pointed out. This she does with great dexterity, following the instructions exactly. She first denies the theft, then is made to admit it, and finally to write to the judge of the district, accusing a third person of the theft by naming him in a letter of her own composition, signed by herself. When she was in her normal condition she was entirely

unconscious of the whole episode; though while the patient is in this hypnotic state there is nothing usually to indicate to an ordinary observer anything abnormal. Experiments have also been made to discover how long hypnotic suggestion retains its influence over a patient, and Professor Beaunis has succeeded in having a suggestion realized 172 days after he had made it -- from the 14th of July, 1884, to the 1st of January, 1885.

"When I was in Paris in February, 1887, I went to the Salpetriere, where some of the most remarkable of Dr. Charcot's experiments have been made, and witnessed the stage through which they were passing, and the phenomena that were being exhibited, and which Dr. Charcot classifies under the three heads, lethargic, cataleptic, and somnambule, including them all in 'Le grand Hypnotisme.' The operator on the occasion of my visit was Dr. Balinski, the patient a girl of about twenty, partially paralyzed on one side. On being seated in a chair and her elbow pressed for a few seconds by Dr. Balinski, she passed at once into the lethargic state, and became insensible to all surrounding impressions of sight, sound, or touch, but not rigid. In fact she presented somewhat the appearance of a limp corpse, and on a limb being raised it fell immediately.* By simply opening her eyes she was thrown into a cataleptic state, and her limbs remained in any attitude in which they were placed. She continued perfectly deaf, and though her eyes were open they apparently received no visual impression: she was not rigid, but on a muscle being touched it stiffened, while a pass immediately released it. Sensation could be transferred to the paralyzed side from the other by closing the eye on that side: the side which was formerly sensitive now became perfectly insensible to pain, while the slightest prick of a pin could instantly be felt in the other. Sensation could thus be transferred from one side to the other, by opening the right or left eye: when both eyes were closed she fell back into the lethargic condition: when both eyes were open, insensibility remained in the paralyzed side; on the forehead being briskly rubbed for a few seconds, she passed into the somnambule state. In this condition she could see and hear, and in fact seemed thoroughly herself, excepting that she had lost all power of will and was open to suggestion. When told there was a potato on the end of the nose of a gentleman who was present, she was for a moment inclined to deny it, but gradually the expression of her face changed, and assumed one of mingled horror and amazement, and she finally burst into a fit of violent laughter, and admitted that she did see a potato there. She was then told that she had a glass of champagne in her hand, and ordered to drink it, on which she lifted her empty hand to her mouth and went through all the action of swallowing a highly satisfactory liquid. She sneezed violently on being told that she was sniffing smelling salts. Closing her eyes threw her instantly into the lethargic state, and opening them into the cataleptic. On electricity being applied to the risible muscles, she expanded into a sweet smile; she clinched her fists and her features were convulsed with rage when it was applied to her frontal muscles; and when it was

applied to those on her chin, her lips and nostrils curled into an expression of profound contempt. On another patient being introduced and thrown into the somnambulist state, the two were placed back to back, with a high screen between them, a large magnet being placed on the table in close proximity: the actions performed by one were then exactly reproduced by the other, although they were quite invisible to one another. If the muscles of one were made rigid by a touch, the muscles of the other became rigid sympathetically. If the hands of one were raised, the other raised her hands. [For a whole century such facts as these have been denied, denounced, and scurrilously assailed by the leaders of the medical profession. Now they produce them themselves, but make no apologies for their former injustice. — ED. JOURNAL.] Dr. Baliuski informed me that it was difficult to obtain the reproduction of each other's motions by patients in the absence of the magnet in close proximity. The effect upon me of being present while scientific men are exploring these forces in this reckless manner, is very much what it would be if I was hunting for something in a powder magazine, with a man who did not know there was any powder there, and held a naked candle in his hand."

In this remark Mr. Oliphant shows how largely his imagination outruns his judgment. These amusing experiments on hysterical girls by experienced physicians were well known to be entirely safe and harmless, or they would not have been attempted. There were no dangerous forces whatever, only an excitable state of the nervous system, from which Mr. O. himself was not entirely exempt. He continues: "*Therefore it is that I say we are on the threshold of a moral convulsion, the like of which the world has never seen, which it is too late now to attempt to avert, but which may be mitigated by the proper application of that science to which it will have been so largely due.*"!!

Fee, faw, fum!! How terribly Mr. Oliphant was frightened by the morbid performances of hysterical girls, when he supposed there was anything in such a scene that could alarm rational people or endanger the whole structure of society. The world is not entirely made up of hysterical patients, though there is something of the hysterical element in such writers as Oliphant, and there are hysterical thinkers and visionary dupes everywhere. But enough of this subject. My readers will not be misled into sending for this singular volume by supposing that there is any really "Scientific Religion" in it beyond its title-page.

This work of Oliphant is the natural result of the pernicious influence upon literature of the metaphysical philosophizers mentioned in the last Journal, who through the Universities have taught our literati that it is not necessary to investigate nature or acquire any new knowledge, but entirely sufficient to speculate and imagine. Mr. Oliphant has not been an investigator, and has added nothing material to the stock of our knowledge.

The Existence of Jesus, Past and Present.

It is with much pleasure that I present here the following masterly essay of Dr. J. M. PEEBLES in answer to sceptics. My own views upon this question are clear and positive. Not only do I agree with the best scholarship of the age in reference to the historical existence of Jesus, but I am still more positive as to his present existence in the most exalted spheres of the spirit world and his beneficent relation to humanity.

Looking by the dim light of history alone I cannot determine whether he was altogether wise in all things in his earth life. But looking to the spirit world by psychic perception and observing his exalted nature and intuitive wisdom at present, I am not disposed to believe that the record of his life is perfect, or that he used some of the expressions upon which theologians have erected their systems of gloom and delusion. He is not in sympathy with the misguided churches which use his name, though his example and influence inspire all their better impulses.

This question comes under the jurisdiction of PSYCHOMETRY. When that grand science is realized by mankind, we shall no longer be absolutely dependent on the dim lights of history for all our knowledge of the past, for the past is perpetuated in the present, and all who acted in its tragic scenes *are living now* and competent to testify.

Unable *at present* to complete my exposition of Psychometry as the grand revelator of the mysteries of the universe, I cannot but regret the great loss of the co-operation of Professor DENTON in the unfolding of Psychometric Paleontology and history.

Psychometry testifies most fully to the existence of the personages mentioned in the Bible, and there are to-day millions of psychometers in the world ignorant of their own powers, which are undeveloped, all of whom could be made personally conscious of the existence of the eminent persons in the past, in whom we are interested. Often, indeed, have I made my friends conscious of the existence and character of the most eminent persons in scriptural history, of whom Psychometry gives accurate reports. Like others I have recognized and felt the invisible spiritual presence of St. JOHN, of JESUS and his sainted Mother, and mourned over the fact that such characters are so rare at the present time. The moral nature of mankind is not upon their lofty ethical plane, but the psychometric understanding of their character helps us to realize and imitate their exalted qualities.

PROOFS OF THE EXISTENCE OF JESUS CHRIST.

EDITOR NEW THOUGHT: Your journal of the 29th of June contains a criticism from Mr. Traughber upon our mutual views concerning the New Testament Jesus, which Mr. Traughber, with both candor and marked ability denies, or at least "*gravely doubts*." And these doubts, denials, and arguments of our critic are virtually summed up in the following paragraphs:

"I closed the book [Mr. Massey's 'Historical Jesus'] with a set-

tled feeling that he had at least dealt some sledge hammer blows right between the eyes of one of the greatest idols the world has ever worshipped." . . .

"I feel that I but voice the sentiments of thousands of honest truthseekers when I say, Give us the historical evidence of the actual existence of the New Testament Jesus. Tell us what author, Jewish or Pagan, mentioned the existence of Jesus within one hundred years of the time it is claimed he lived and worked wonders, died and was resurrected. Let Moses Hull, or Dr. Peebles, or *both*, give us in *New Thought* a digest of the strongest evidence to show that Jesus lived when the New Testament says he lived, or give a rational reason for the silence of his contemporaries concerning him."

You ask me editorially, as you are constantly on the wing at this season, attending the Spiritualist grove and camp meetings, to reply to Mr. Traugotter through your columns. Though absolutely crowded with work, I consent, remarking, in the first place, that Spiritualists entertain several opposite views touching this matter of the biblical Jesus.

Class No. 1 squarely denies the existence of this central figure of the gospels — Jesus.

Class No. 2 admits his existence; yet pronounces him an "erratic fanatic," a "beggar," a "tramp," a "bastard," and a "thief," saying he "stole the colt upon which he rode into Jerusalem."

Class No. 3 considers him a very superior Essenian *medium*, kind-hearted, enthusiastic, convivial, endowed with wonderful magnetic powers and spiritual gifts; and affiliating naturally with "publicans and sinners," to the injury of his reputation in the estimation of the Pharisees.

Class No. 4 ranks him something as did Paul, "*The man Christ Jesus*," spiritually overshadowed in the begetting, angel-guarded and God-inspired during his earthly life. Or, as expressed by Peter, "Jesus of Nazareth, a *man* approved of God among you by miracles, wonders and signs that God did by him." And, considering his fine harmonial organization, the depths of his spirituality, the keenness of his moral perceptions, his devoted consecration to others' good, his sweet, all-pervading spirit of charity and sympathy, and his perfect obedience to the highest mandates of right — they look upon him as the grand ideal man, "The Sun of Righteousness."

In this reply we have to do with the first class only — the doubters and deniers of Jesus' existence.

There is very little argument in denial. Professor Wilson once read a paper before the Royal Asiatic Society denying the existence of Gautama Buddha (*Brit. Ency.*, vol. iv. p. 425).

Walpole, an eccentric Englishman, wrote an ingenious work against the existence of Richard III., basing it upon conflicting statements in his history. The Belgian Wessell tried to write Joan of Arc out of existence, and a London egotist once handed me a bulky pamphlet, aiming to prove that Shakespeare never lived — and if he did, Lord Bacon was the author of the works ascribed to him. Such denials are no evidence of erudition or sanity. Parrots could make denials, but it would be parrots' talk and nothing more!

First, then, the argument from "silence." "Tell us," says Mr. Traughter, "what author, Jewish or Pagan, mentioned the existence of Jesus within one hundred years of his time." "Cotemporary authors make no mention of him," says another. This is *not* true, as we shall very soon show. But supposing it were true — what of it? Is silence demonstration of non-existence?

Let us see! The writings of Thales, Solon, Democritus, Plato, Herodotus, Xenophon, and others make not the least mention of the Jews. Shall we conclude, therefore, that no Jews existed in the days of these Greek philosophers?

Alexander the Great conquered Asia Minor and Egypt, entered Babylon, Susa, and Persepolis, defeated the Persian troops, entered Bactria and India, conquering King Porus! — and yet, cotemporary Hindoo historians are absolutely silent about Alexander or his march into India. And further, we have no account of Alexander's life by *any* cotemporary writer or historian. And because of this would any reasonable man deny his existence? Plutarch, Arrian, Diodorus Siculus, and Quintus — (Alexander's four *literary evangelists*) — all lived and wrote some three hundred years after him! Still, his life, his victories, and sayings stand solid in history.

Paul, though writing in his epistles freely and frequently about Jesus. "the *man* Christ Jesus," etc., does not mention the healing works of Jesus, — why?

Voltaire spent several years in England, the neighbor of the distinguished poet Pope; and yet Pope in his extensive correspondence makes not the least allusion to him. Why the silence?

Pliny the Younger, an eye-witness to the eruption of Mount Vesuvius, described it most vividly in several letters to Tacitus; and yet his descriptions are utterly silent about the most terrible part of the catastrophe, the burial of Herculaneum and Pompeii. Why? Was the silence a proof of the non-destruction of these cities?

The argument from "silence" breaks down of its own weight, and is worthy of no further consideration.

Second. As touching "Gerald Massey's sledge-hammer blows dealt between the eyes of the idol Jesus," I have to say that I carefully read and weighed the "blows," and unlike Mr. Traughter, I also read the very *effectual blows* in reply from Mr. Coleman, in a seven-column article appearing in the *R. P. Journal*. I also read other replies and criticisms from which Mr. Massey never rallied only to show a snappish ill-temper — a Waterloo, indeed!

In his masterly criticism the learned Mr. Coleman does not hesitate to tell Mr. Massey that his —

"Statements are incomplete, inaccurate, partisan, and highly misleading. The 'facts' are distorted and perverted; and by the suppression of many of the most important points and the substitution of the false conclusions based on an imperfect, inaccurate presentation of facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth, without suppression, distortion or evasion, as regards the Tal-

mudic and Judaic accounts of Jesus." . . . Instead of referring direct to the Talmud or to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfoot, Basnage, Schoettgen, Buxtorf, Eisenmenger, etc., Mr. Massey has been content to follow Baring-Gould alone and his imperfect data and peculiar speculations."

The so-called "historical researches" of Mr. Massey against the existence of Jesus from Gnostic-Astrologic-Mythologic and mythical muck-heaps generally, infilled, glossed and decorated by and through a poetic yet disordered imagination, are as innocent of either proof or logic as are the Arctic snow-lands of June's roses.

Mr. Massey once published this : ---

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt," etc., etc.

After the publication of the above, Mr. Massey changed his mind ; it is to be hoped that he may change it again, taking his stand among the scholars, historians and savans of the ages.

Third. No intelligent Jew during the past eighteen hundred years has, to my knowledge, denied the existence and crucifixion of Jesus Christ ; but on the contrary, Jewish thinkers, writers, and rabbis, without a dissenting word, agree that this "egotistic, enthusiastic Nazarene" existed ; that he was arrested, legally tried, condemned, and justly executed under the Roman law.

Fourth. Jewish authors and historians familiar with the Talmud, that famous receptacle of Judaistic lore, testify directly to the existence of Jesus Christ and what cotemporary rabbis said of him. I put several of these rabbis upon the witness stand to testify. And first Rabbi Wise, President of the Hebrew College, Cincinnati, Ohio, and editor of the *Jewish Messenger and American Israelite*. This eminent scholar, in his "History of the Hebrew's Second Commonwealth," says : —

"The compilation of the Mishna commenced by Hillel about 25 B. C., and continued by Rabbi Akiba in the first century, by his pupil Rabbi Mair about 140 A. C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A. C. . . . The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. . . . Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentance and remission of sins, obedience to the law, and opposition to priest, prince and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him." . . . "According to the Talmud, Jesus spent some years in Egypt with a teacher called Rabbi Joshua, and learned there also the art of necromancy. If the healing miracles of Jesus recorded in the gospels are based upon any

facts, he must have learned in Egypt the art of Horus and Seraphis, as practised there by the priests, which the Hebrews could call Egyptian necromancy only." ("Heb. Sec. Commonwealth," chap. xxi. p. 259.)

Emanuel Deutsch, the famous Hebrew Orientalist, Prussian scholar and assistant librarian in the British Museum for a time, informs us in his "Literary Remains" that —

"Hillel, under whose presidency Jesus was born, came originally from Babylon in his thirst for knowledge. He became president of the Jerusalem School of Prophets about 30 B. C., and of his attainments; meekness, piety and benevolence the Talmudical writings are full. . . . The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of God,' 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldst be done by,' is quoted by Hillel, the president of the academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law."

Simon Geiger Herzfeld, graduating early in life from both Austrian and German universities, and distinguished as archeologist, oriental linguist, and Semitic translator, finally from religious affiliations took up his permanent abode in Jerusalem.

Upon my first tour around the world, returning by way of India, Egypt, and Palestine, I had the honor of meeting this venerable rabbi in his unique yet massive library. And after a little introductory conversation, he took down from his old-dusty stone shelves, Talmudic rolls and soiled manuscripts and read and translated for me hours upon hours from the Mishna, and especially from the *Neziken* of the Mishna, which treats of the "Sanhedrim," of the "heretical Jews," and of "certain ambitious ringleaders"—among which special mention was made of "*one Jesus of Nazareth, and what cotemporary rabbis thought and said of him!*"

And further, this scholarly Rabbi Herzfeld said emphatically, "I never knew a learned Israelite to dispute the fact of the existence and crucifixion of Jesus Christ under Roman law." He also said that "his cotemporaries took great offence at his social irregularities, such as were ascribed to Socrates and Alcibiades," to his "radical dogmas," "stubborn waywardness," "kingly ambition," and "repeated blasphemies;" and that some of them ascribed his marvellous wonders to magic learned in Egypt; and others to a power accompanying a certain use of the name Jehovah, called *Tetragrammaton*, which they believed that Jesus secretly took from the Temple.

This never-to-be-forgotten conversation (jotted down at the time) held with this venerable and learned rabbi—a very prince among Semitic and oriental *savants*—in connection with some of the opinions of one hundred and thirty famous rabbis living from 25 B. C. to 175 A. D., together with the positive and repeated declarations of

this rabbi as to the existence and magical wonders of the Jesus of the gospels, further and more deeply riveted my convictions — riveted them as with hooks of steel. Rabbi Graetz, in his history of the Jews, chap. v. pp. 54, 55, writes thus of Jesus and his followers: —

“The small number of 120 to 500 persons, who after the death of Jesus had been his only adherents, had formed itself into a Christian congregation seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish moral law. . . . The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple.”

Rabbi Alea Rosenspitz, an eminent linguist and teacher to the Congregation Ohabay Shalom, whom I met in Nashville, Tenn., thus testified in his own handwriting: —

“We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic.”

I have in my possession the positive written evidences of nearly a dozen other noted rabbis testifying in their publications — testifying with the Talmud before them — to the existence of Jesus, and to what his cotemporary Jewish countrymen thought and said of him. But with their thoughts, their theories, and the estimate they put upon him, I have nothing to do at present.

* * * * *

Sixth. While not blind to both the arguments so-called, and the pretensions that the famous passage or passages in Josephus are not genuine, I am also fully aware that the best scholars in the world to-day pronounce the passages *genuine*, such as De Lange, Zimmerman, and the sceptical Renan, of France.

All of the rabbis and scholarly Jews of to-day, so far as I have knowledge, consider the passages authentic, which passages mention Jesus, John the Baptist, and James the Just. I give them in part: —

“Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

“He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day,” etc. (Book xviii. chap. 3.)

• “Now some of the Jews thought that the destruction of Herod’s army came from God; and that very justly, as a punishment of what he did against John, who was called the Baptist. For that Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another and piety towards God; and so to come to baptism.”

Josephus then goes on to say, that "Herod, fearing the great influence John had over the people, had him sent a prisoner to the castle called Madurus, where he was put to death." (Book xviii. chap. 5.)

"Festus was now dead, and Albinus put on the road ; so he (Ananus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others (or some of his companions). And when he had found an accusation against them, as breakers of the law, he delivered them to be stoned." (Book xx. chap. 9.)

Here, then, we have Josephus, whom the eminent Joseph Scaliger says was "the greatest lover of truth and the most diligent of all writers," writing of Herod, Festus, Albinus, Pilate, John the Baptist, Jesus, and of James the brother of Jesus—all in the most consecutive and natural manner. Relative to the most noted of the passages above quoted, speaking of "*Jesus as a wise man*," the rationalistic Renan—a very king among oriental and Semitic scholars—says in treating of the authenticity of *this* passage:—

"Josephus' brief notices of Jesus, John the Baptist, and Judas the Gaulenite, are dry and colorless. . . . I think the passage on Jesus authentic. It is perfectly in the *style* of Josephus, and if this historian had made mention of Jesus, it would have been in that way." (Renan's "Life of Jesus," p. 13.)

The same rude spirit of atheistic scepticism that sought to blot out the early records of the Old Testament and also of Greece and of Rome has more recently laid its rough and rash hands upon the New Testament, pronouncing the gospels and epistles "a bungling make-up" of Egyptian myths and fables and "priestly inventions ;" when *suddenly*, the spade of the explorer and the untiring skill of the decipherer made astounding revelations in confirmation of the Jewish Scriptures, such as the discovery of "the great Hittell Empire," "the inscriptions of Siloan ;" "the Moabite Stone ;" "Pithom, the old treasure-city built by the Israelites ;" and also, they have found some of the very "bricks made without straw" (see Prof. A. J. Sayce's work, "Fresh Lights from the Ancient Monuments"). Somewhat similar discoveries reach down to New Testament times. But making no mention of late archeological researches, and the recent and important explorations in and about Jerusalem, confirming the correctness of the New Testament localities and incidents, I refer to the *crucifixion-caricature* of Jesus, discovered a few years since, when unearthing the stony foundations of the old Palace of the Cæsars in Rome. Half-fledged artists and rude Roman soldiers of the first century and earlier, covered city walls, temples, and other buildings with graffitti scrawls and drawings caricaturing, Nast-like, the events of the times. Ultimately the news seems to have reached Rome that they had a "new God" over in the province of Palestine, who wrought wonderful miracles by magic, and who on the great Jewish feast day rode into Jerusalem on an ass. "Capital," said the proud Roman ! And so they mirthfully caricatured Jesus and his reputed miracles ; and among these graffitti figures buried 'neath

Roman *debris* some 1800 years is the symbol figure of the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of the ass, and all extended or hung upon this cross. Near the foot of this cross is sketched a disciple of Jesus, Alexamenos, standing with upraised hands, as in the attitude of worship, and under this mock figure is an inscription, showing but a little knowledge of the classics. It reads thus: "*Alexamenos worships God.*" I brought a sketch of this crucifixion-caricature home with me from Rome. Similar caricatures may be seen on the walls and buildings of exhumed Pompeii. They are *histories* crayoned on stone! Again, in the unearthing of Herculaneum, the workmen came upon a large stone structure, that proved to be the residence of a Roman consul. The rolls, papyri-manuscripts, and documents therein were found charred yet decipherable. By the aid of a delicate piece of machinery, made for the purpose, portions of these records have been read, confirming many things heretofore considered doubtful in history. The superintendent of the "excavation works" assured me that they had, among other exciting matters of the past, found "references to Jesus, the fanatical and superstitious Christians, as they were called, originating with a Jew, which Jew was accused of working magic; of blasphemy; of seeking to make himself king; and sundry violations of law, and who was arraigned and punished by crucifixion."

Seventh. "Paul," says the distinguished Rabbi Wise, "arrived in Jerusalem at a very dangerous time, when James the *brother of Jesus*, and his compatriots, had been put to death, and the nascent congregation was presided over by the other James, supposed to have been a cousin of Jesus, the man who wrote the epistle, etc. . . . This James, called in the Talmud Jacob of Daphersamia, was an orthodox Pharisee, who believed in the Messiahship of Jesus," etc. (Wise, "Sec. Commonwealth," pp. 308-314.)

Clement, whom St. Paul calls his fellow-laborer (Phil. iv. 3), in an epistle still extant, speaks as frequently as confidently of Jesus Christ, declaring that "the faith of the gospels is established, that the traditions of the apostles are preserved, and that the peace of the church exults."

Justin, the philosopher and martyr, called Justin Martyr, born in 89 A. D., speaks of and expressly terms the four gospels the "Memoirs of the Apostles," and "Christ's Memoirs." He further mentioned the book of Revelation, and declared that it was written by John, "one of the apostles of Jesus Christ."

Papius, of Hierapolis, in Phrygia, who, according to Irenæus, saw and heard the apostle John, and who was a bishop "in Asia from 110 A. D. to 116 A. D., mentioned Jesus and the four gospels by name, as well as other writings now constituting a part of the New Testament."

Irenæus, in a work written in the year 176, according to the learned Carl and other historical authorities, declares that at the time he wrote "there were many in the church who possessed prophetic gifts and spake through the spirit in all kinds of tongues."

And this Irenæus, who was a disciple of Polycarp, who was a disciple of John, refers especially, in his "five books," to the four gospels which we have, to the Acts of the Apostles, and also to several of Paul's epistles.

[Concluded in our next.]

Dr. Ashburner on Psychic Science.

THE late Dr. Ashburner was one of the most vigorous and independent thinkers of London — one of the few who, with Dr. Elliotson, manfully battled against professional bigotry and ignorance. In reply to some very absurd newspaper articles he made an effective response, from which I quote the following, with the more pleasure as it mentions the name of Mrs. Dr. HAYDEN, a talented physician, and one of the noblest women I have ever known, who, after introducing spiritualism in England, enlightening the famous Robert Owen, Sir E. Bulwer Lytton, and many other eminent persons, entered the medical profession at New York, of which, for the rest of her life, she was an honored member. Her practice was so successful that her name was forgotten for some years by the Board of Health because she had no deaths to report: —

"I have a great difficulty to contend with in advocating the existence and powers of unseen intelligences, or spiritual beings, from the facts relating to the operations of the human will not being credited by great numbers of persons believing themselves to be philosophers. It may be that there is no possible mode of intercourse known to the inhabitants of the upper magnetic spheres than the employment of the will, a magnetic force or agent in the production of the raps, which appear to be, when carefully listened to, vibrations or disturbances of magnetic relations between the molecules of the wood, glass, or other substance whence the sounds would seem to reverberate.

"We know well that the guiding the hand of a writing medium is quite analogous to many an experiment that has been made by my friend, Mr. Thompson, of Fairfield, and myself. If, in sitting in an omnibus, or in a railroad carriage, I have been able by the force of my will to make a person sleep, and for the purpose of establishing the existence of this power I have repeatedly made persons fall asleep in these vehicles; if sitting near or opposite to a passenger I have induced that person to put a hand into mine, or do other ridiculous things — and I have often done this — I have established an important truth. I have often by the exertion of my will obliged a person who was two miles distant from me to sleep instantly, and to continue asleep from eleven at night until seven in the morning, thus influencing a poor wretched victim of insanity for her good, not only at the instant, but setting up a train of tonic forces in her nervous system which lasted eight hours. I have, by the force of will, obliged individuals to come to me from places at a distance of two miles, hastening over the ground at a quick pace. I know that Mr.

Thompson has done the same thing, the distance being much greater ; and he has influenced persons to sleep at two hundred miles.

"In Mr. Spurrell's little book on the Rationale of Mesmerism, a fact is recorded of a person being willed to come from Norwich to London. I do not find it so hard to believe that the spirit of my father can, by his will, guide my hand to write sentences, the matter of which was not only not in my head a second before, but of which most often I cannot guess the purport, while my passive hand is guided in the formation of the letters. If you had become a writing medium and had communicated as I have done with old friends long departed from this earth, you would perforce cease to disbelieve in the phenomena, and you would derive enjoyment from the knowledge that those who were your attached friends still live, to be developed into intelligences even more pure and refined than they were here.

"Who could have been a nobler or a finer character than the late Professor Macartney, of the University of Dublin? Large in intellect, he was necessarily free in thought. High in moral qualities, he was the most strictly honorable and conscientious man I ever intimately knew, and many a pupil and many a friend will vouch for his generosity and for the warmth of his attachment. His acquirement and his industry -- such is the force of example -- give a noble tone to the studies it was his lot to superintend. Is it not a source of exquisite enjoyment to be certain of being able to renew, even by the aid of the *undignified* telegraph, one's former affectionate intercourse with such a friend?

"I had the misfortune to lose my father fifty-five years ago. Although I was but a child, I have a vivid remembrance of him. By the natives of Bombay he was more than respected. He was venerated for his high talents, and for his great goodness. Is it nothing to feel that such an intelligence is able to make his ideas clear to his son? But you will ask, 'What proof have you of the identities of these persons?' This brings me to narrate to you the events of the first evening I spent in the presence of Mrs. Hayden.

"I had always regarded the class of phenomena relating to ghosts and spirits as matter too occult for the present state of our knowledge. I had not facts enough for any hypothesis but that which engaged for them a place among optical phantoms connected in some way with the poetical creations of our organs of ideality and wonder, and my hope and expectations always pointed to the direction of phrenology for the solution of all the difficulties connected with the subject. As to the rappings, I had witnessed enough to be aware that those who were not deceiving others were deceiving themselves ; and there really exist on our planet a number of persons who are subject to the double failing of character. Having been invited by a friend to his house in Manchester Square, in order to witness the spirit manifestations in the presence of Mrs. Hayden, my good friend can testify that I went expecting to witness the same class of transparent absurdities I had previously witnessed with other persons described to me as media. I went in any but a credulous frame of mind ; and having, while a gentleman was receiving a long communi-

cation from his wife whom he had lost under melancholy circumstances of childbed some years ago, watched Mrs. Hayden most attentively, and with the severest scrutiny, I finally satisfied myself that the raps were not produced by her, for they indicated letters of the alphabet, which written down in succession constituted words forming a deeply interesting letter, couched in tender and touching words, respecting the boy to which that eloquent mother had given birth when she departed from this world. If Mrs. Hayden could have had any share in the production of that charming and elegant epistle, she must be a most marvellous woman, for during a good part of the time that the raps were indicating to the gentleman the letters of the communication I was purposely engaging her in conversation. The gentleman would not himself point to the alphabet lest his mind should in any way interfere with the result; and therefore he requested the lady of the house to point to the letters for him, while her husband, seated at another part of the table, wrote down each letter indicated by the raps on a piece of paper.

"I was now kindly requested to take my turn at the table, and having successively placed myself in various chairs in order that I might narrowly watch Mrs. Hayden in all her proceedings, I at last seated myself relatively to her in such a position as to feel convinced that I could not be deceived; and in fact, I was at last obliged to conclude that it was weakness or folly to suspect her of any fraud or trickery.

"There are some people who think themselves uncommonly clever and astute when they suspect their neighbors of fraud and delinquency. It may be wisdom to be not too soft and credulous, but depend upon it the statistics of the existence of roguery and knavery in society, and the relative proportions they bear to honesty, will not bear out the proposition that it is wiser to suspect every man to be a knave until you have proved him to be honest. The world may be bad enough in morals, but unless there were a great deal more of good than of evil in the human heart — I should say in the human brain — society would not hold together as it does.

"I know no man who has been hit so hard by the villany and knavery of his brethren as I have myself been; and yet, attributing much to the influence of surrounding circumstances operating upon the bad moral organizations it has been my misfortune to meet with in medical life. I should be sorry to come to the conclusion that my worst enemies were not to be far more pitied than blamed. As for Mrs. Hayden, I have so strong a conviction of her perfect honesty, that I marvel at any one who could deliberately accuse her of fraud.

"In order to obtain an experience of the phenomena in the fairest manner I asked Mrs. Hayden to inform me whether it was requisite to think of one particular spirit with whom I wished to converse. 'Yes.' 'Well, I am now thinking of one.' It was the spirit of my father whom I wished to enlighten me. No raps on the table. I had anticipated an immediate reply, but there was for awhile none. Mrs. Hayden asked if there was any spirit present who knows Dr. Ashburner? Immediately, close to my elbow, on the table, there were two distinct successions of gentle rapping sounds.

"The next question was, 'Was the spirit he wished to converse with present?' 'No.' 'Was there any one present who would endeavor to bring it?' 'Yes.' 'Are the spirits who rap near Dr. Ashburner friends of whom he is thinking?' 'No.' 'Will they give their names?' 'Yes.' These replies were signified by rappings to questions put, some audibly, some mentally.

"Mrs. Hayden suggested that I should take up the alphabet which was printed on a card. I took the card into my hand and pointed at each individual letter with the end of a porcupine quill — my friend, Mr. Hoyland, the gentleman of the house, kindly undertaking to put down on paper for me the letters distinguished by the raps. When I arrived at a letter which the spirit desired to indicate, a rapping took place; but at all the other letters there was a complete silence. In this manner I obtained the letters successively ANN HURRY, the name of one of the most beautiful and accomplished, as well as pious and excellent persons I had ever known. I had not seen her since 1812. She married two years after, and died in 1815. My father and most of the members of the family had been on terms of the greatest intimacy with several branches of the Hurry family, and I had in youth and childhood known Ann and her cousins as companions and playfellows. By the aid of the telegraphic signals I have endeavoured to describe, I conversed for some time with the charming companion of my early years. I learned very interesting particulars relating to her happy abode in the spirit-world.

"My curiosity had been excited by the different sounds produced by rappings heard close to those made by my friend Ann. I asked for the name of the spirit they represented. The name which came out by the letters indicated on the alphabet was Elizabeth Maurice, another companion of the childhood of myself and my brother and sister — another almost angelic being while on earth, but now with her cousin Ann an inhabitant of the third sphere in Paradise. The authoress of the 'Invalid's Book,' and some other works testifying to a pure, gentle, and refined taste, conversed with me awhile; and at last a louder and more decided signal was made to me from the middle of the table. The name I obtained by the telegraphic raps was that of my father. I asked him to communicate to me the date on which he quitted this world for the spirit-home, and the raps indicated '7th September, 1798.' I asked him where the event took place, and I obtained the answer 'At Bombay.' I asked his age at the time, with many other questions, the replies to which were all quite correct. I kept up mentally a long conversation with him on subjects deeply interesting, and it was productive of a communication from him which I subjoin: —

"My dear Son: I am delighted to have this privilege of communicating with you, hoping to dispel some of those wrong impressions which now hover around you in regard to this spiritual being. Allow a spirit who inhabits one of the higher circles to decide for you on a most important subject, to try to remove from your mind the doubts which perplex you and to establish in their stead a firm faith in the Creator of Heaven and earth. It is He who permits us to

make these manifestations, through certain constituted persons, in order to impress mankind with the fact that the spirit shall live in a future state, in a more bright and blissful home. What proof can I give you of the truth of this? You have only to name it, and it shall be granted you from your father, who has ever watched over you with the care of an angel. *Do not doubt* what I now say.

“Your affectionate father.

“‘WILLIAM ASHBURNER.’

“I am giving you a short narrative of the first part of my course of experience of the Spirit Manifestations. It is important not to be too diffuse. I am desirous of showing that if the subject be investigated in a calm and bold frame of mind, there is no danger of the bad tendencies which have been so fiercely deprecated.

“I cannot express to you the influence on my mind produced by the facts, rapped out by alphabetical signals, that my spirit-friends, Ann and Elizabeth, knew of their cousins Hannah and Isabella having called a few days before at my house at twelve o'clock, and that they knew I was going from Mr. Hoyland's house to 17 Palace Gardens, Kensington. They knew the persons I should see there; and on being asked if they were acquainted with any other persons residing in Palace Gardens, Ann replied to me that her cousin, Henry Goodeve, lived at No. 2—a house he had not long before purchased.

“If these be not facts demonstrative of a future state of existence, in which friends of former days are now cognizant of the events occurring here, I do not know what will be sufficient to force your mind to a conviction. But these are only a small part of the numerous proofs I have had of the identity of persons with whom I had been acquainted years ago. I have in subsequent seances had many opportunities of holding intercourse with a score of other persons now in the upper magnetic regions of space surrounding this earth—intelligences, some of whom were friends here, and some of whom were individuals of whom I had been desired to learn facts that turned out to be marvellously true.”

The Roman Catholic Issue.

It is a sad and solemn truth which has been forced under our observation by the erection of the Bruno statue. The fact that the Catholic Church in Europe regards the erection of the statue as a crime, and holds that the burning of Bruno was right, shows that they would gladly repeat the crime if they had the power, and that the very fire of hell still smoulders under the ruins of the prostrate Papal power. If this be so, they have but scanty right to toleration, as they are most dangerous enemies to Republican principles.

The London *Standard*, speaking of this matter, says one would have thought that even the Ultramontane world would not have been anxious to assume inherited responsibility for that atrocious and revolting crime, but would have had the good sense to keep its peace, while the friends of liberty of thought were commemorating an event

which is one of the darkest blots on the reputation of the Roman Church. But with a candor that is astounding, the Pope retrospectively justifies the barbarous burning of a great thinker for his opinions, because they were not the opinions of the Papacy. Even the Roman Catholic Union of Great Britain, with the Duke of Norfolk at its head, deems it its duty to clamor against what the rest of mankind regard as a tardy and imperfect act of reparation. He was burnt for heretical opinions; and the world is divided into those who regret and execrate the deed, and those who approve and exult in it. There is no shirking the obvious conclusion. The Pope and those who agree with him, consider Giordano Bruno had his deserts. The legitimate inference is that if they had the power, they would again pile up the faggots, and thrust in the torch."

Archbishop Corrigan of New York, in his pastoral letter of September 1st, follows the lead of the Pope, and asserts his right to political power, regardless of the wishes of Italians; denounces Victor Hugo and Renan for their admiration of Bruno, and denounces Bruno himself, whom a Catholic Bishop in England not only slanders, but says that he justly suffered death for his crimes. There is an unprincipled sophistry and dogmatism in these official letters which shows the utter rottenness of ecclesiasticism.

The Free-thinker's Magazine for September (published at Buffalo) is chiefly devoted to Bruno, and it would be well to have a statue of Bruno erected in every American city.

THE POPE'S ATTITUDE is officially the attitude of the Catholic Church. His allocution on account of the Bruno monument, which is read in all Catholic churches, speaks of the erection of that monument as a *crime*, a *great infamy*, a *surpassing audacity*. But he does not acknowledge the burning of Bruno as a crime or as wrong in any degree. Oh, no!—he was "judicially convicted of heresy, and a rebel to the church." So is the majority of the civilized world, and if that was sufficient reason for burning Bruno, it is a sufficient reason for making war on all heretical nations. The concourse to honor Bruno he calls a "criminal demonstration," in which "was exalted that absolute *freedom of thought* which is the fruitful mother of all bad doctrines, and that unsettles the foundations of all law and of all civil society, as well as of Christian morality." Thus he considers that law, civil society, and Christian morality require freedom of thought to be suppressed.

He complains that even heresy has been "consecrated with impunity by statutes." All this he denounces as "baseness" and "sacreligious crime," which he denounces "with grief and indignation." He raves over the "fatal designs" and "audacity of these abandoned men, which drives them to every sort of crime."

He appeals to God and the great Virgin and the Apostles Peter and Paul for help, but cannot realize that his God being omnipotent, whatever occurs must be the Divine will, to which he should not object. He urges all priests to expound and declare "all the iniquity and all the perfidy" against which he is contending.

Evidently the papal church is the greatest existing enemy of

liberty and should not be tolerated in withdrawing any children from the public schools, for the purpose of perpetuating its mental despotism and delusion.

The language of Catholic prelates on this subject, expressing no regret for the crime, but horror and hatred for the action of the Italian people, embodies a suppressed anger, reminding us of the growl of a caged tiger, and leaving no doubt of what they would do if they had the power. We must see that the tiger is kept in his cage. The character of the Catholic party is not concealed. The *Catholic World* says: "We are purely and simply Catholic, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the state." If the Pope should order the destruction of republican government, which he would gladly do if he dared, his priests would obey him.

"THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY — by Emma Hardinge Britten." This is a little book of 128 pages, showing the usual ability of its distinguished author, which Wm. Howitt calls a "wonderful book," "but you may rejoice that it was not written 200 years ago. Both you and your book would have been food for the flames." In this work she presents the ideas supported by such authors as Gerald Massey, Volney, Dupuis, Higgins, Sir Wm. Jones, Maurice, Colebrook, Baillie, and others, though the work is too small to admit of more than a mere outline.

The leading idea is that all ancient religions had an astronomical origin, not excepting Christianity, which she regards as borrowed from other ancient religions, which it closely resembles. They all have, in addition to their astronomical features and names, divine incarnations or Avatars of a wildly legendary and miraculous nature.

She concludes that "God lives and reigns, although the mythical forms of ten thousand God-men should vanish into the airy realms of allegory and imagination. The facts of immortality can never be disproved, although the Avatars on whom a superstitious faith has built up their only proofs resolve themselves into solar fire, and their histories merge into sun and star beams." "The truths of religion were born before ecclesiasticism and will survive its wreck. The ruins of faiths men deplore, do not affect the principle of natural, heaven-born, primordial religion, and were every form of faith now prevailing blotted out from the earth one minute, the next would see created man worshipping his creative Father, God, following the beckoning hands of immortal friends with the confident assurance of their own immortality, and listening to the pleadings of the importunate witness for good and evil within, their CONSCIENCE, with the acknowledgment that they were responsible beings and must create by their deeds their heaven or hell hereafter!"

The grand historical questions presented by Mrs. Britten and her predecessors are beyond the sphere of my investigation for the want of time, and therefore I can give no opinion. But it is apparent *prima facie* that among all ancient races there prevailed systems of religion, having a most wonderful likeness to each other, even in the

western world which these writers have not explored. The ancient religions of Mexico furnish even stronger evidence than India and Egypt of the immemorial existence of religions all over the world of which Christianity bears the common family likeness.

Nevertheless I am not disposed for such reasons to discard the historical character of the Bible, which is sanctioned by profound scholarship, or to doubt the real existence of the founders of Christianity. Jesus, Mary, and the Apostles are to me historical personages, however imperfect our history, and the evidences of Psychometry and mediumship remove all doubt.

Moreover, I am well assured of their existence to-day and their active participation in modern progress and elevation, so far as mankind are accessible to their influence.

MORMONISM.—The official statistics read at the last Mormon Conference in Salt Lake City show that "the Church of Jesus Christ of Latter Day Saints" has now twelve apostles, seventy patriarchs, 3,919 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 119,915 officers and members, and 49,303 children under eight years of age, a total Mormon population of 153,911. The number of marriages for the six months ended April 6, 1889, was 530; number of births, 2754; new members baptized, 488; excommunications, 113.

THE RATIONAL TEACHING OF JESUS.—Our old friend Judge Poston, of Kentucky, contributes to the *Better Way* a very judicious article on this subject, showing that the religion of Jesus and his brother James was purely a system of benevolence and reverence, widely different from the orthodox dogmas of the church, which rest mainly on the teachings of Paul. Alas! the inspired Jewish reformer has never had a permanent church organization to follow in his footsteps.

CHURCH TITHES IN WALES.—The Welsh, being mostly Nonconformists, are very hostile to the collection of tithes for the English church establishment. The clergy appealed to Parliament for assistance in these collections. But even the Tory Parliament was afraid to give them any aid.

CLERICAL BUFFOONERY.—Some of the reverend Sam Jones's pulpit gems are these. "I can put one hundred of these little infidels in my vest pocket and never know they are there, except I felt for my toothpick. A high license preacher won't be in hell ten minutes before the devil will have him saddled and bridled, riding him around and exhibiting him as a curiosity. If any one here don't believe what I say, and will tell me so to my face, I will give him a hat and some dentist a job of replacing his teeth, from the wisdom tooth down. A preacher who does not hold family prayer ain't fit to be pastor of a litter of pups."

"KINGDOM OF THE UNSELFISH."—The author, Mr. Peck, writes to the Journal as follows:—

"I have no doubt you intended to be entirely just in the short

notice of my Kingdom of the Unselfish, given in the October number of the 'Journal,' and was unjust in the last two sentences only from lack of time to examine it thoroughly. By looking carefully at page 439 you will see that I did not ignore or avoid the facts of 'spiritual science,' that I admitted the proof of some sort of spiritual existence, and even defended that kind of evidence against those who had really ignored the best part of it. I only treated the existing knowledge of the spirit world as too imperfect to be considered science; and then, leaving this, with all the *old* considerations, went on to show the bearing of the 'intuition argument' in connection with the idea of a greatly extended life-period in our present, material world; this being the only purpose of the chapter on Immortality.—Respectfully,

Elizabeth, N. J., Oct. 9.

JOHN LORD PECK."

Inconsistent and Mischievous Pessimism.

BY G. B. STEBBINS.

OUR day is marked by the discussion of vital questions in their bearing on the people's welfare and higher daily life. This discussion reaches down to our thoughts of the fit order of things. Evolution means the upward tendency of the world of matter and of mind, the ripening of a finer civilization, the coming of more justice and fraternity. This is hopeful. That we should all be clear and consistent is not to be expected. One of the strange inconsistencies is a spirit of gloomy pessimism manifested sometimes by those who profess to believe in human progress. Talk of evolution and they grow enthusiastic, but speak of the relations of capital and labor, and the actual condition and prospects of the toiling multitude, and at once they change to a minor key, talk of the tyranny of capital as growing worse, declare that while the rich are growing richer the poor are growing poorer, and mourn the evil and hopeless tendencies of our civilization, especially in its industrial and financial aspects.

If this were confined to a few theorists it would be of small moment, but it embitters the lives of millions, puts hate and jealousy where mutual confidence should rule, antagonizes those whose interests are really the same, and breeds despair, which ripens into discord and violence. Not blind pessimism but rational optimism is our need. Wrongs enough are to be righted, but for wisdom and strength in such noble work we need to realize the steady gain of good, the fact that our age, with all its faults, is the best of all the ages, our modern civilization the best the world has ever seen. The lot of the people is better, the reward of the laborer is greater, the evils of monopoly and the tyranny of wealth and power less than in "the good old times."

The vast increase of productive power by new inventions, and the great increase of gold and silver in the last half century, have given a stimulus to enterprise and added vastly to the wealth of the civilized world. All industrial operations are conducted on a large scale:

companies of thousands in great mills instead of the half dozen apprentices in little shops; millions of money massed to carry on these great affairs instead of the few hundreds or thousands in the smaller enterprises of the past. Both good and ill come with these changes, but the pessimist sees only the ill, through the lurid haze of his dis-tempered fancy. The great error, which lies at the foundation of many grave mistakes, is that the inevitable tendency and result, under our wage system, of splendid mechanism, large wealth, and extended enterprise is to make the poor poorer. The facts of the world's history contradict this error. Amidst the sad record of tyranny and wrong we can see that "the people's step grows quicker, stronger," and that the strength of that upward march is greatest, not among poor nations, but where national wealth is greatest and industry most skilfully managed on a large scale.

Four eminent Americans may be cited, men who have given much study to economic questions: the late Henry C. Carey, and Hon. W. D. Kelley, of Philadelphia, David A. Wells, and Prof. W. G. Sumner, of New Haven. They all say that the tendency of things in our country is to a better condition for the wage worker, and the two last named started with a different opinion which careful looking at facts has changed. The two first are Protectionists, the two last Free Traders, and their unity of opinion is above all difference of theory on other matters.

A few facts may help to show their opinion to be correct.

In the six New England States, and in New York, New Jersey, and California, the deposits in Savings Banks in 1881 were \$787,000,000, an increase of \$745,000,000 since 1850, this increase in the years when machinery was most perfected and most great mills built. In 1886 the deposits in Massachusetts Savings Banks were \$290,000,000, with 900,000 depositors. In my native town, Springfield, Mass., the total deposits were \$14,000,000 in 1888, averaging \$470 to each of the 30,000 depositors, in a city of 40,000 people, with thousands of workers in mills and factories. Manifestly the poor are not growing poorer with this large gain in savings, it being estimated that two thirds of such bank deposits come from the employed who are not capitalists.

By the census of 1880 we find that the average daily wages of our great national industrial army, all over the land, were 20 per cent. higher at that date than in 1860.

Edward Atkinson and H. V. Poor, competent statisticians, give facts to show that while wages have risen food and clothing have grown cheaper.

Hon. Henry Wilson, former U. S. senator, told with graphic power of his experience working on a New Hampshire farm when a young man, from daylight to dark, for six dollars a month, and of the best mowers and reapers being paid fifty to seventy-five cents a day, and capable girls in that farmhouse kitchen toiling late and early for a dollar a week. At a late visit to the same old farm he found harvest hands paid two dollars a day and the girls two dollars and fifty cents a week.

I once talked with a pioneer farmer in Ohio who told of hauling a load of wheat in an ox-cart forty miles to Cleveland, carrying his food, put up by the good wife in a tin pail, sleeping in his cart, buying a barrel of salt for five dollars, and reaching home with about two dollars besides the salt.

His son, on the same farm, can bring home a barrel of better salt from the village store in two hours, costing him one dollar and fifty cents, or the price of less than two bushels of wheat. In 1816 a bushel of wheat bought a yard of calico; in 1888, ten to fifteen yards.

In the matter of farm mortgages pessimism runs riot. A late newspaper statement of such mortgages in several Western States has had wide circulation.

The total amount of alleged farm mortgages in Michigan was made more than the value of the farms! By sending to our State Land Office, I found the true total less than one fifth the total low farm valuation, and in other States the errors were equally gross.

Hon. J. R. Dodge, statistician of the Agricultural Department at Washington, states the average pay of farm workmen in 1884 at \$12.50 a month, and in 1834 at \$9.00, — an increase of 37 per cent., and the wages highest where there were most wealth and machinery, lowest where there were least.

Some twenty years ago, of the 781 housekeepers employed in the Pacific Mills, Lawrence, Mass., 227 owned the houses they occupied.

But enough, although volumes of like facts can be given.

Contrast with them these wild and reckless assertions of Hugh O. Pentecost, a sample of too many like utterances. Such words are like the dragon's teeth in the old Greek story, sown on peaceful soil but which sprung up a host of armed men eager for bloody strife. Mr. Pentecost says: —

"What the monopoly of land began the monopoly of machinery has finished. The machine, owned by the capitalist, gave the last blow to the laborer's freedom.

"So low has the landless and toolless man fallen that work seems to him now the greatest boon in life. The meanest and hardest drudgery is welcome as a blessing. And with multitudes of men falling over each other in the struggle for the opportunity of working there is no downward limit to which wages may not be pushed except that beyond which they cannot go and maintain the worker.

"And when the industrial training schools make all workmen skilful, then what we now call skilled workmen will be as poorly paid as the rest. The only point is, how little can the laborer live on? When that is decided you will know what wages will be. Anything, therefore, which tends to reduce the price of living tends to reduce wages."

No comment can make these assertions more absurd, yet it may be mentioned that wages in North Carolina, where the "monopoly of machinery" is hardly known, average less than half those in Massachusetts, where that "monopoly" has great power.

Look for a moment at other lands. In "merrie England," 500

years ago, the law fixed the maximum wages of reapers, carpenters, and masons at three pence a day, or about twenty-five cents. In Prussia there has been a large increase in the use of cloth and meat for the last century. In France the wages of agricultural families averaged 135 francs a year in 1700; in 1788, 161 francs; in 1840, 500 francs.

Poor enough to-day, but a great gain from the days of that *Grande Monarque* Louis XIV., when a nobleman wrote his friend: "At the moment I write, in the midst of peace, with a promise of a decent harvest, men die around me like flies, and are obliged by poverty to eat grass."

Great burthens are imposed on the people by monarchy and titled aristocracy in the Old World, yet still there is gain even there.

Suppose our government should propose to grant some man, or some favored company, the monopoly of trade in wool or wheat, or of commerce with France or England, a cry of indignation would go up from all parties and sections and the promoters of these schemes would be blasted as with live lightning.

Yet we need only go back a few centuries to find such grants common in England.

The history of the British East India Company shows enormous gains of monopolistic wealth, greater in proportion to the then wealth of the world than any like modern gains, and an awful cruelty toward the poor Hindoos, that cost millions of lives sacrificed to the demon of greed.

I have kept close to the one aim and purpose of showing the folly and mischief, as well as the inconsistency, of this blind pessimism, for the royal road to a better future must be lighted by hope and not made dim and confusing by gloom and despair.

What changes in economic and industrial life shall come it is not for me to say, but out of wise discussion good must grow, and for such discussion we must see the world's gain, that we may better expose the wrong and put the right in its place.

Touching social and industrial reforms proposed and discussed, the suggestion may well be made that they are largely theoretical, with but little test of long experience. It is easy and well to theorize, but practice is the test.

So far as profit-sharing and co-operation have been tried they have succeeded only with large executive ability combined with wise philanthropy on the part of owners and managers, and superior character on that of workmen. When these have not been marked, and far above the average, such experiments have failed.

The management of city affairs, roads, public buildings, etc., by corporation officials has been far more costly and wasteful than private management of like matters.

The Erie Canal, for the long years in which it was owned and managed by the State of New York, has cost far more than any like business not under government management, and has been a fruitful cause of political corruption.

In Hindostan the British government nationalizes the land, and

collects taxes amounting to \$105,000,000 yearly from 120,000,000 acres which is cultivated, — that land tax being over ten per cent. of the total product of the land, the most fearful burthen of taxation imposed on any people in the world. The value of the crops is only seven dollars per acre.

Plainly enough, a far higher standard of capacity, integrity, and fraternity is needed to make any of these theories succeed. In looking for the world's advance by organized plans and fine theories we too much forget individual culture and elevation, without which all external devices are worse than useless. What help, for instance, can labor unions give to working men, so long as their members spend millions for liquor and tobacco?

London Poverty and Dock-strike.

THE peaceful management and final success of the great strike of dock-laborers in London is due to the powerful and skilful management of their leader Burns, aided by the friendly offices of Cardinal Manning, and some assistance from the Mayor and Bishop Temple. A capital letter on this subject from Margaret Sullivan has been published in the "Sun," from which the following is quoted:—

"The London docker is the lowest item in metropolitan humanity. Three months ago no official of the dock companies esteemed him above the rats with which he has habitually, and until now uncomplainingly, associated. The docks of England stand for her material strength as representatively as her throne and Parliament for the stability of her political form. The dry docks at Liverpool give the American a clearer and broader sense of the maritime supremacy of Great Britain than a volume of statistics can. The docks in London with equal force bespeak the colossal scope of her trade. The men who operate them have hitherto been the most shiftless, the most degraded, and the most oppressed laborers known to the wealthiest of corporations, civic and commercial. That the London docker should organize; that he should develop into a man; that he should prove to have eyes, hands, "organs, dimensions, senses, affections, passions;" that he should ask a penny an hour more for his labor, and couple with that request a proposal for a minimum of hours, is the most astonishing incident that has afflicted London since the plague.

Its impressiveness is largely due to its resemblance to the plague. For the docker is no longer a wharf rat. He is not only a man, but he is brothered in his sudden elevation by almost the entire body of wage laborers who are free of trades' union restraint in his behalf.

It was the boast of her Majesty's half centenary that the population of the United Kingdom had increased 42 per cent.; that its wealth had increased 124 per cent., three times the increase of population. The cost of the army and navy had doubled, and expenditure for government had more than doubled per inhabitant. But the records of the police courts show that in twenty-five years convictions for drunkenness increased 50 per cent.; and the while it is easy to demonstrate

that the class denominated "affluent" by the statistician has increased in number, it is in the East End of London that life upon 25 cents a day for an entire family gives the sentence of condemnation to all these auspicious figures. London to-day is worse off than London when Victoria ascended the throne.

There are a quarter of a million of human beings dwelling in the hovel that may be imagined from the scant inventory any one can make in Whitechapel. The death-rate in that section is 53 in a thousand. In the West End it is 14 in a thousand. In the East End one in every five dies in a public institution. In one part of the East End the death-rate has been 70 in a thousand. Yet London is well sewered. The enormous mortality is due to hunger, vice, and overcrowding. The death-rate in the City of Mexico, which has no sewerage, is only 72.

What the East End is to London the docker has hitherto been to London labor. He was below anybody's consideration. His fellow-workmen scarcely accepted him on terms of equality. He received fourpence or fivepence per hour. He was lucky if he had two days' work of three hours in the week. Conceive a total of twenty-five thousand men supporting themselves and families, paying rent, buying food and clothing, and meeting the inevitable necessities of existence upon less than a dollar each a week. The fact seems incredible. It is absolutely true.

When the men went out from the East and West India Docks they numbered 2,500. It was as amazing to London as if the Queen had abdicated. A London docker asserting rights was as audacious as human impudence could find nerve to be. The companies sneered at the incident. A touch of hunger would bring them back. Before the first shock of incredulity had worn off the strikers were joined by the men of the Surrey Commercial Docks, the London, the Tilbury, and the Millwall. There was forthwith an intimation to the Home Office that soldiery would be required to put these galley slaves back to their chains. The Home Office is not as reckless as it used to be, hurling regiments upon unarmed people breaking no law; and before the companies could get an answer to their demand London was aghast at the spectacle of a hundred thousand men on strike and resolutely banded together for weal or woe. The dockers asked little. Sixpence an hour and a minimum of four hours work per day, that is, fifty cents a day for a man and his family, and at the best only a few days' work in the week. They ask eightpence an hour for contract work and a shilling for overtime.

Meanwhile the poverty of London receives daily increment from agricultural England. The land is going out of use. One can travel many miles without finding a furrow or a crop, even in counties where formerly the tillage was universal. When the Queen mounted the throne the grain production was thirteen bushels per inhabitant. Now it is eight. Rents have risen, while the area under cultivation has diminished. The young men who ought to be farming crowd into London and increase the pressure for subsistence in the stratum where already it is most excessive. They are without trades or edu-

oation or skill of any kind. They must be laborers and the docks are their first resort. Thus the supply being continually augmented, wages are kept down; and if the present combination of the dockers with their affiliated working brethren falls to pieces, the condition of the docker will be worse hereafter, for the companies will have no difficulty getting unorganized, raw, but strong hands. The law of self-preservation will operate as relentlessly against the dockers as against the farmers' sons. There is only a certain amount of work, and the companies will resort to every means to break up the federation and get rid of the dockers who have participated in it. They can easily fill all the strikers' places in time with Italians, Germans, and Welsh.

One of the relieving gleams upon the ooze of slime that constitutes the social aspect of East End London and the dockers' revolt is the part that Cardinal Manning and Bishop Temple have had in endeavoring to settle it. Theirs has not been the brass-band remedy. The Cardinal is well known in the haunts of London want. Gaunt, supple, majestic, an Englishman in everything that makes the name noble, he spends less time in the drawing rooms of the aristocracy than in the hovels and haunts of the toilers. He is better known in every part of London than Mr. Gladstone himself. He has planted churches in these precincts; he sends sisters into them to open free schools, look into the hovels with kind faces, and bring something more than words to the mothers. His efforts and those of the Anglican Bishop Temple are better calculated than either legislation or philosophy to make the East End believe that the Christian God is not a myth or a monster. At present the East End knows very little about Him, except that He is the Deity of the West End.

MARGARET F. SULLIVAN.

Female Physicians in India.

THE Overland Mail says, "In India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good, in almost every corner of the land. So far as the native women of this country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of the professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant upon medical studies, but they have, in some cases, succeeded beyond all ordinary expectations.

Bombay, Madras, the North-west Provinces, and the Punjab, all return flattering reports on the subject, and when we say that a class of female students can average over seven hundred marks out of one thousand in a surgical examination, as we hear has recently been the case, little can be said against their power of skill and aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine, if the progress made by native fe-

males in hospital work may be taken as a criterion. In many cases they have proved themselves superior to male students in college examinations, and in no way behind them in application, power of reasoning, and resource."

This is what India needs—the redemption of her women. In this movement the Theosophic Society, if led by its founder, Olcott, will be an important aid.

OUTDOOR SPORTS FOR GIRLS.—Ethel, daughter of Sir Morell Mackenzie, who treated the German Emperor, says in a recent essay: "Has it ever struck you that the girls of this generation are far taller than those of the last?" How frequently this remark falls upon our ears, and, glancing round, we see paterfamilias turning with pride from his wife, who twenty years ago was above the average height, though she now has taken to conspicuously high heels to avoid being looked down upon by "the girls," to his tall, slight, well-made daughters, glowing with health and energy. The scene is changed, and we have become as enthusiastic sportsmen as our brothers and our cousins and our uncles. We ride, hunt, swim, fish, row, play lawn tennis and cricket with the keenness of connoisseurs, and I have even heard it whispered that at a large school in the North the boarders, equipped in suitable costumes, have fierce contentions at football. Only this season, at the marriage between the Hon. Thomas Brassey and Lady Idina Neville, the bridesmaids were arrayed in serge gowns, with loose skirts and the colors of the cricket club which the bride had so often captained with success; and marriage does not seem to have interfered with Lady Idina's devotion to the national game. The ladies who every year play for the lawn tennis championship give up several hours a day to this particular form of exercise, for wrists have to be strengthened and judgment made true, besides strict training being of necessity maintained. There are villages without number where eager partisans declare that "squire's daughter" would have no trouble in holding her own against any lady in England. The banks of the Thames are crowded with ladies quite as persevering in their own pet pastime as the cricketers are in theirs. They excel in punting, rowing, sculling, canoeing, and even gondoliering, and, not content with the practice, they watch with interest in the daily papers the accounts of every aquatic feat. With all these forms of exercise, which are daily gaining ground, we ought to become a far healthier race. At any rate the free outdoor existence which we spend in the autumn makes it easier for us to endure the ceaseless round of gayety in the season."

BARNARD COLLEGE, in New York, which has been opened for women, holds the same relation to Columbia College that the Annex does to Harvard.

KISSING.—Judge Quinton has in his possession the following law and law case taken from the records of the New Haven colony in 1669; which is strange reading in these times. The statute says:—

"Whosoever shall inveigle or draw the affections of any maide or

maide servant either to himself or others, without first gaining consent of her parents, shall pay to the plantation for the first offence forty shillings; the second, £4; for the third, shall be imprisoned or corporeously punished."

Under the foregoing law, at court held in May, 1669, Jacobeth Murlin and Sarah Tuttle were prosecuted "for sitting on a chestle together, his arm around her waiste, and her arms upon his shoulder or about his neck, and continuing in that sinful posture about half an hour, in which tyme he kyssed her and she kyssed him, or they kyssed one another, as ye witness testified." — *Better Way*.

FAILURES IN MATRIMONY. — The *Philadelphia Times* says that city has a society of abused husbands, "The Order of the Mystic Circle," who have combined to assist each other in getting relief from their domestic troubles.

SUFFERING MINERS. — Notwithstanding the large amount sent in charity, the miners of Spring Valley, Illinois, are still suffering greatly. Such things will occur when men know only one occupation and that is overdone.

JOHN BULL'S \$50,000,000. — Two English syndicates, headed by the Lord Mayor of London and Sir Henry Isaacs, have been investing fifty millions of dollars in American property. Breweries, flouring mills, and grain elevators are their chief purchases, located in Minneapolis, Chicago, and the East.

THEOLOGICAL DELUSIONS. — The Second Advent delusion is booming all over the United States. At the camp-meeting in Spottsylvania Co., Virginia, on the 22nd of October, it is said: "Those gathered there predict that the world will come to an end to-morrow night, and if not to-night, certainly before the end of the month. A number of farmers have left their homes, turned their stock out on the commons, and are living at the Adventist camp. Others refuse to work, and only go home at night. Many have not sown their fall wheat on this account, and say they will not put a single grain of seed in the ground, as the Lord is certainly coming this year. About fifty persons are living at camp, waiting patiently and confidently for the end of the world."

CONSISTENT TO THE END. — Mrs. Eddy, who is more uniformly and thoroughly absurd than any writer who ever obtained a respectable number of readers, makes her exit in her usual absurd way, by announcing that she is compelled to give up teaching her "Christian Science," because she has *too many pupils*, therefore she closes her school!!

THE AMENDE HONORABLE. — The free criticism of Oriental Theosophy in which I have indulged, provoked a very foolish and discourteous reply in the *Theosophist*, to which I sent an appropriate rejoinder, which was published by Col. Olcott, with the following remarks: —

"A friendship which dates back to the year 1852 makes Professor Buchanan and myself understand each other too well to require any

fresh proofs of mutual confidence and respect. He is one of the greatest men of our times, and however misunderstood he may be by his contemporaries, posterity will certainly do his character full justice. As to the article in the *Theosophist* to which he takes exception, he will kindly observe that I have just returned from Japan and Ceylon, and that during my absence the magazine has been edited by one who is as yet somewhat inexperienced in the rôle of theosophical editorship. He has not got me into *quite* as many rows as Mark Twain did his Editorial Chief, but he may in time! Meanwhile, my dear old Ohio friend has had his innings. —H. S. O."

Civil Service Reform

Is an important measure of social progress which is really sustained neither by Democratic nor Republican parties but by a powerful minority of patriotic citizens who have forced the two parties to take advanced ground. The advanced position of the Democratic party is due to the lucky nomination of President Cleveland, and the advanced position of the other party is due to rivalry against the Democrats and the belief that it would help in the election.

The eloquent and statesmanlike GEO. WILLIAM CURTIS, as president of the National Civil Service Reform League, discussed this matter vigorously at its meeting in Philadelphia, and notwithstanding his own Republican affiliation was severe in arraigning the Republican party. The Democratic party was originally no better than the Republican on this question, its advanced position being due to the moral courage of Cleveland. Mr. Curtis said: —

"The promises of the successful party last year were as ardent as they were detailed and absolute. They left nothing unexpressed. To the ardor of the platform the protestations of the President, as a candidate, fitly and fully responded. He declared that it would be his sincere purpose, if elected, to advance reform. He said that fitness, and not party service, should be the essential test in appointment, that fidelity and efficiency should be the only sure tenure of office, and that only the interest of the public service should suggest removals from office.

"President Harrison thus entered upon his administration as the choice of a party which expressly claims the honor of beginning reform in the civil service, and has vehemently promised to complete it. Not content with requiring that the existing law should be extended to all grades of the service to which it is applicable, the party went entirely beyond these grades and affirmed that the 'spirit and purpose of the reform should be observed in all executive appointments.' This, however, was not a pledge to any extraordinary action. It was merely a declaration that, if the party were successful at the polls, the administration would do its plain constitutional duty.

"How have the pledges of the successful party and candidate been fulfilled? Has the great pledge of the platform that the spirit and purpose of reform should be observed in all executive appointments

been honorably fulfilled? or have such appointments generally been made precisely as they would have been made had there been no platform promises, no pledges of the candidate, and no public interest in civil service reform?

"A few weeks ago, a hilarious administration party organ at the capital of New York, one of the most influential and representative party journals, exclaimed: 'Fifteen thousand fourth-class postmasters have been removed to date, and Mr. Clarkson remains in Washington with his coat off and his shirt sleeves rolled up. Go it, Clarkson! out with the whole 55,000 by Jan. 1.' It adds with natural enthusiasm that civil service reform cannot command the support of a corporal's guard of Republicans in New York. In Missouri, the chief party organ thinks Mr. Clarkson's labors, although laudable, yet rather deliberate in the direction of true reform, and is confident that 'when the dog days are over and cool weather sets in Col. Clarkson will greatly accelerate his speed.' The leading rural organ in the State asserts plainly 'neither political party cares a continental about this humbug civil service reform.' In New Hampshire the chief administration organ arraigning reform as 'a stuffed and painted and unpopular humbug,' and a 'bald and rickety affair that bullies and wheedles good citizens,' inexorably condemns it 'to the scrap heap.' In West Virginia a zealous organ believes devotedly that the spoils belong to the victor, and the editor, having secured his part of the booty, announces that at the earliest practicable date every Democratic appointee in the office entrusted to him, 'from the humble and poorly paid applejack gaugers to the well-paid storekeeper and clerks, will be succeeded by Simon-pure-all-wool-and-yard-wide Republicans.' This is the tone of the larger part of the press of the administration party. No jeer is too contemptuous for reform, no epithet is too acrid. No platform of the opposition was ever denounced by party fury with greater scorn than that with which a representative body of the administration press now spurns its own. Naturally this uniformity of tone, in the party journals throughout the Union, is echoed by party assemblies.

"While this is the public sentiment of the party as revealed in all the ordinary methods, what is the executive action? The daily record of the newspapers for seven months answers. The general political proscription; the policy which President Harrison when a senator defined as 'the frank and bold, if brutal, method of turning men and women out simply for political opinion; the clean sweep which is proceeding in the post-office; the alarm which pervades every branch of the service; the open, flagrant contempt for public opinion, for private information, and for the party promise, which was shown in the appointment of the late commissioner of pensions; the executive refusal to include the census service in the rules; and the removal of public officers conspicuously fitted by character, ability and experience, who have absolutely and confessedly disregarded politics in their devotion to official duty and the public service, — all these facts, and such as these, answer the question, How has the executive action conformed to the party promise and the President's pledge? The few adminis-

tration senators and representatives who have professed to favor reform, and who lashed with stinging rhetoric the failures and inconsistencies of the late administration, now when their conviction and courage find a fitting opportunity, are passive and silent. There is, indeed, a firm and strong protest in a portion of the party press against the abandonment of the platform. But these papers, like the leaders, do not condemn the constant contempt for reform shown by the administration. Thirteen years ago one of the most eminent of Republican leaders said in the Senate — and if it was true then is it less true now? — ‘I have heard the taunt from friendliest lips, that when the United States presented herself in the East to take part with the civilized world in generous competition in the arts of life, the only product of her institutions in which she surpassed all others beyond question was her corruption.’”

This subject is presented to the readers of the Journal as an illustration of the truth of the psychometric description of President Harrison as a thorough and extreme partisan. The strongest censure comes from high-toned members of his own party, such as Mr. Augustus Russ, of Massachusetts, a prominent and inflexible Republican, who refuses to sustain his party, for the same reasons given by Mr. Curtis. He says: “I have not lost faith in the integrity of the rank and file of the party. The cause has been betrayed by its leaders.” I await the time when the political leaders of my party shall return to support the principles and promises of its platform.” “Mr. Cleveland made a gallant struggle against the pressure of his party, but was borne down by that pressure, and while he suffered the denunciation of a large portion of his own party because he did not go further in the violation of such pledges, he did not escape the seathing condemnation of the foremost of Republican orators.”

Upon the whole, it is a sad fact that we cannot rely on political parties for honest action.

American Brutality.

No doubt if the Spanish bullfights could be gotten up in this country they would have an immense attendance and contribute largely to increase our stock of brutality. In Chicago, in September, over a thousand men, women, and children gathered on Sunday at Ogden's Grove to witness the competitive slaughtering and cutting up of two oxen. The winner accomplished his task in three minutes and fifty seconds. The details are sickening to read.

It is to be hoped that the arrest of Sullivan and others for pugilism in Mississippi will help to check such exhibitions. The *New York World* gives us the following catalogue of pugilistic homicides: —

“There have been many pugilists who have met their death in the prize ring or shortly after the fight. Malice, however, was not the cause of these unfortunate fatal terminations, as the surviving principal has generally been acquitted on trial or received a nominal impri-

sonment, and there is not a single case on record of the offender having been hanged. In most cases terminating fatally, the backers of the men have been to blame for permitting brave fellows to be pounded into insensibility after nature has all but deserted them, in order, if possible, to win their wagers. The following list of fatal prize fights is the first that has been printed:—

A determined mill took place in England between Turner and Curtis in October, 1816, ending in the defeat of Curtis. The odds were 2 to 1 on Curtis, who had recently been in the hospital, and who entered against the wishes of his friends, saying he would win or die. Turner was sentenced to two months' imprisonment at Newgate.

War and Watson had a "turn up" on their way to the second fight between Dan Mendoza and Dick Humphreys at Odiham, England, January, 1788. Watson was killed by a blow in the stomach.

Jem Battes and Clayton fought in England, April 28, 1817. Clayton was getting the best of it when a terrific blow on the jugular vein rendered him senseless, and he died in about two hours. There was no animosity between the two men and nothing unfair in the contest. Although found guilty of manslaughter Battes was fined one shilling and imprisoned for six months.

A desperate battle came off in England, April 4, 1823, between Watts and Smith, in which, at the end of one hour and ten minutes, Smith received a blow on the carotid artery which rendered him senseless, and he died the next day.

Scott and Brown met in England Nov. 9, 1824, for a purse, but when time was called for the twentieth round Brown was senseless. He died in about twenty hours. On trial the jury gave their opinion that the man died of over-exertion, and exonerated Scott.

Owen Swift, The Little Wonder, as he was called from having won fifteen battles out of seventeen when only twenty years of age, met and defeated Anthony Noon for the second time June 21, 1834, in Andova, England, for £50 a side. After fighting seventy-three rounds in two hours and six minutes, Noon received a blow which proved fatal. Swift surrendered and was imprisoned for six months in Winchester Castle.

Swift and Bill Phelps, better known as Brighton Bill, fought at Royston, England, for £50 a side, March 13, 1838. The battle lasted one hour and thirty-five minutes, eighty-five closely contested rounds being fought. The Little Wonder was declared the victor, although both were taken from the ground insensible. Phelps died March 16 from effusion of blood to the brain, a result of the punishment received. Swift, upon hearing of Phelps' death, fled to France, where, after defeating Jack Adams twice, he returned to England and was tried at the Hertford Assizes and acquitted.

Simon Byrne, champion of Ireland, and Alexander, alias "Sandy," McKay, champion of Scotland, fought the second battle at Selecy Forest, England, June 2, 1830. The men had previously fought in Scotland. The second match was for £200 a side, and after a fearful fight of forty-seven rounds in fifty-three minutes Sandy was

knocked senseless and died on the following Thursday. Byrne was tried for manslaughter at the Buckingham Assizes and acquitted.

James, alias "Deaf" Burke, champion of England, met Simon Byrne at No Man's Land, England, May 30, 1833, for £100 a side and the championship. In the ninety-ninth round Byrne fell senseless. The fight had lasted three hours and six minutes. Byrne died three days afterwards. Burke was tried for manslaughter in the first degree at the Hertford Assizes, July 11 of the same year, and acquitted.

Mike Madden beat Jack Jones at Long Reach, England, Dec. 11, 1855, in twenty-three rounds in sixty-seven minutes. Jones died of injuries received. At Maidstone, Madden was tried for manslaughter and acquitted.

Chris. Lilly and Tom McCoy engaged in a desperate battle near Hastings, N. Y., Sept. 13, 1842, for \$400. It resulted in the death of McCoy after 120 rounds had been fought. Lilly was shot Feb. 16, 1857, on board the Guatemalan brig *Santiago*, for waging war against Nicaragua under Gen. William Walker.

Charles Lynch (right name Logue) beat Andy Kelly at Huyler's Landing, N. J., Sept. 17, 1856. The battle lasted one hundred and five minutes, eighty-five rounds in all. Kelley was beaten into insensibility and died shortly after. Lynch fled to England and became feather-weight champion, but after some years returned to the United States and died in this city.

Billy Walker and Jimmy Weedon had a terrific encounter near Pennsville, N. J., Aug. 31, 1876, and in the seventy-sixth round Walker was thrown on his head and rendered senseless; time, one hour and fifty-eight minutes. He never recovered consciousness, expiring at 3.40 P.M. the same day on board the boat. Upon arriving at Camden the authorities took charge of Walker's body and transferred it to the residence of his parents, South Second Street, Philadelphia. Weedon, Johnny Clarke, Sam Collyer, "Fiddler" Neary and Dick Goodwin were arrested and sentenced for a term of imprisonment at Trenton, N. J., where Weedon died Nov. 6, 1877.

The latest fatality in the prize-ring was the killing of George Fuljames at Grand Forks, Dak., Sept. 23, 1888, but no one, as yet, has been held accountable for his death, and as far as the authorities are concerned the antagonist of Fuljames on that occasion remains unknown.

Another pugilistic homicide has occurred in this country since this list was published in the *World*. Thomas E. Jackson, a youth of 18, son of a well-known politician, in a prize fight with E. Ahearn of about the same age, at St. Louis, Sept. 16, '89, lost his life after eleven rounds, dying the next morning. His face was battered and discolored and his body from the waist up black and blue. All parties concerned were arrested.

A correspondent of the *Boston Herald*, speaking of these prize-fights, says:—

"After it is over we shall be deluged with the sickening and demoralizing details. Even now the bloated and disgusting forms and

pugilistic attitudes of the principal parties are illustrated in the public press, and, in attractive shapes of one kind or another, offered for sale upon the streets of our cities and villages. One has but to be about among the boys and workingmen for a while to see the wretched influence of these things. It is simply revolting, morally pestilential, absorbing their minds, incapacitating them for their daily duties, and giving them low, degrading ideas of life and its purposes. These 'mills,' as they are called, are the subjects for the worst form of gambling, money and liquors, and all sorts of means for the gratification of the baser instincts are pledged upon the results and arouse the intensest passion. The whole effect of these shameful exhibitions is destructive to good morals and to common decency; to social and business duties; to legal accountability. Are not such persons moral lepers, to be shunned and condemned by every good citizen in the name of peace and order, if nothing more, and to be stopped in their nefarious practices, as physical lepers and victims of loathsome and contagious diseases are prevented from running at large and contaminating the people?

"What better subject can there be for legal interference than prize-fighting? Every State has some law punishing it; that is, making, or rather proclaiming, it a crime. This is the expression of the better sentiment of the country upon the pernicious practice. But the glamour of heroism has been cast about the curse, and the support of money has been given it, and the principal actors are lionized, insomuch that these laws are dead letters, or their execution carried on in such a namby-pamby way as to best illustrate the farce of their enactment. The street brawler, the spasmodic knock-down on the highway, a little pugilistic scuffling anywhere, brings down the police, and the might and majesty of the law in all its vigor are enforced, as they should be, upon these disturbers of the peace. But the deliberate, trained, announced prize-fighter — the professional bruiser — is shielded, or permitted to escape, which is the same thing. A sort of sanctity is cast about him, though he is the vilest of all such offenders.

"Are we a nation of barbarians in disguise, after all, delighted with the revolting tales of bloody 'mills,' as the most ferocious Indian might be with stories of scalping and torture? Has all that has been done for us, by moral instruction, by intellectual progress, by scientific attainments, by Christian teaching, and illustrious examples in virtue, placed us no higher in the scale of civilization than to leave us the baldest apologists for so detestable a practice as prize-fighting — personal mauling — with all its fiendish and disgusting attributes?"

Sullivan the hero of the ring, is an inveterate drunkard, and squanders his money as fast as he gets it. He has dissipated over \$100,000 in riotous living and general folly. This is the man to whom the Mayor and aldermen of Boston presented the diamond-studded belt, with which he received nearly \$10,000 in money. Evidently Americans have more admiration for a good pugilist than for any other character but a warrior. For philanthropy there is a

moderate degree of respect, but for the science and wisdom that should guide philanthropy there is a positive aversion.

BOGUS DIPLOMAS.—An obscure individual, bearing the name of H. Freeland Bradbury, oppressed by poverty but possessed of illimitable cheek and audacity, assumed the title of Doctor, and imagined that the manufacture of bogus diplomas would be the most profitable business in which he could engage. The famous career of Dr. John Buchanan, of Philadelphia, proved that there was a demand for such articles, and his imprisonment has not deterred his imitators. Bradbury has been cautiously selling bogus diplomas abroad with impunity, and was encouraged to undertake to start two diploma shops in New Hampshire and Vermont, at Nashua and Bennington. The method was very simple: to obtain a few names to sign articles of incorporation for a university or college, have it recorded, get a seal, print the diplomas and sign them with any names that he could get, such as his mother, his cook, and any other names he could borrow or steal, meantime concealing his operations as much as possible.

The poor ignoramus, however, did not appreciate fully the criminality of his course, and was indiscreet enough to speak of his plans to respectable physicians at Nashua, and speak to others to obtain their names as professors. Hence, the whole affair became known, and by the active exertions of Dr. Adams, of Nashua, and the *Boston Herald*, Bradbury was trapped into issuing a diploma, pursued by officers when he attempted to escape, and caught when he was hiding at Norway, Maine. He is now safe in jail, and, as he was using the mails for fraudulent purposes, and is said to have resorted to forgery, there is a probability of his punishment.

P. S.—Bradbury has been convicted on the charge of using the mails for fraudulent purposes, with a name not his own, and fined \$350, remaining in jail until he can raise it.

It is probable that the legislatures of New Hampshire and Vermont will put a stop to the easy process of making a medical college and conferring degrees by merely signing articles of incorporation, assuming the power, without having a real medical faculty and full course of instruction. Diplomas not based upon a full course of instruction by a complete faculty are of course legally worthless, but many are willing to pay for them for the sake of adding M.D. to their names.

"THERE IS NO EVIL" is the favorite doctrine of those who call themselves "Christian Scientists." We have a curious illustration of this in the case of the most prominent Christian Scientist of New York, Mrs. Plunkett, who published a pretentious "International Magazine of Christian Science." She has, without the aid of any legal proceedings dropped her husband, apparently by mutual consent, and married in passionate love a professional swindler named Worthington, alias Crawford, who had married eight wives before, and not only robbed them, but swindled everybody that he could impose upon, meantime flying away from the law and changing his

name in every place he visited. He married Mrs. Plunkett (under the name of Worthington), who refused to hear the history of his life, and has run off again, while she still clings to him and publishes columns of eulogistic and apologetic stuff on the subject. She cannot see any evil; the blindness on her part being due to a lack of moral sentiment. Honest thinkers see a great deal of evil in the world. The maudlin sentiment which is unwilling to expose or condemn a knave is the ally of knavery.

ANOTHER ILLUSION DISPELLED.—Col. W. W. Rockhill, who has recently explored the eastern part of Thibet for 1500 miles not previously reached by European travellers, reports that "the people are ignorant, superstitious, and poor. The general customs of the country are medieval in character. The lamas *had never heard of the Western Theosophists*, and admitted that their saints no longer worked miracles." This rather interferes with Mad. Blavatsky's romances.

CRUEL JEALOUSY.—The clamor of labor organizations against convict labor has induced the demagogue legislators to abolish labor in the State prisons of New York. The effects on the prisoners have been disastrous, producing a great increase of sickness, misery, and insanity.

PROHIBITION, having signally failed to carry the day in Massachusetts, Rhode Island, New Hampshire, and Pennsylvania, is losing its hold on Kansas, where a strong anti-prohibition feeling is rising, but it will require a two-thirds vote in the legislature to start the repeal. The Kansas City *Times* says, "More liquor is consumed in Kansas to-day than when licenses were granted." But Missouri gets the money and Kansas the liquor. A single drug house in Kansas City sends 65 gallons of whiskey daily into Kansas in jugs. Nevertheless, a large majority sustains prohibition. - Its good effects are realized, and there is no probability of repeal.

BOSTON INTEMPERANCE.—Diminishing the number of saloons has done very little good. The police are busy in arresting illegal liquor dealers, and the arrests for drunkenness, instead of diminishing, have increased from an average of 63 a day in 1888 to 92 a day in 1889. High licence has failed elsewhere. In Pittsburg the number of arrests increased more than 1800, in Allegheny 216, in Taunton 305, in Wilkesbarre 441.

SUNDAY OBSERVANCE.—In Mexico, Sunday is a pleasant day of recreation. The most pious consider it a day for enjoyment. The Puritanical Sabbath is a relic of barbarism and hypocrisy, but the enlightened ethical sense of our people is not doing as much for its decay as their love of amusement. Base ball on Sunday is beginning to attract crowds in some places. It will be an ignominious death if Sunday is killed by base ball. Of the two competing evils give us the Pharisaic Sunday.

MORALS OF NEW YORK.—Judge Duffy says that while the consumption of alcoholic liquors has diminished in New York that of opium and similar drugs has increased, and while vice is less conspic-

nous it is more wide-spread and respectable. Violent crimes are more rare, but the amount of criminality is not materially changed. He continues:—

“It may be asked if the criminal classes are irreclaimable. Under present conditions they are, most indubitably. The machinery for the prevention and punishment of crime are superb; those for its cure are laughable. Yet it need not be so. Every year millions are expended for the conversion of moral and well-behaving Buddhists, Moslems, Brahmans, and Confucians, who would be unappreciably bettered if they were converted, which they never are, which might and would convert thousands of savages in this city who are fiercer, wicked, and worse than any heathen known. The most horrible tale of paganism never equalled the case of *The People against Smith* in my own court.”

PERIODS IN INSANITY.—The Commissioners in Lunacy for Scotland have made reports in which it appears that the seasons have an influence, the approach of summer increasing the number of cases and the cold weather diminishing them. “The admissions during the years 1880-7 show that there are two well-marked periods—one in which the number rises considerably above the average, and the other in which it falls considerably below. The average monthly number for the eight years was 1,699. During the three months of May, June, and July the number was 628 above what it would have been if the average number only had been admitted. On the other hand, during the months of October, November, December, and January the number was 462 below what it would have been if the average number had been admitted. The table shows further that this rise and this fall are preceded by a gradual rise and a gradual fall, the rise taking place during February, March, and April, and the fall taking place during July, August, and September.

“The special frequency,” the Commissioners say, “with which asylum treatment is resorted to during the period from the middle of April to the middle of July corresponds with what has been observed by asylum physicians—that there is a tendency to an exacerbation of the mental disorder of patients in asylums during the early part of summer; and it is interesting to notice also that the statistics of suicide in the general population show that this occurs most frequently during the same period.”

The greatest number of recoveries take place during June, July, and August, and they are fewest during the months of November, January, and February.”

From this it appears that the maximum of insanity corresponds to the longest days, and the minimum to the shortest.

A MUTILATED BRAIN.—The *Wiener Med. Presse* says that “at the last meeting of German neurologists, held in Baden-Baden, Prof. Goltz, of Strassburg, reported a most remarkable experiment. He cut out, in two operations, almost the entire cerebrum of a dog, leaving only the cerebellum and a small portion of the base of the cerebrum. The animal lived for fifty-one days after the last operation,

and then died of pneumonia. The remarkable part of the experiment was the influence it had on the dog, who, a few hours after the operation, raised himself on his hind legs, put his paws over the side of his box, and looked inquiringly around. He could walk, eat, and drink, and would chew any food that was placed in his mouth. Waking and sleeping alternated naturally. He was restless before feeding, but afterward would become quiet and sleep. A slight touch would awaken him from sleep. During urination and defecation the animal assumed the normal position. Hearing, taste, and smell were of course absent."

The dog was of course more intelligent than the hen operated on by Flourens, because a portion of the base of the cerebrum remained, sufficient for animal functions and vision. We need a more accurate description of the operation and of the character of the animal resulting. If correctly reported, this case refutes the extreme psycho-motor doctrines ascribing muscular power to the upper surface of the brain, which have become so fashionable of late.

Monkeys that Mine Gold.

From the Philadelphia Times.

In the diamond mines monkeys are said to be very valuable aids in hunting the precious stones. Many stories have been told and written of the usefulness of these clever, sharp-eyed little animals. Africa has been for centuries the stronghold of the marvellous, and doubtless most of those who have read anecdotes about monkeys in the mines have known what to think of them. But I have a story about mines and monkeys that is true, can be verified, and is given without varnish. We shall not go beyond our own country.

Some time ago a friend told me that monkeys were employed in the gold diggings of South Carolina. But since then I have come face to face with the man who employs them, and have heard from his own lips the story of these strange workers. He is the proprietor of a gold mine in the interior of the Palmetto State, and interested with him in digging the gold-bearing quartz are a number of Eastern capitalists, who have themselves witnessed the ingenuity of their monkey workmen.

Capt. E. Metz, who was born in Yankeeland, tells the story of the queer little animals who work for him in the mines. He is a typical New Englander from Vermont, and served in the Union army during the Rebellion, and settled in the South after the war. His mines are situated near Chesterfield, in South Carolina, about twenty miles off the railroad. He has been working them at a profit for a number of years, and new and improved machinery is constantly making them more valuable. As I saw him he was on his way to Chicago to purchase another new mill to increase the facilities for his gold-digging operations.

"I have twenty-four monkeys," said he, "employed about my mines. They do the work well of seven able-bodied men, and it is

no reflection upon the human laborers to say that they do a class of work a man cannot do as well. In many instances they lend valuable aid where a man would be useless. They gather up the small pieces of quartz that would be passed unnoticed by the workingmen, and pile them up in little heaps that can be easily gathered up in a shovel and thrown into the mill. They are exceedingly adept at catching the little particles, and their sharp eyes never escape the very things that the human eye would pass over.

"How did you first come to employ them?"

"When I went to digging gold I had two monkeys that were exceedingly interesting pets. They were constantly following me about the mines, and one day I noticed that they were busily engaged in gathering up little bits of quartz and arranging them in piles. They seemed to enjoy the labor very much, and would go to the mines every morning and work there during the day. It did not take me long to catch on to their value as laborers, for at that time our workingmen, which are mostly colored, were unskilled, and oftentimes almost useless. My two pets had not worked very long before I decided to procure more. So I immediately imported a number, and now have two dozen working daily in and about the mines. It is exceedingly interesting to watch my two pet monkeys teach the new ones how to work, and stranger still to see how readily the new comers take to it.

"Strange to say, they control themselves. They work as they please, sometimes going down into the mines when they have cleaned up all the debris on the outside. They live and work together without quarrelling any more than men do. They are quite methodical in their habits and go to work and quit like true workingmen. They need some care, and I have a colored man who superintends them. He feeds them and looks well after their comfort. They have their meals regularly and eat much the same character of food as human beings do. Corn bread is a great favorite with them. They clean up about the mines, follow the wheelbarrows and carts used in mining and pick up everything that falls off along the way. No one who has not seen them can even imagine the wonderful intelligence they display and the neatness and cleanliness with which they perform their work. Nothing escapes them. Every little particle is picked up and cared for. They go down into the mines and come out as they please. They are friendly with the workmen employed there, but are exceedingly shy with strangers. They are most excellent detectives, and no workman can get on good enough terms with them to carry away a piece of quartz. The men frequently attempt it just for sport, to see the monkeys get after them and chatter until they put down whatever they may have in their hands. It is strange to see how they will discriminate between the tools used by the workmen and a piece of quartz. They only keep their eye on and make a fuss about what they must recognize as my property. I would not part with them, because I do not know how their place could be supplied. Certainly not with human beings."

Chapter 4.—The Gallian System of Phrenology.

Merits of Dr. Gall — Nomenclature and Charts of Gall and of Spurzheim — Defects of the old system — True locations as determined by experiment — Great additions to science by the Anthropological system, as to Organology, Modality, Antagonism, Co-operation, Unity and Duality, Manifestation and Suppression, Pathognomy, Temperaments and Mental Derangement — Discoveries as to the external senses and higher powers of the mind — Discoveries of Psychometry, Sarcognomy, and Physiognomy — Vast scope of Psychometry — New Physiology — New revelations in thirteen departments of science.

THE strong practical judgment of Dr. F. J. Gall recognized intuitively the folly of attempting to construct philosophy without knowledge, by mere speculation, and hence he wasted no time in studying the follies of metaphysicians, but devoted himself from an early period to observing the signs of character. His first observation was the connection between prominent eyes and the talent for languages. I observed the same fact at the age of seven, but did not think of such matters until at the age of seventeen my attention was directed that way by the lectures of the venerable and learned Prof. CHARLES CALDWELL, of Lexington, Ky., which induced me to make a very critical examination of the subject, resulting in the discovery of the substantial truth of phrenological science, but not in its blind acceptance. Notwithstanding its general truth as natural history, it appeared quite defective as a system of psychology.

The grand career of Gall, originating the first clear systematic understanding of the anatomy of the brain, driven out of Austria by the government, royally welcomed in Germany, and then establishing himself in a most honorable rank in Paris, despite the opposition encountered by all radical innovators, and the opposition of Napoleon, aided in his labors by the excellent anatomist and sound thinker, Spurzheim, and dying in 1828, would be an interesting theme, but the limits of a mere syllabus exclude it. Suffice it to say that his rank as the anatomist of the brain, recognized by many other able anatomists, should be enough to immortalize his name.

A critical review of his labors and discoveries would require a volume, and an exposition of the defects of his Phrenology would be very instructive, but must be reserved for a larger work.

The system of Phrenology established by Gall and enlarged by Spurzheim, which I shall call the Gallian system, from the founder, contains the rudiments of a great and true science. It recognizes organs of thirty-five faculties as taught by Spurzheim, twenty-seven as presented by Gall.

SYSTEMS OF NOMENCLATURE.

The nomenclature of Spurzheim having been followed by English phrenologists, has been taken as the representative of the current Phrenological system. The nomenclature of Gall, as given in Dr. Winslow Lewis' translation of his great work on the brain, published in 1835, is as follows:—

NOMENCLATURE OF GALL.

- | | |
|--|--|
| 1. Instinct of Generation. | 15. Faculty of Spoken Language, Talent of Philology. |
| 2. Love of Offspring. | 16. Faculty of distinguishing the relations of Colors, Talent for Painting. |
| 3. Attachment, Friendship. | 17. Faculty for perceiving the relations of Tones, Talent for Music. |
| 4. Instinct of Self-Defence, Disposition to Quarrel, Courage. | 18. Faculty of the relations of Numbers. |
| 5. Carnivorous Instinct, Disposition to Murder. | 19. Faculty of Constructiveness. |
| 6. Cunning, Trick, Tact. | 20. Comparative Sagacity, Aptitude for drawing Comparisons. |
| 7. Sense of Property, Instinct of Providing, Covetousness, Propensity to Steal. | 21. Metaphysical Depth of Thought, Aptitude for drawing Conclusions. |
| 8. Pride, Hauteur, Loftiness, Elevation. | 22. Wit. |
| 9. Vanity, Ambition, Love of Glory. | 23. Talent for Poetry. |
| 10. Cautiousness, Foresight. | 24. Goodness, Benevolence, Gentleness, Compassion, Sensibility, Moral Sense, Conscience. |
| 11. Memory of Things, Memory of Facts, Sense of Things, Educability, Perfectibility. | 25. Faculty of Imitation, Mimicry. |
| 12. Sense of Locality, Sense of the Relations of Space. | 26. God and Religion. |
| 13. Sense of Persons. | 27. Firmness, Constancy, Perseverance, Obstinacy. |
| 14. Sense of Words, Verbal Memory. | |

NOMENCLATURE OF SPURZHEIM.

I. PROPENSITIES.

Destructiveness.
 Amativeness.
 Philoprogenitiveness.
 Adhesiveness.
 Inhabitativeness.
 Combativeness.

7. Secretiveness.
 8. Acquisitiveness.
 9. Constructiveness.

II. SENTIMENTS.

10. Cautiousness.
 11. Approbativeness.
 12. Self-Esteem.
 13. Benevolence.
 14. Reverence.
 15. Firmness.
 16. Conscientiousness.
 17. Hope.
 18. Marvellousness.
 19. Ideality.
 20. Mirthfulness.

21. Imitation.

INTELLECTUAL.

I. Perceptive.

22. Individuality.
 23. Form.
 24. Size.
 25. Weight.
 26. Color.
 27. Locality.
 28. Order.
 29. Calculation.
 30. Eventuality.
 31. Time.
 32. Tune.
 33. Language.

II. Reflective.

34. Comparison.
 35. Causality.

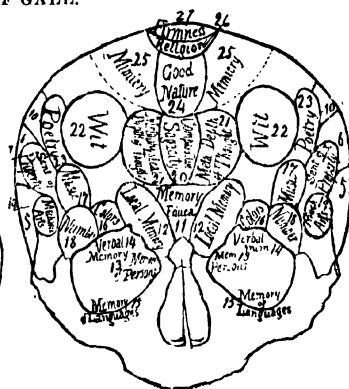
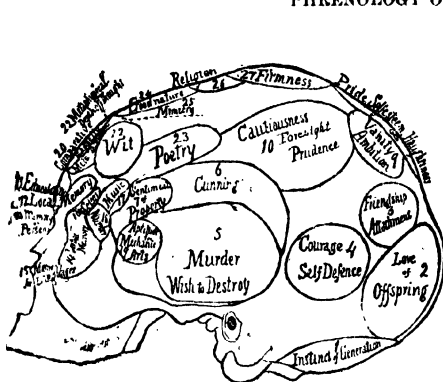
III. Probable.

Desire to live.
 Alimentiveness.

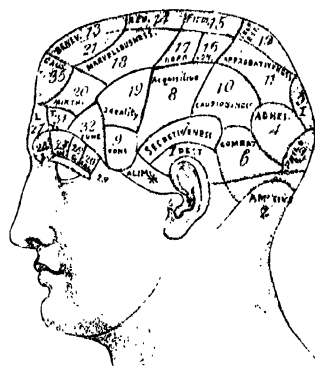
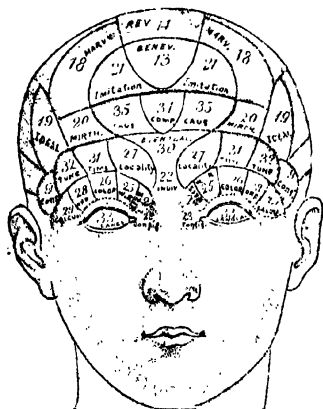
The following engraving of a skull gives the locations recognized by Gall, as published in 1809.

The reader will observe the inaccuracy of the locations, especially as to Cunning, Murder, and Sense of Property. The map is itself a confession of incompleteness. The more finished engraving from Spurzheim is more pleasing to the eye, but still exhibits errors and incompleteness, which are rectified in the engraving of Anthropology.

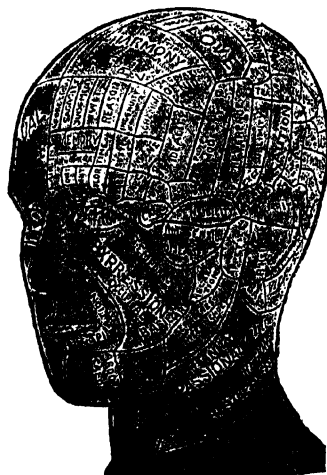
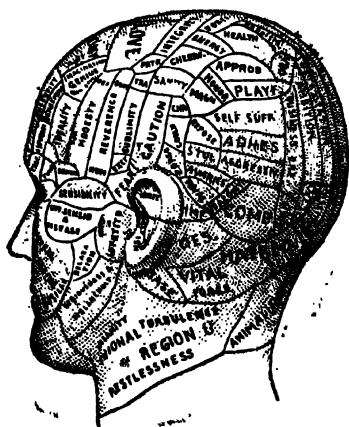
PITRENOLOGY OF GALL.



PIRENOLOGY OF SPURZHEIM.



SYSTEM OF ANTHROPOLOGY.



The defect of this system of Gall and Spurzheim, as a mental philosophy, consists in recognizing so small a number of faculties. All the powers, passions, emotions, etc., that have ever been observed by men of the world—historians, philosophers, dramatists, etc.—are entitled to recognition, for every peculiar trait or faculty requires a peculiar organic apparatus. The faculties above mentioned are not sufficient to constitute a portrait of human nature.

Its defect as a cerebral science arises from the fact that an arbitrary division into a specific number of organs is contrary to anatomy. The cerebrum is, in one sense, a single organ, but is composed of associated or blending parts, not of entirely distinct independent organs, for it has none at the surface. The doctrine of cerebral unity is true, and the doctrine of its plurality is true; but the former was not true, as understood by anti-phrenologists, nor the latter, in the limited sense of Gall and his immediate followers. The phrenological principle of subdivision has no very obvious limit. Two convolutions (of one hemisphere) cannot exercise the same function; neither can two portions of one convolution: nor can two fibres. There is no repetition of function in the right or in the left brain. As every fibre has a different organic power from every other fibre, the number of functions, or modes of manifestation, is innumerable.

Adjacent organs blend or approximate in function; those more remote differ more widely, and those in opposite positions have antagonistic functions. We may group the fibres and functions as we please, to form a system of organology. Such arrangements are merely arbitrary.

In the adjacent engraving the reader will see the true locations of the faculties recognized by Gall and Spurzheim, which occupy somewhat less than half the surface of the brain.

The faculties recognized and located by Gall and Spurzheim may be demonstrated generally in similar localities, but occupying much less space. Form, Size, Locality, Weight, Color, Order, and Calculation occupy almost precisely the same locations which were assigned them. Tune is situated lower, Language a little more exteriorly; Constructiveness, or Mechanical Invention, higher, and more anteriorly, Individuality, Eventuality, Time, Causality, and Comparison, nearly as before. Wit and Mirthfulness more internally, in distinct organs. Imitation, Marvellousness, and Hope occupy less space, in similar locations. Benevolence, Religion, Self-Esteem, and Conscientiousness occupy almost exactly the positions assigned them. Ideality occupies the anterior part of its former location. Cautiousness, Adhesiveness, and Approbativeness occupy a portion of their former sites, and the same remark may be applied to Combativeness and Amativeness; Destructiveness and Alimentiveness are lower than they were located: Acquisitiveness lower, and farther back; Secretiveness still farther back, but prudent Secretiveness in a small portion of Spurzheim's location: Inhabiteness in the upper part of the space which Spurzheim gives to Acquisitiveness; and the love of life nearly the same situation which he assigned it.

1. **ORGANOLOGY.** — We recognize every fibre, or group of fibres, as an organ. We may, therefore, divide the brain into two regions — into six — into one hundred — into five hundred, or into a thousand. From one hundred to one hundred and fifty will be found necessary to convey a proper idea of human nature. We recognize every important element of human nature as belonging to a peculiar organ, and endeavor to give the subdivision a convenient and practical character.

2. **MODALITY.** — We do not recognize a few specific faculties as *belonging to organs*, and ascribe other faculties to *peculiar modes of action* in these organs. Many of these supposed modes of action are really the display of distinct powers, and are produced by specific organs. These specific organs modify the modes of action in all other organs in accordance with the laws of mutual influence between the organs. No organ has more than one specific faculty. Conscience is not a mode of action of benevolence, but a distinct faculty. Fear is not a mode of action for hope, nor humility for pride. Each is a distinct faculty with a distinct organ.

3. **ANTAGONISM.** — In recognizing an organ for one trait of character, we do not leave the opposite trait to be produced by the mere absence of an organ, or, in other words, by no cause whatever. We recognize, for every organ, an antagonistic organ, producing opposite effects, and between the two opposite organs the character is determined by their relative power modified by the associate organs. Each organ acts in proportion to its development and excitement, and each is restrained by its opposite, according to their relative energy at the moment.

4. **CO-OPERATION.** — While the Gallian system recognizes no relations among organs, except such as may be inferred from the compatibility or incompatibility of their several acts, the Anthropological system recognizes relations of a precise and accurately defined character. The entire sphere of human faculties is divisible into a hemisphere co-operative with any given organ and another hemisphere antagonistic. Those of the co-operative hemisphere have various degrees of co-operation, which are accurately estimated, while those of the antagonistic hemisphere have various degrees and modes of antagonism, which are also accurately defined by a mathematical law. There is also an interesting and exact law of co-operation between each organ in one hemisphere and the analogous organ in the opposite hemisphere.

5. **UNITY AND DUALITY.** — While the Gallian system makes no explanation of the mutual relations of the hemispheres of the brain, the Anthropological system explains their harmony and dissonance, their possible separation, their systematic mutual reaction, the various relations of specific organs in one hemisphere to different organs in the other; their diagonal decussating relations to the body, their difference of development, with its cause, and the final cause or purpose of their peculiar relations to the body and to each other.

6. **MANIFESTATION AND SUPPRESSION.** — The manifestation of the

various organs by the action of the brain through the nerves, and the suppression of that manifestation — the influx of cerebral influences into the body, and the arrest of that process, which are left unexplained by the Gallian system, are explained by Anthropology.

7. **PATHOGNOMY.** — The science of Expression or Natural Language of the faculties is described by Gall, as an observer of phenomena which could not well be overlooked. But the true mathematical development of this science was not effected by Gall and Spurzheim. They speak in a rather indefinite manner of movements being made in the direction of the organs, without ascertaining correctly what those directions are — without looking to the fact that the brain is double, and that the pathognomic lines are also double, being different on the two sides of the body — without, in short, establishing a clear, simple, and universal law of mathematical correspondence between the line of direction of nervous fibres and that of the movements which they produce, without carrying this law throughout physiological organic life, and without classifying and correctly understanding the numerous complex and antagonistic motions of life. The empirical, incomplete, and inaccurate condition in which this department of anthropological science was left by Gall and Spurzheim was one reason why it has not advanced since their publications. In the present work, the outlines of the great mathematical science which Pathognomy establishes are briefly sketched. Pathognomy gives to psychology a mathematical accuracy and completeness never believed possible.

8. **TEMPERAMENTS.** — Gallian Phrenological science made no contribution to our knowledge of temperaments, for the very obvious reason that it studied the brain only as a phrenological and not as a physiological organ. Hence the cardinal principle of the dependence of temperaments upon cerebral development was not announced, and the old crude arrangements were preserved. Anthropology, by showing the temperamental influence of every organ, develops an infinite science of temperaments or psycho-physiological modes of being.

9. **MENTAL DERANGEMENT.** — The Gallian system regarded mental derangement as a disease of the brain, belonging to one or more of its organs, and having no definite organic cause in the original development of the brain itself, being entirely produced by external, unfavorable influences. This was a vast advance upon the previous ignorance of philosophers and physiologists, but was only an approximation to the truth. Anthropology shows that mental derangement is not an organic disease of the brain, although it favors the development of organic disease. It arises from a lack of firmness, with a predominance of sensibility and excitability, produced by a predominance of the temporo-sphenoidal lobe of the brain over the upper parietal region — a condition which produces morbid modes of thought, and is unable to resist irritative or disturbing influences, which tend to derange normal action.

Beside thus changing the fundamental philosophy of the science in eight essential characteristics, the new system adds two important

classes of mental faculties which were singularly overlooked by Gall and Spurzheim.

1. THE EXTERNAL SENSES. — Anthropology gives to these their definite location in cerebral organs, thus supplying a singular hiatus in the Gallian system.

2. THE HIGHER OR MORE SUBTLE POWERS OF THE MIND. — Anthropology recognizes, explains, and locates these wonderful powers which maintain our relations to the subtle influences of nature, which give rise to the phenomena of animal magnetism, and which bring us into contact with the sphere of what is called spiritual and supernatural. The importance of these powers to the progress and elevation of mankind can be appreciated only by the more advanced students of Anthropology.

In addition to these new classes of cerebral organs, a great number of faculties or organs of the more familiar species, which have heretofore been overlooked, are demonstrated by the new system.

Moreover, the Anthropological system of investigation establishes three distinct and important contributions to mental science — PSYCHOMETRY, PHYSIOGNOMY, and SARCOGNOMY.

1. PSYCHOMETRY. — The Gallian system had merely a rude system of craniology, sketching boldly and roughly the profile of a character appropriate to the skull, which was often inaccurate. Psychometry determines the *actual power* of the organs by the impression which they give of their vital energy to an impressible and intuitive person. Hence the new Psychometry differs from the old cranioscopic sketching as much as a photograph of the face differs from a pencilled profile. Our Psychometry has also the advantage that it is entirely independent of the cranium, and applies with as much facility to the absent, the dead, or the ancient, as to the present.

By developing Psychometry and revealing a vast extension of the powers of the soul, Anthropology gives us the command of a range of terrestrial sciences which will occupy many observers in the next generation, and will especially revolutionize and perfect the healing art, giving a thorough knowledge of remedies, of diagnosis, and of medical philosophy. Moreover, it gives us the command of all psychic science, and reveals the highest truths of religion, correcting the delusions and superstitions inherited from the past — a revolution of unlimited magnitude, which men of dull conservative minds cannot conceive.

2. PHYSIOGNOMY. — The Anthropological system differs from the Gallian system in the fact that while the latter gives us only a limited Craniology, the former gives us, in addition to a very extensive and minute craniology, a system of facial and corporeal Physiognomy, which enables us to determine, even without the sympathetic Psychometry, the general character and condition of the brain, as they are distinctly indicated in the countenance and person. A reference to Physiognomy is often as important as the examination of the cranium, in determining the actual character produced by the mode of life, which may differ much from the natural character.

3. **SARCOGNOMY.**—The laws of sympathy between the mind and body, of which the Gallian system offered no explanation beyond the location of the mind in the brain, may now be understood. The new system, by showing that every individual portion of the brain sympathizes and is connected with a corresponding portion of the body, explains all the sympathies of the mind with the body and the body with the mind, both in health and in disease. The sympathy, connection, or correspondence between the cerebral and corporeal organs is such that we make a psychological map of the body corresponding to that of the brain, in all its organs and subdivisions. In the study of these new relations and correspondences we obtain a large amount of psycho-sarcological knowledge of the relative development of mind and body. Physiognomy interprets the character of the face, as Sarcognomy does of the body, but Sarcognomy reveals laws, connections, and sympathies of immense importance to the physician, the artist, and the teacher, and has become the basis of a new method of therapeutic practice.

The above nine changes in the fundamental philosophy of the science, and five new departments of science which are added, belong chiefly to the Psychological division of Anthropology; hence, in these respects, the Anthropological system has been compared with the Gallian system. But in reference to diseases, health, life, death, sleeping, waking, respiration, calorification, circulation, secretion, and all the various normal and abnormal states of our physical constitution, and actions of the viscera, these belong to the physiological department of Anthropology, and require a comparison, not with the Gallian system, but with the doctrines of the writers on Physiology.

In reference to the action of mind on mind, the mutual relations of mankind, the philosophy of morals, education, society, and government, the Anthropological system views all from a different standpoint, relies upon different facts, and comes to different conclusions from those of our philosophic teachers who theorized on the old basis of incomplete sciences.

FINALLY.—As Anthropology embraces the entire science of Neurology, it gives us new views of Zoology and comparative Phrenology. Nor is it limited to human and comparative Psychology and Physiology; for it develops the relations of man to the material world, taking cognizance by Psychometry of materia medica, dietetics, medical geology, and meteorology, physiological and psychological chemistry, astronomy, cosmology, and UNIVERSAL ONTOLOGY.

CALAMITIES OF '89.—Japan has had a terrible storm inflicting damages running to millions, and in Wakayama a flood more disastrous than that of Johnstown, Pa. Thousands lost their lives. Forty thousand houses were destroyed or damaged, villages and fields were destroyed, and eighty thousand persons were for a time dependent on charity.

VEGETARIANISM.—London has thirty vegetarian restaurants and a vegetarian hotel.

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The Existence of Jesus, Past and Present.

ESSAY OF DR. PEEBLES, CONCLUDED.

ANTONINUS PIUS, born 86 A. D., governing a province of Asia as proconsul before becoming Emperor of Rome, not only referred to the "Christians and the God (Jesus) that they worshipped," but according to Capitolinus he "treated the Christians with moderation and clemency." He died in 161 A. D., and so greatly was he venerated that five of his successors assumed the name of Antoninus. He was immediately succeeded by Marcus Aurelius, who also mentioned the Christians and their "obstinacy in the face of martyrdom."

Hieracles, governor of Bithynia, and one of the brightest ornaments of the Platonic school of philosophy, wrote two books against the Christians, the design of which was, so say the most reliable authorities, to make Appollonius (born about B. C. 3) the equal or a greater than Jesus Christ. And bear in mind here that Hieracles in no possible way questioned the existence of Jesus nor the genuineness of the gospels (in these two books), which gospels, according to the strongest opponents of Christianity, were in general use among the Christians as authentic records as early as A. D. 180.

Tacitus, born about 55 A. D., a Roman historian, entering public service under Vespasian, became a consul in the reign of Nerva. In a series of sixteen books by Tacitus ("*The Annals*") he writes thus of *this* Christ, and the Christians:—

"They (these Christians) had their denomination from *Christus*, who, in the reign of Tiberius, was put to death as a criminal by the Procurator Pontius Pilate. This superstition was thus for a while repressed, only to break out afresh, not merely throughout Judea, where the evil originated, but throughout Rome also, where things atrocious and disgraceful congregated and find many patrons." (Tacitus, *Ann.*, lib. xv. c. 44).

I never knew but one scoffing atheist ignorant enough and impudent enough to deny the genuineness of the above passage, and he quickly quieted down when I showed him what the infidel Gibbon said of it. Here it is:—

"The most sceptical criticism is obliged to respect the truth of *this* extraordinary fact, and the integrity of this celebrated passage of Tacitus. . . It may be proved by the consent of the most ancient manuscripts, by his reputation, which guarded his text from the interpolations of pious fraud, and by the purport of his narration."

Suetonius, another Roman historian (born A. D. 69, about the beginning of Vespasian), and author of the "Lives of the Twelve Cæsars," testifies most emphatically to the existence of Jesus and the Christians. The sceptical Gibbon characterized him by the epithets, "the accurate and the diligent." Writing an elaborate history of Nero, Suetonius says ("Life of Nero," c. 16):—

"Punishments were inflicted upon the Christians, a set of men attached to a new and mischievous superstition. . . . He was called Christus, and His disciples, Christians."

Marcus Aurelius, the philosopher and Roman Emperor (born at Rome 121 A. D.) received apologies and severe reprimands from Melito, Miltiades, Athenagoras and others because of his persecutions of the Christians. And yet, so far as we know, he only mentioned the "Christians" once; and then to attribute their eagerness for martyrdom to sheer obstinacy and a pompous love of notoriety." See F. W. Farrar's "Lives of the Fathers," vol. i. p. 71.

The fact that no President of the United States, or historian like Bancroft, has officially mentioned "the Fox girls," or Andrew Jackson Davis, or the Spiritualists, is no proof their non-existence. But the Emperor Aurelius ("*Meditations*," xi. 3) *did* mention the "Christians" of his time, "their superstitions" and their "obstinacy." And it follows logically that there could no more be Christians in the year 100 A. D., or 200 A. D., without a Jesus Christ, than there could be Mohammedans without a Mohamet—or an effect without a cause.

Porphyry, sometimes termed the "old man of Tyre," was a Neo-Platonic philosopher, studying under Plotinus at Rome. He wrote a series of fifteen books against the Jews and Christians. In treating of the Christians, he admitted the existence of Jesus and his magical powers, but denied his divinity. He died in Rome near the close of the second century. Theodosius, to atone to his shame, ordered a large portion of his books to be burned.

Valentinus, a celebrated Gnostic, came from Egypt to Rome a little previous to A. D. 140. He was an iconoclast of many disciples. He admitted the existence of Jesus; but wrote against the Christians, quoting from the synoptic gospels. In his writings, he mingled the Platonic ideas with the doctrines of John's gospel.

Marcion, who reached Rome from Sinope on the Black Sea about A. D. 138, according to classical authors, cherished violent prejudices against both Judaism and the accepted Christianity of that period. He publicly attacked Christianity, sneering at the superstitions of "certain Christians." He also rejected as non-authoritative portions of the New Testament collection of books; and yet, he zealously confessed in his writings that the life of Jesus was actual and beautifully self-sacrificing.

Julian, a Roman Emperor and philosopher, dying in June, A. D. 363, was educated a Christian, under Eusebius of Nicomedia. But going to classic Athens to further pursue his studies, he became enamored of the orator Libanius, and accepted the Platonic philosophy. He wrote several books against Christ and the Christians, but al-

ways frankly admitted the existence of Jesus Christ. Cyril wrote a refutation of these books. Julian's style was sometimes severe. Here is a sample. After penning severe words against Jesus and John (see Hier. Epist., 83 b. 8), he says:—

"These things therefore we shall shortly discuss, when we come particularly to consider the monstrous deeds and fraudulent machinations of the Evangelists." Though living in the very blaze of Roman civilization and oratory, the Emperor Julian frankly admitted the existence of Jesus and the genuine goodness of his life. And yet he insisted that his marvellous works were equalled, if not excelled, by Egyptian wonder-workers and Grecian thaumaturgists, and that his admiring disciples hurtfully magnified his virtues. In Libanius' admirable funeral oration upon Julian's life and death this remarkable passage occurs: "But when the winter had extended the nights, Julian, besides many other beautiful works, attacked the books which make a man of Palestine to be a god, and the Son of God. . . . In a long contest and with strenuous arguments in the execution of this work, he appears to have excelled the Tyrian old man."

Pliny the Younger, born A. D. 61, was a friend of Tacitus, and noted for his eloquence and competency as a Roman official. Sent with consular powers by Trajan to Pontus and Bithynia, he found large numbers of Christian believers in the Galilean Jews, charged with infatuation and criminal offences. Hesitating what to do, he addressed a letter to the Emperor Trajan, commencing: "Pliny to the Emperor Trajan, wisheth health and happiness." Pliny then writes in this wise about these followers of Jesus:—

"I prohibit assemblies, . . . for many of all ages, and every rank of both sexes likewise are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also and the districts of the open country. Nevertheless it seems to me that it may be restrained and corrected." The worst that can be proved against these Christians is that "they habitually meet together on a certain day, before dawn, to sing a hymn to Christ as God, and to bind themselves by an oath (*Sacramento*), not to the perpetration of any evil, but to avoid the guilt of theft, robbery, and adultery, and never to break their word or refuse the rendering back of that which has been entrusted to their care."—*Pliny's Letters*, x. 97.

Celsus, an Epicurean philosopher, living under the Antonines, early in the second century, and the friend of that noted sophist and rhetorician Lucian, most bitterly attacked Christianity, as Origen's replies abundantly prove. And yet Celsus, the acute and the eloquent—the witty *Ingersoll*, in fact, of that period—the middle and latter part of the second century), most manfully admitted the existence of the "Hebrew Jesus," the general facts of the gospels, and mentions some of the leading incidents of his life, including the "miracles" by which, said he, "multitudes were led to believe on him as the Messiah." And further, Celsus declared that "these miraculous or spiritual works were wrought through magic which Jesus

learned when in Egypt.' Quoting a passage from Celsus' book, presented by Origen, he further says, in his sarcastic style:—

"Hereafter I intend to confine myself to the books of the disciples of Jesus. . . The Christians and Jews most stupidly contend with each other; and this controversy of theirs about Jesus, differs in nothing from the proverb about the contention for the shadow of an ass." (Apol., 9th lib. met.)

What a tremendous pity that the philosopher Celsus had not been honored with the acquaintance of Gerald Massey, the myth-hunter, to have just informed him that Jesus Christ never existed! That would have ended all controversy! Though the Jews, out of jealousy and hatred, were continually disputing with the Christians of the first, and second, and all along the early centuries, they never doubted nor denied the existence of Jesus Christ, the founder of Christianity.

There was in fact no dispute for hundreds upon hundreds of years after the dawn of the Christian era, about the actual existence of Jesus. If such a doubt had been expressed, the sarcastic Celsus with other philosophers, and rabbis too, would have at once hurled it at the Christians, saying, "Oh, silly and superstitious souls, why believe in a myth—*why worship a myth?*" Nothing of the kind was dreamed of—but, on the contrary, Jews, Greeks, and Romans, Tacitus and Pliny, Hierocles and Valentinus, Celsus the sarcastic, Porphyry the classical, Julian the Platonic, and others, during the last half of the first century, the first half of the second century and the third century, opposing or writing against, and all anxious to overthrow Christianity, never, *never*, so far as I am aware, in a single instance, denied the existence of Jesus Christ or the extension of Christianity!

This paltry business of writing Jesus Christ out of existence by the gall-dipped pen-strokes of atheists, and a few over-ambitious Spiritists, seems to have developed upon the dreamy Dupuis, the fickle Robert Taylor, Gerald Massey, James Burns, Mr. Traugher and some dozen or more others of less calibre. Shades of scholastic rabbis and Roman philosophers—what next?

Eight. Wishing a few years ago to take counsel from the highest and profoundest Hebrew authority in the land, touching this matter of Jesus' existence, I wrote a series of pointed questions to President Wise, which he kindly answered in the columns of the *American Israelite*, published in Cincinnati, Ohio, and of which he is the editor.

I have room for but a few paragraphs of his admirable and satisfactory reply to my published letter of May 31, 1886.

"The Jews, (says Rabbi Wise) as far as their literature is known to me, never questioned the real existence of either Jesus or Peter, Paul and James, or any other of the original collaborators in the origin of Christianity." . . . After referring to the mythical theory recently advanced relating to Jesus and the gospels, he thus continues: "Therefore, scholarly Israelites and learned rabbi, with the *Talmud* before them, never denied the existence of Jesus of Nazareth."

. . . "Rabbi Tarphon and Rabbi Eliezer ben Hyrcan, *who were contemporary* with the apostles, especially the latter, whose intimate connections with the apostle James are especially noticed in the Talmud, and whose certainly unintentional statement (note 30, p. 258, His. 2d Commonwealth of the Hebrews) that Jesus brought the science of necromancy with him from Egypt, the mnemonic signus, etc., is clearly noted. His (Rabbi Eliezer ben Hyrcan's) colleagues and successors never contradicted the oft-repeated statement that Jesus brought necromancy from Egypt; hence his *personal existence* could never have been doubted by the men of the Talmud, as said, up to a contemporary of the apostle James, the very generation of Jesus. Therefore I have maintained all along that the personal existence of Jesus of Nazareth cannot be denied."

And yet, it *is* denied.

But is there any one sufficiently unprincipled and audacious to charge the learned Rabbi Wise with falsifying; or with *not* finding accounts both of Jesus and of his contemporaries, and what they in the Talmud said of him? Dare any of these Lilliputian doubters accuse Rabbi Wise, Deutsch, Herzfeld, Gietz, Rosenspitz, and other Hebrew scholars and orientalistes of first reading *into* the Talmud what they read *out* of it concerning Jesus?

Here we might have rested the question. But no! tempted to pile Ossa upon Pelion I adduced testimonies direct and indirect from Celsus, Suetonius, Justin, Hieracles, Antoninus, Tacitus, Marcion, Basilides, Valentinus, Porphyry, Julian, the Emperor Marcus Aurelius and others:—*testimonies* giving unmistakable proofs of Jesus' existence and of the trouble that he and the early Christians caused both the Jews and the Romans.

No rational man will dispute that Christianity—be it true or false—is a potent force, a MIGHTY power in the world. Did such a momentous effect or influence as Christianity is to-day, have no original cause? Was it born of nothing and founded without a founder?

These who take this position could very well believe in thoughts without thinkers, paintings without painters, structures without architects, effects without adequate causes, and in a well-ordered and wisely-governed universe without any Moral Governor! Great is the belief of unbelievers! Will some one of them inform us who "invented Jesus," and these "early Christians" that so vexed the Jews in their synagogues, and a little later so annoyed Julian and Pliny the Younger?

Ninth. Having piled Ossa upon Pelion, classically speaking, I now proceed to roll leafy Olympus upon Ossa by way of cumulative testimonies from exalted spirits.

But, says some spiritistic doubter, "Many spirits with whom I have conversed declared that they had never seen Jesus Christ in the word of spirits."

Quite likely! and for the reason probably that they were dark, unprogressed, demoniac spirits undergoing the disciplines of *hades*. The negative testimony of such disorderly demons is of no possible

account. Very few Americans ever saw Longfellow and still fewer Englishmen ever grasped the hand of the poet Tennyson. But none, however, in consequence of this would deny the existence of these distinguished poets.

Old ruins point to past civilizations. Results have corresponding causes. The existence of 200,000,000 of Mahomedans without a Mahomet; or of grand Socratic schools of thinkers throughout the world without any Socrates, would be quite as plausible a position to assume as that which, admitting the wide extent and potency of Christianity, denies the existence of the founder, aflame with spiritual gifts, divine principles, and great central ideas!

If believing — if knowing that spiritual beings under certain conditions converse with mortals constitutes a Spiritualist — then, *am I a Spiritualist* — and *that*, too, notwithstanding the vile babble of certain spiritualistic “*liars and libellers*,” who, out of envy and jealousy and spiteful malice, once reported me as having “renounced Spiritualism,” and gone to “preaching Calvinistic orthodoxy.” *That kind* of lying spiritism should be renounced and denounced by every lover of the truth. It proved itself to be irreligious, materialistic, Christ-denying and devilish. It was and *is* deceiving, conjuring necromancy — and just as different from the orderly ministry of angels, who, under the providence of God, are sent to this dark rudimentary world to demonstrate a future life, guide the straying into the paths of wisdom, lift the dim curtain from the eyes of the dying, comfort the mourning and lead souls to God, as the Heavens are different from the lurid ghastly hells.

During my past thirty-five years' connection with Spiritualism, as a sympathizer, or public exponent, I have met, I suppose, in this and foreign countries, during my two journeys around the world, full 3000 mediums, and through hundreds of these I have received communications. And so far as memory serves me, not so much as *one* intelligent and highly unfolded spirit, in writing or speaking through this multitude of sensitives, has denied the existence of Jesus Christ.

A few years since I directed a series of questions through several of our Spiritualist journals to mediums only, inquiring if they in their clairvoyant conditions or if their spirit-controls had seen Jesus of Nazareth in the Higher Life. In response I received over one hundred — *one hundred letters*, declaring in the most positive manner that these seers, or their controlling intelligences, had seen, and some of them had personally conversed with, the Crucified Man of Nazareth.

We have room for but a very few of these replies, or rather references and quotations.

The *spirit controls* of W. J. Colville say: —

“We know of no spirit in spirit-life, who lived on earth a life so thoroughly exemplary as Jesus did. We do not know of any who has reached the same altitude in spiritual life in connection with the present dispensation. Jesus, in the spiritual world to-day, is looked upon as the ruler of the earth, as the guiding angel of the planet for

the present dispensation, surrounded by an innumerable company of angels which constitute the Christ-spheres."

Nettie C. Maynard was the reputed medium, for a time, of President Lincoln. Her *spirit controls* replied thus:—

"You inquire if I have seen Jesus of Nazareth. I have not, to my knowledge. My mind has not been especially turned in that direction. None, however, in our world of spiritual activities, so far as I have heard, deny his existence. He is spoken of with reverence, and is admitted to be far, *far* above us. He was the most perfect reformer, the most unselfish teacher, and the best attuned instrument of God and angels that your world has known. It is he that keeps the Christ-idea so alive in the hearts of millions. In our temples of worship is seen the picture of Jesus, denominated by one of old—'The brightness of the Father's glory.' I get these conceptions, that Jesus Christ was so exalted and divine, from the sphere of wisdom."

F. J. South's "spirit-band," as reported by Col. Hay, replied as follows in substance:—

"Jesus of Nazareth was an actual personage. He was the inspired leader in his day and generation on account of the spiritual wave that was then being poured out upon the world. And he is the centre of spirit work to-day, in connection with this planet. He claimed to be no more than a brother to all humanity, though he is the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable company of angels, and glorified hosts."

Prof. Henry Kiddle, in writing upon the statements of these and other spirits in attestation of Jesus' existence, wisely says:—

"They (these spirit testimonies) are attested and verified by, what appears to me, an overwhelming mass of testimony from the spirit world, given through various mediums—some of the purest and best—and many high and inspirational speakers. If we can reject this testimony, then indeed must Spiritualism be pronounced worthless as a source of reliable information as a spiritual revelation."

A. F. Melchers, formerly connected with the ably conducted *Deutsche Zeitung*, Charleston, S. C., and now editor of the *Better Way*, Cincinnati, while having beautiful and spiritually uplifting communications in the privacy of and through members of his own family, received direct communications from the Nazarene.

One evening when "all was in perfect harmony," they felt "a very unusual sensation, so marked that all noticed it." . . . "A holy and heavenly inspiration came over us," (said Mr. Melchers) "and my wife, being clairaudient, remarked that a very high spirit was present." It proved to be Jesus of Nazareth, who, while present, said in substance, among other things, "*I am the one that was crucified. Read the Scriptures carefully. Live pure and holy lives. A new heaven and a new earth will soon be inaugurated. Strive to be worthy.*"

Having doubts "that Jesus Christ would condescend to visit the domain of us poor mortals," Mr. Melchers, inquiring of their familiars or spirit guides, received the following communication:—

"I come to help you out of your doubts. Our Lord Jesus Christ was really here in person the other evening. He came for the purpose of inspiring you all in your work. Be diligent, and prayerful, and true to yourselves. . . . The light with which Jesus was surrounded was so bright that all we familiar spirits had to retire. Praise God for all his kindnesses towards you."

David Duguid, a quiet, sincere, and most conscientious man of Glasgow, Scotland, whom I've had the pleasure of personally knowing for full fifteen years, is a medium for painting, clairvoyance, trance and impression; and has continued a series of orderly seances for about twenty years. No one can enter his seance room without feeling that he is in a consecrated place. Among his controlling intelligences is a very gifted and noble spirit calling himself Hafed — *Hafed, once the Prince of Persia.*

This very intelligent spirit, giving his experiences in earth and spirit life through Mr. Duguid, tells of his direct knowledge of and travels with his cotemporary Jesus the Nazarene. These experiences, with the "key," all afire with historical references and spiritual reminiscences, are published in two large volumes by H. Nisbet, Glasgow, Scotland.

When in Scotland two years ago this summer, I held (in connection with elder F. W. Evans, H. Nisbet and others) several eminently interesting seances with Mr. Duguid, at each of which Hafed answered our questions, and all were taken down by a reporter. What I intend to publish in full in the future, I here very closely condense.

"I (Hafed) knew Jesus from an infant—till he left this earth. I was one of those chosen by the '*Spirit of Flame*,' as it was called in Persia, to proceed to Bethlehem, where we found the child Jesus as had been prophesied by Hebrews, Egyptians, and Persians. Very early in his life he was sent to Egypt to be protected and educated. He was there put in charge of my friend Issha. Hermas my friend and brother was brought up with Jesus in his childhood, and studied with him in the same cell. Then he came under my own direct tutoring, and was with me a long time and did many marvellous things when a youth. Jesus was initiated into our order when a young man. After initiation he visited his parents in Judea, but soon returned to me for awhile, after which we travelled into India, where he was initiated into a community of brothers who had banished themselves from the world. Then we returned to Persia—and then to India and Judea, where commenced his public ministry. . . . He came as the Light of the world; and the time will come when his moral truths and divine teachings will spiritually enlighten the world of mankind."

The following question and answer I give verbatim.

Question. "Hafed, did you ever in the spirit-world meet an intellectual, broad-minded spirit who denied the existence of the Jesus of the New Testament?"

Answer. "I never did. How could we, when we see him day by day. At different times we have given some description of a magni-

ficient spirit Temple where we meet — where all kindred, tongues, colors, and races meet, from the darkest Africans to the purest white. There assemble the philosophers and sages of different peoples and ages, to discuss and counsel about the affairs of their own and other nations, and *all* recognize Jesus as he *is*, the Prince above all! He had more of the divine in him than other men. I was conscious of this when walking with him on earth. He was and *is* our Prince, and his spiritual power on earth is increasing, and must go on unto victory!”

James Freeman Clarke, the late eminent Unitarian minister, introduces us to a highly cultured lady in “Light on the Hidden Way,” who, while she never attended a seance or read a spiritualist work, became developed in the sacred quietness of home as a very gifted medium. This seeress saw, described and conversed with many orders and conditions of spirits, some of which she had known when in their bodies. Her book is thrillingly interesting. We select and give the gist of the following paragraphs from pages 128-131.

Question. “What sect seems to be *the* church? and was Jesus God, or man?”

Answer. “I have not seen the faintest indication of any sect in Heaven. The shining ones have gathered from all nations and religions, the pure and saintly of the ages, who have feared God, loved their brother, and worked righteousness. . . . I falter as I try to speak of him (Jesus) who in the providence of God was the highest and purest revelation of a spiritual soul. Above the dim mists of superstition and materialism towers this majestic, colossal figure, mantled in holiness, his face all aglow with conscious intimate communion with the Father, the ideal sanctified soul. One with the Father because filled with the Holy Spirit. Yet is he our elder Brother and Friend; and enthroned in the living grateful hearts of all who have been led by him into a higher life, he lives and works with that great company of holy souls, to lead humanity onward and upward into the perfect light.”

Here end the testimonies. And in the face of this array of *one hundred* or more mediumistic and spirit witnesses testifying to the existence of Jesus, several of which are quoted above, is there a Spiritualist so prejudiced, so engulfed in materialistic stupidity, and so given over to a dogged brazen-browed effrontery, as to pronounce all the above-named mediums, and hundreds of others, *impostors*; and their spirit-controls deceiving and lying spirits? If not, then the *fact* of Jesus’ existence is established.

Further still: if Massey, Traughber, Burns and other spiritualists, uniting with scoffing atheists, persist in denying the real existence of Jesus, of what avail are mediumistic and clairvoyant evidences? — of what *possible use* are our spirit communications? Or, putting it in the spirited words of the scholarly Henry Kiddle — if the testimonies of these high and exalted spirits who declare in the most positive terms that they have seen Jesus in the Heavenly Life are not to be credited, then “*Spiritualism must be pronounced worthless as a source of reliable information.*”

The testimonies of distinguished Jewish rabbis, of Roman historians and philosophers, of clairvoyant and clairaudient mediums, and of bright and noble spirits, unitedly unite like the fibres and braided strands of the cable, stretching in golden links along the centuries, from cotemporary rabbis of Talmudic fame, through the apostolic period, the blaze of Roman civilization, eloquence, and philosophy, the cloistered scholarship of the mediæval ages, down to hundreds upon hundreds of our most gifted mediums of this century, and *all* in attestation and demonstration of the *fact* of Jesus Christ's existence. And though he may not have been seen by you or myself he was seen (according to Paul, 1 Cor. xv: 5, 6, 7, 8) after his crucifixion, death, and burial, "by Cephas; then of the twelve."

"After that he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James, then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time."

It is but justice to say that this article is far from being as precise in language, perfect in arrangement, and far-reaching in research as I could desire. But being the proprietor of two journals (a weekly and a monthly) and a correspondent by contract for a Philadelphia daily, together with a Sanitarium full of patients upon my hands, requiring medical advice and treatment, I have done the best I could under the circumstances. And before critics sharpen their pens for critiques, I beg them to read the able and exhaustive reviews and replies of W. E. Coleman, of California (published in the *R. P. Journal* of 1884), to Gerald Massey, where, as I before said, Massey met his Waterloo! His echoes ought to have remained silent.

Time and space prevent me from giving further mediumistic and spirit testimonies to the truth of Jesus' existence, one of which I was personally connected with in the city of Jerusalem when upon my first tour around the world. It was a *seance* never to be forgotten, those being present who on earth had lived, and walked, and talked with Jesus.

I close with the eloquent and clear-ringing words of two famous sceptics, Ingersoll and Renan.

"My own opinion is that the man called Christ lived. His life is worth its example, its benevolence, its self-denial and heroism. . . . I place him with the great, the generous, the self-denying of this earth, and for the man Christ I feel only admiration and respect. Let me say, *once for all*, to that great and serene man I gladly pay the homage of my admiration and my tears." — *Ingersoll*.

"The highest consciousness of God that has existed in the human breast was that of Jesus. He founded that lofty Spiritualism which during ages has filled souls with joy in passing through this valley of tears." — *Renan*.

J. M. PEEBLES, M.D.

Hammonton, Atlantic Co., N. J.

The questions in reference to Jesus or Christ assume more of the ethical than the historical character. Among the active minds of the church the disposition is continually becoming more apparent to neglect or ignore the historical and miraculous aspects of Christianity as unimportant or perhaps doubtful, and to confine attention to the sublime system of ethics of which Jesus is the recognized representative. This is certainly the drift of rationalism in the church.

Unfortunately, the sublime ethical doctrine of infinite love to God and man is not heartily realized either by the rational or the faithist class. It requires a higher development of humanity than that which we have inherited from ages of warfare. Still, it is a great benefit to cherish this ideal, to talk of it and preach it, even if we never realize it. The hearty sympathy with this grand ethical doctrine was well expressed as follows, by Ludwig Noire, a German writer on the philosophy of Evolution, whose sentiments differ widely from those of the majority of his class: —

"If the question was put to us in the following form: Are we Darwinians, or Christians? then I would exclaim out of the fulness of my heart: Christians!

"We do not call ourselves Copernicans, nor Newtonians, nor Keplerians: we do not take our name from those who have advanced our knowledge. Science is a gigantic structure to which every age, every century, every great intellect, before disappearing, add a stone. When you have told me all you know, you have become through that very fact quite dispensable to me, and if I sought of you nothing but knowledge, I would never call on you again. But if it is your own being, if it is your belief, your purpose, the aims and objects of your aspirations, which you pour into my soul, oh then my heart will be lit up by a similar flame, and inseparably united in absolute atonement with you — then would I confess and profess you loudly and everywhere.

"Thus we also confess. We confess our faith, our belief, in the highest ideal, towards which for more than two thousand years the longings and the aspirations of the most exalted of our race have been directed, for which millions have given their lives, no less in the noiseless, unnoticed sacrifice of active love for humanity, than in the night of the dungeon, in the secrecy of the torture-chamber, or in the lurid glare of the stake. This highest ideal is humanity, the brotherhood of man, the union of mankind into one great nation, into one great family. The time will come when all joys and pains will be borne and felt by all in common, when all evil will be prevented and shorn of its power, when all sufferers will find shelter. Nobody has felt this ideal in more beauty and purity, nobody has proclaimed it with more glory and with more enthusiasm, than that divine master, whose great, flaming heart felt and experienced itself all the sorrow and all the anguish, then and now still resting upon humanity, blind and wearily sighing for a saviour, and who first raised the command of neighboring love into the sympathetic feeling of the oneness of all humanity in those imperishable words of comfort: "Come to me all ye who are weary and heavily laden, and I will

give you rest!" As long as this highest ideal has not been realized, so long will we rejoice in being named after Him who revealed this ideal to us, and who has been the purest and noblest example of absolute humanity upon this earth. In the fulness of time this now most beautiful flower of ideality may ripen into full fruitage, and then the name will disappear, because its essence will have become universally accepted, and a name only signifies a distinction. But His picture will be raised up in the temple of humanity as that of its greatest benefactor, and gratitude and reverence will be offered up to His memory by coming generations, who will have forgotten all the dark clouds of superstition and unbelief which for so long have endeavored to obscure its beauty."

A REPLY TO DR. PEEBLES. — Prof. Loveland has briefly replied to Dr. Peebles' essay on the existence of Jesus. He objects to the Talmud as authority, because it is not old enough, saying that the Mishna (its authoritative portion) was not completed until "almost 150 years after the reputed death of Jesus." It is true that Talmudic writings were in production even down to the fifth century, but the *completion* of any portion of the Talmud is hardly relevant in this case, for it is the antiquity with which we are concerned; and the real origin of the Talmud in Jewish laws and usages is beyond any definite history, but its earliest *writings* antedate the Christian era. They were produced by HILLEL, one of the worthiest and noblest as well as most learned of the Jews, whose long life almost entirely preceded the Christian era, as he was born more than a hundred years before Christ. The Talmud, therefore, runs back prior to the origin of Christianity, and is most excellent authority upon these questions, as the learned admit. This part of the argument seems impregnable.

Mr. Loveland objects to the language of Dr. Peebles as discourteous to his opponents, and insists upon the unreliability of the early Christian writers, and the commonness of forgery and interpolation, which is certainly a well-grounded charge, and he objects very reasonably to the quotation from Josephus as intrinsically improbable and probably an interpolation. He objects to Justin Martyr's reference to the memoirs of the Apostles that it is not a reference to the books of the New Testament, and says that the reference to Papias as mentioning the gospels is of no value, for none of his writings are in existence, and all we have is what Eusebius says that Irenæus says that Papias said that Ariston said that John the Presbyter said that Matthew wrote a gospel in Hebrew! although Matthew was really written in Greek! He adds: "The Fathers of the first century are all interpolated, and those of the second century are to a greater or less extent liars," and as the historical character of the four gospels is not established, he thinks it useless to prop them up by outside testimony.

It may be replied, however, that the historical value of the four gospels is another question. However unreliable they may be, the existence of Jesus is not disproved by discrediting their accuracy. The Talmud has not been discredited.

As to mediumistic testimony, he considers it quite worthless — a mere expression of the medium's or the sitters' mind, which is undoubtedly true in a vast number of instances. But notwithstanding the vast amount of mediumistic stuff that has no value when carefully examined, that opinion does not entirely cover the case. There are many valuable and reliable communications by direct spirit writing, a vast deal of evidence of this kind, which cannot be thrust aside by a candid inquirer, and if any *one* should be considered indecisive by itself, on so important a question, a large amount of corroborative testimony produces conviction, like an accumulation of strong circumstantial evidence. The integrity of Duguid cannot be impeached, and the very best evidence of this kind which Dr. Peebles might adduce he has not even mentioned. A compilation of the decisive facts which belong to spiritual communication and impression would leave no room for doubt. Moreover, I affirm we need neither historical nor mediumistic evidences upon a question which is decisively answered by the science of PSYCHOMETRY, the world's future oracle upon all disputed historical questions. It *does* affirm the past and present existence of Jesus, and his lofty rank in the noble, pure, and world-redeeming qualities for which mankind have justly given him credit, but which they have failed to imitate, even when most loudly professing to be his followers.

All whom history records are living now, and when the world is a little more advanced we shall hear from them. In all past centuries their approaches to mortality have been repelled with horror or shunned by ignorance, but evolution is slowly bringing the world into communion with its ancestral races, and all shall know that JESUS exists as well as Socrates and Washington — that he is still revered by his beloved disciple JOHN, and that his mother MARY still lives, as worthy of love and honor as her illustrious s. n. But when mankind shall have been brought into communication with the most exalted spirits, the superstitions of a paganized and worldly church will be slowly disappearing from the earth, leaving a history at which future ages will wonder.

Sublime Enthusiasm.

HELEN WILMANS, of Georgia, is one of the few whose intelligence and honesty give respectability to the Mind Cure theories and practice which have so unwholesome an odor in the sphere of Eddyism, which is but another name for egotism, fraud, and delusion.

The following passage in *Wilmans' Express* is especially characteristic of the Wilmans school of psychic therapeutics. It expresses forcibly the sentiments which come from intense action on the upper posterior regions of the brain, which give courage, hope, enthusiasm, and self-reliance. It is so far above average human life that it reminds us of the romantic hope and courage inspired by morphine, a stimulus often used by brilliant writers. Wilkie Collins, who has recently died, produced his famous writings under the inspiration of opium. One of his friends (Mr. Caine) tells the story as follows:

"We were sitting in Wilkie's workshop, with proofs of his current work everywhere about us. The point was a knotty one, and a very serious issue seemed involved in it. Wilkie was much worried. 'My brain is not very clear,' he said, once or twice, taking a turn across the room. Presently, and as if by a sudden impulse, he opened a cabinet, and took out a wineglass and what seemed to be a bottle of medicine, and was labelled with the name of a well-known London chemist. 'I'm going to show you one of the secrets of my prison house,' he said, with a smile. Then he poured from the bottle a full wineglass of a liquid resembling port wine in color. 'Do you see that?' he asked. 'It's laudanum.' Straightway he drank it off. I was all but dumbfounded.

"'Good Heaven, Wilkie Collins!' I said, 'how long have you taken that drug?' 'Twenty years,' he answered. 'More than once a day?' 'Oh yes; much more. Don't be alarmed. Remember that De Quincy used to drink laudanum out of a jug.' Then he told me a story, too long to repeat, of how a man-servant of his own had killed himself by taking less than half of one of his doses. 'Why do you take it?' I asked. 'To stimulate the brain and steady the nerves.' 'And you think it does that?' 'Undoubtedly,' and, laughing a little at my consternation, he turned back to the difficult subject I had come to discuss. 'I'll see it clearer now. Let us begin again,' he said. 'Wait,' I said. 'You say, my dear fellow, that the habit of taking laudanum stimulates your brain and steadies your nerves. Has it the same effect on other people?' 'It had on Bulwer Lytton,' answered Collins; 'he told me so himself.' 'Well then, Wilkie Collins,' I said, 'you know how much I suffer from brain and nerve exhaustion. Do you advise me to use this drug?' He paused, changed color slightly and then said quietly, 'No.'

We have no reason to attribute opium eating to Mrs. Wilmans, but it is seldom such enthusiasm as hers is generated by the healthy action of the brain unaided by stimulants. Laudanum, morphine, strong tea, ether, and nitrous oxide gas produce such an exaltation of the sentiment of power and wisdom, but they leave a wreck, for the condition they produce is abnormal.

To generate this conquering enthusiasm it requires a brain extremely well developed in the higher regions, and an active life in obedience to the noblest impulses. Such a life brings man into contact with realms of spiritual power, which give him a noble inspiration, and thus lift him still higher. There is a vast realm of exalted life which seldom comes in contact with earth life, because earth life is on too low a plane. Mediocrity seldom reaches it, because it is seldom accompanied by the elevated life that is necessary. Only they whose lives are ruled by the noblest purposes inhale the Divine aroma that sustains them.

The language of Mrs. Wilmans may serve to strengthen and encourage many whose modest diffidence hinders their development, but such expressions sometimes inspire a delusive vanity and self-confidence in weaker minds. Yet resolute enthusiasm and aspiration, combined with proper reverence and modesty, lead to a noble

life. Under the heading, "The light that never shone on land or sea," Mrs. Wilmans writes as follows :—

"I cannot tell how long ago it was that I began to feel the utter unsatisfactoriness of the world's pursuits and the world's victories; but I was only a child when a deep-seated sense of disappointment about this matter took possession of me. Now this seemed very strange, from the fact that I was in perfect health and strength and beauty, and surrounded by all the elegancies of that time. Moreover, my life was full of the small victories that young people seem to prize so highly. But these victories were disappointing to me, and "*Is this all?*" was a question that constantly dimmed and overshadowed them. As I looked forward—in imagination—I saw nothing for myself but what I was already too conscious of in the lives of the women I knew. My schoolmates—animated by the brightest hopes—married the men of their choice, to immediately descend from their positions as idols in their husband's affections, and to take place as servitors, and shoulder burdens most grievous to bear. I fancied—at the time—that men were free, and women alone were enslaved; I found out later that both sexes were enslaved, and all by the same tyrant—*Ignorance*; and that woman's degradation was only a shade deeper and darker than man's.

All these thoughts I kept to myself, and only mused about them when alone. I knew that my friends would have called them "morbid," and that our family physician would have pronounced me a sufferer from indigestion and liver complaint, and prescribed calomel for me.

Now, deep seated in my organization was a living fountain of *faith* in something better than the world had ever realized: something that I somehow *knew* was accessible to us *right here and now* if we could only discover a clue to its whereabouts. And so strong was this conviction that its light shone in on all the wretched complications of my advancing life and gave me courage to meet them. It gave me courage—not only to meet them—but to triumph over them; to put them beneath my feet; to carry forever and under all circumstances the radiant front of a conqueror. And so I escaped the fate that was grinding the very souls out of thousands of women in my situation. This faith in something better—of which I am speaking

lifted me bodily above contagion; above disease and the fear of disease; above death and the fear of death; gave me the strength to endure—in after life—such hardships as few people could live through; and to endure them, not like a whipped slave, but with a constant consciousness of secret triumph that I knew would finally burst every bond, and lift, if need be, the very world from off my shoulders—sometime.

"Sometime." My refuge was always in this "Sometime." Crushed to the earth and my soul ground into dust daily, and I did not know it, I had escaped into the "Sometime." Poverty, with its never-ending grind, became my daily companion, but I ignored its presence and felt jubilantly exultant, inasmuch as the harder it pinched the closer seemed the long-looked-for "Sometime." Death came and buried

from my eyes the idols of my household. Oh, then, there was no refuge for me but an escape into the "Sometime," and the "Sometime" was closer still. And so the crushing and the misery went on until it shoved me bodily into the wide-open door of the splendid "Sometime," and I began to realize its glories.

Then came the power of introspection, that inner sight which marks the passage of life from instinctive or unconscious growth to intelligent growth, that vital awakening of the reasoning powers by which a man recognizes the Law (instead of the letter) of Being; and begins to live in the Law (ignoring the letter): thus spiritualizing his whole organism, and passing out of the realm of mind, where he is diseaseless and deathless.

And this is the road up that steep incline from animalhood to glorious manhood. And oh, how the light begins to dawn. It is indescribable; it is "the light that never shone on land or sea."

I have been true to my ideal: my dreams are becoming actualized in my present life; those dreams that went out on reconnoitring tours like the doves from Noah's ark, have no need to return to me: land is in sight. I am touching the shore.

I am not using words recklessly: I have measured their force: I know the tremendous import of the claim I am making, but I will not abate one particle of it. At last I know the latent power in man — by the intelligent recognition of which disease, the ravages of old age, and death can be banished.

By slow degrees, as I approached this knowledge, my surroundings changed: power and influence and money — the lever that now moves the world — came to me: success seemed to crown every effort: blessings flowed in from every direction: presents and praises were lavished freely.

But, after all, this is simply in accordance with the law. He who holds true to his highest ideal and will not be shaken by taunts, ridicule, abuse or distrust, will become a magnet, and will attract to himself his fit surroundings, and will draw within his reach all those appliances by which his work can be prosecuted.

And nothing shall hinder him; the stumbling stones will move out of his path as he continues his climb up the hill toward still higher and higher unfoldments in the great brain and heart of the race; the splendid race for whose sorrows the baby cheeks of such a one had been so often blistered with tears — his childish play hours overshadowed with dreadful foreboding, and the brightest days of his maturity clouded with the gloom of unspeakable thought; the race for whom and with whom he lived and always meant to live, and among whom neither the selfish allurements nor demoniacal denouncements of religion would either persuade or frighten into drawing a line derogatory to even the smallest fraction of it."

This is inspiring language for those whose inner strength responds to it and who are not thereby led into the delusions of imaginative hope. For myself I can say that I have always had a dim consciousness of infinite possibilities, and an intense yearning for a higher life than earth has ever afforded, or that has ever been portrayed, except

by glimpses in the language of romance. To me this was neither romance nor fiction, but a profound consciousness of the divine possibilities in man; and it was accompanied by a clear conception of the pathway that leads to the ideal region — the sublime pathway of science — science that comprehends two worlds. Travelling on this path, far away from worldly ambitions and vanities, I have enjoyed a half a century of progress in a new world of thought, along a path that future generations are destined to tread.

A MEMORABLE CRIME.—In 1483, Columbus proposed to King John of Portugal to make his now famous voyage to America, which the board of scientific men rejected as visionary. In the same year Martin Luther was born, who opened a new world in religion, and in 1484 William Tyndale was born, whose translation of the Bible introduced it to the people beyond the authority of priests. The 6th of October just past reminds us of the sad fate of poor persecuted Tyndale, whom the Catholic church strangled and burnt on the 6th of October, three hundred and fifty-three years ago, as a troublesome heretic and follower of Luther. The recent celebration in honor of Bruno reminds us of the other martyr, Tyndale — martyred for his devotion to the Bible by a church which professes to be founded upon it. The new world is about to spend millions in honor of Columbus. The educated world now honors Bruno and the Protestant world reveres the memory of Tyndale. Thus throughout history has the college vetoed and the church imprisoned or burned to arrest the evolution of humanity. Colleges and churches are better to-day, but how much? Is there a single college or church in which the pursuit of science is untrammelled, or in which an honest and careful investigation of the science of man — his soul and body — would not result in the ostracism of the honest seeker of truth.

THE CATHOLIC CELEBRATION at Baltimore in November passed off with great éclat and very large attendance. The Boston *Herald* takes a hopeful view of the Catholic question, believing that the Catholic church will become Americanized. The liberal expressions in Bishop Spalding's address at Washington and in some of the addresses at Baltimore favor this idea. As the church embodies a conglomeration of contradictions it will not be very difficult to add a few more — down with Bruno, up with American liberty.

THEOLOGICAL ISSUES.—In addition to the issues presented by Romanism and by the National Reform or God-in-the-Constitution party, the Prohibition party seems to be rapidly becoming adulterated with the theological mania by the influence of the Woman's Christian Temperance Union, guided by Mrs. Frances E. Willard, who wishes to have "His law the true basis of government and the supreme authority in national as in individual life," which means simply that the government shall be seized by bibliolaters and all other classes put down by law. Judge Poston, of Kentucky, published in the *Southern Journal*, at Louisville, a prohibition organ, a statesman-like protest against this corruption of the Prohibition party, which did not meet favor with the editor. He said in conclu-

sion, of the Prohibition party: "That party cannot expect the support of those opposed to the contemplated religious amendments. I am not alone in my protest against the combination. I speak the sentiments of vast multitudes in this country. It will very soon become necessary for us to determine whether the Prohibition party will separate the issues and permit each party to fight its own battles, or connect Prohibition with the religious features and declare that both shall conquer or die together. I cannot advocate both principles, and I can agree to no compromise that does not procure to mankind the right to free thought and freedom of conscience and absolute immunity from intolerance as regards religious convictions. I ask those who are urging religious laws and amendments to consider that any religion that God has established will certainly be self-sustaining and not need legislative enactments to sustain its existence or promote its growth."

COLONEL OLCOTT is said to have created a veritable furore in his recent Buddhistic tour through Japan. At first some of the Buddhist priests gave him the cold shoulder. Then he began to excite popular interest, which was intensified as he went through the larger provincial towns. At Nagoya, a large commercial town between Tokio and Kioto, he had audiences at each lecture of about 4,000 people, and it is said that the wildest applause everywhere greets his declarations that the closest relationship exists between the stable progress of the nation and the maintenance of true Buddhism. The Buddhists who control his tour seeing the effect he is producing, are hurrying him about, so that he is delivering orations and lectures in three or four different places in the same day. He does not speak a word of Japanese, and his lectures are therefore delivered in English and translated on the platform by an interpreter, sentence by sentence, as he goes along. Yet he arouses great enthusiasm. Not only the common people hear him, but also the high officials. In many of the large towns through which he passed special meetings were held at times suitable to officials, at which they were alone present. — *Home Journal*.

CHURCH TITHES.—The established Church of England has great difficulty in collecting tithes, especially in Wales, and is now asking a law to facilitate their collection. The time is sure to come when the people will no longer submit to this tax.

The World's Future Rulers.

(*From the Tablet.*)

WE are constantly told that Europe is dwindling and becoming of little account, and that the mastery of the world will rest with the peoples from whose lips fall the large music of our English speech. The Old World quarrels, the frontier feuds of Europe, the strife and rivalries of Teuton and Gaul, will endure for yet a little longer, but they are always of fading consequence for the world. The French and the German armies may watch one another across

the Rhine, and the Cossack may still dream of watering his horse beneath the shadow of St. Sophia, but these poor ambitious and hatreds will mean as little for the future of mankind as did the quarrels of the greens and the blues in the dying days of the Lower Empire. The map of Europe may be changed and rechanged, and its peoples may conquer and be conquered, but they and the very tongues they speak shall fail and fade entirely, until French and Slav and German, except for their literatures, shall become forgotten dialects like Welsh or Irish, the picturesque survivals of an Old World tribalism. It may be worth while, then, to pause for a little and see what justification in sober fact there is for this loud boast of the coming empire and almost universal dominion of the English-speaking peoples.

At the present hour the peoples of the United Kingdom and the United States represent about one fifteenth of humanity, and govern one third of the planet and one fourth of its inhabitants. In the beginning of the eighteenth century this race numbered less than 6,000,000 souls: at the beginning of the nineteenth century they increased to 20,500,000; at the present time they are about 100,000,000. In the space of eighty years the English-speaking peoples multiplied five times over, and it is confidently reckoned that within another hundred years they will have outnumbered all the other civilized peoples put together. M. Kummer, the chief of the Federal Bureau of Statistics in Switzerland, has reckoned that the total population of Europe in the year 2000 will be 565,000,000, while Dr. Strong, of New York, reckons that in 1980 the population of Europe will be 534,000,000. No complete statistics showing the average increase all over Europe are available for the early decades of the century, but the average increase of the continent for the ten years from 1870 to 1880 was 6.89. If, however, we were to apply the same test to the English peoples, and suppose them to multiply for another hundred years as they did from 1870 to 1880, they would reach the enormous total of 1,343,000,000. It would be unreasonable, however, to suppose that the ratio of increase will continue so long. Dr. Strong bases his calculations in this way: In Great Britain the ratio of increase from 1840 to 1850 was 2.49 per cent.; during the next ten years it was 5.44; the next ten years it was 8.60; and from 1870 to 1880 it was 10.57 per cent. So we see the ratio of increase steadily rising for forty years, and there is no apparent reason why it should not continue to rise. But as he is dealing with so long a period of time as a hundred years, Dr. Strong prefers to suppose that the average ratio of increase for the century will be only half what it has been during the last decade, and so puts the probable population of Great Britain in 1980 at 57,000,000.

On the other hand, the Swiss statistician fixes it for 2000 at 142,000,000. Accepting, however, the American estimate, let us consider the other branches of the English-speaking peoples. The Australian rate of increase for the ten years from 1870 to 1880 was 56.50 per cent.; that of South Africa 73.28. But suppose that Canada, Australia, and South Africa double their population once every

25 years — the United States has done that ever since 1685 — then the English population of the British colonies in 1980 will be 176,000,000. For the United States very complete and satisfactory statistics are available from the beginning of the century. The ratio of increase varied during the decades from 1800 to 1880 from 36 to 30 per cent. With these figures before him, Dr. Strong (M. Kummer confines his investigation to Europe) proposes to leave out of account all future immigration and to confine himself to the increase of births over deaths, leaving immigration as a set-off against any possible check upon growth. Calculated upon this strictly moderate basis, the population of the United States stands for 1980 at 480,000,000. The total Anglo-Saxon population of the world would then be 713,000,000, as compared with 534,000,000 of Continental Europe. And it must be remembered that these figures show the largest probable population of Europe and the smallest probable numbers of the English-speaking race.

In face of these tremendous figures it is well to be reminded that if the whole of the English-speaking populations of the world — multiplied as they are likely to be at the end of another century — were to be planted down in the territory of the United States and then doubled, the people would still not be so thick upon the ground as they are to-day in Belgium. While in France the population is 180 to the square mile, in Germany 216, in England and Wales 428, in Belgium 481, in the United States, exclusive of Alaska, the population is only 16 per square mile. Indeed, the 50,000,000 of the United States in 1880 might be put into Texas, and yet the population would not be as dense as in Germany. Put the whole present population of the United States into Dakota, and the people would be less crowded than to-day in England and Wales. Our share of the earth's surface, therefore, seems an ample inheritance even for the overwhelming increase of the future. It is of more immediate consequence to inquire whether this people, scattered over so many climes and so many lands, but bound by a common speech and common memories and common laws, will remain in any real sense a homogeneous race. The whole tendency of civilization seems to point to an answer in the affirmative. Increased facilities of communication and the always growing intercourse between England and the peoples across the Atlantic and in the Pacific will have their inevitable effect in checking anything like separateness of speech or thought. Already it is matter for common observation that a phrase or word which one season is noted as an "Americanism" the next is accepted by all as though it were a part of our inherited English speech. No doubt in Canada and the United States, as in Australia and South Africa, the dominant type will be affected by streams of immigration from other lands. But here also history repeats itself, and as Saxon and Norman and Dane and Celt and Gaul helped by their fusion in the making of England, so the same elements will continue to be absorbed by the English-speaking peoples over seas.

The Land and the People.

EVERYWHERE our cities are growing, and the country relatively declining. The *Boston Herald* says, "It is not in New England alone, that farm lands are rapidly depreciating in value. The State assessors of New York find a general depreciation in this class of property throughout all the counties in the state, and it is predicted that in a few years the occupants are likely to become tenants, instead of owners, in consequence of the mortgage sales of their lands. The difficulty seems to be that the eastern farmers cannot compete with those in the west. In the cities, on the other hand, real estate is continually increasing in value. New York city has added \$50,000,000 to its real value in the past year; Brooklyn, \$20,000,000; Buffalo, \$5,000,000, and so on, a condition of things which is probably duplicated in most of our New England cities."

New England is full of abandoned farms. It is estimated that 200,000 acres of land in Vermont once under successful cultivation are now abandoned, and growing up in forest. The *Herald* says the difficulty is not in the farms but in the men, and that "wherever the farmers have mixed their crops with brains, and maintained the old economy of living, they have been comparatively successful." Good farms can be had in Vermont for five dollars an acre.

Small farms are declining, large farms are increasing, and farmers are becoming tenants. The reign of plutocracy is approaching. The following table tells the story:

Size of Farms.	1870.	1880.
10 to 20 acres.....	294,604	254,749
20 to 50 acres.....	847,614	781,474
50 to 100 acres.....	754,221	1,032,910
100 to 500 acres.....	565,054	1,695,983
500 to 1,000 acres.....	15,873	75,972
1,000 acres and over.....	3,720	28,578

Farms in Illinois are said to have depreciated in value 25 per cent. in eight years. Farmers have not been shrewd or energetic as to their political interests. They have not given proper support to agricultural newspapers, agricultural colleges or fairs, or any combined movements for their own advantage. Hence politicians think but little of the farmers' votes.

Farm life is too monotonous to attract the young. If farmers would build their houses nearer together, and provide more amusements and reading for the young people, the farm would retain the people. Life does not grow monotonous to an educated and reading people.

LAND FOR THE PEOPLE. — Texas has 25,000,000 acres of land for sale to homesteaders at \$2 to \$8 an acre. It has a fine soil and delightful climate, as I know by personal experience. The proceeds of the lands are devoted to the school fund, which is larger by far than in any other State. Texas has a great future.

THE CONDITION OF FRANCE appears to be financially prosperous. The Minister of Finance, M. Rouvier, shows in his report that the capital invested in industrial undertakings has increased 7,000,-

000,000 francs since 1876. There were 2,228,000,000 francs of deposits in savings banks by 6,492,000 depositors. The *Journal* of the Statistical Society shows that France in 1879 produced 110,000,000 bushels of wheat, or 11 bushels an acre; now it produces 294,250,000 bushels, being 18 bushels to the acre, which is above the American average. The average value of the land has risen from £8 per acre a century ago to £27 at present. Wages, too, have risen. The agricultural laborer got sixpence a day in 1789, who now gets two shillings. Meantime the price of bread has not materially varied. The total national commerce a century ago was about forty million pounds—now it is £374,000,000. What is going on in France is occurring all through the civilized world. The whole world is advancing.

REFORMATORY MOVEMENTS. — Notwithstanding the desires manifested by many good people for a better social condition, it is not yet demonstrated that our people have the moral qualities that fit them for a nobler social order. The effort is still in progress. Co-operative colonies are being formed, and Nationalism aims to educate the whole nation to realize an ideal condition. In looking at the history of progress, however, there is not much to make us hopeful of speedy results. Jay Chapel says:—

“Rochester! Historic ground! It was there that the first meetings were held in this country for labor and land reform, and for years before the advent of Spiritualism, which found its earliest supporters there. Nearly every phase of reform found many of its most intelligent advocates in that embryo flower city. Forty-five years ago it was the centre and focus of the great socialistic excitement that had taken such a hold in this country under Fourier. Conventions were held there frequently and associations projected. There Brisbane and our genial friend Leland, and others full of zeal for a new order of society, found a fertile field.

“Leland said, in 1844, that twenty thousand persons was a ‘low estimate of those ready and willing, even anxious, to take their place in associative unity,’ west of the longitude of Rochester in this State. Nine associations were contemplated within a radius of fifty miles of that city, and four of them were put in operation, — Clarkson, Sodus Bay, Bloomfield, and Ontario. — with an actual membership of over one thousand persons. They had twenty-five hundred acres of land, fine water-power and all the facilities of success, but all were short lived, ended disastrously, and made the name of association odious to the masses.”

Of all the champions of Fourierism, Brisbane was the most enthusiastic. We hear nothing more from him. The last time I saw him, nearly twenty years ago, he said he had concluded that he was a “d— fool” and he knew it. The Utopian agitators of that period have generally subsided.

But Utopian agitation is again beginning, with greater prestige and more practical methods, under the name of Nationalism, in a form likely to produce political results.

POLITICAL MOVEMENTS.—The Texas Federation of Labor resolves in favor of the single land tax, eight hours days labor, government issue of money in place of national banks, government ownership of railways, telegraphs, and telephones, abolition of the United States Senate and the grand jury system, the Australian ballot system, election of all officers by the people, and a lien for laborers on the products of labor.

The *Chicago Express* wants a sufficient volume of money issued to make \$50 per capita, limitation of land ownership as to quantity, no more public domain to aliens, government ownership of railroads, telegraphs, and telephones, a woman suffrage plank, a radical temperance plank, and a radical tariff plank.

The Code of Health.

THE wise and prudent man keeps himself in high health, enjoying life and ready for every duty. The careless man, the absent-minded man, and the fool think nothing of the matter until they find themselves suffering from ill health, and even then procrastinate until they find that they *must* have a doctor.

No one should be content to live with any abatement of the normal energies and the normal enjoyment of life. To decline in health is a vice or a crime, for declining in health means failing more or less in every duty. We should be ashamed to confess it, unless the cause was something beyond our own control. Perfect health results in long life. Every human being should aim to live a century. Many have inherited so little physiological capital from their ancestors that great longevity is impossible, but if each surpasses his parents a few generations will develop normal longevity. The writer has already lived thirty years longer than his father. Sir Spencer Wells says that the average longevity in England has been increased nineteen years in the last half century.

Cold weather has arrived and brings to the front the question of clothing and of warmth. Clothing protects by being a non-conductor and retaining our heat. The best possible material for clothing is woollen. It is not only the best non-conductor, but is generally more porous and thereby gives freer escape for the transpiration of the skin, which is essential to health, while it also maintains the healthy action of the skin by its warmth and stimulating influence. To a few persons it is too stimulating or irritating, and they need to use cotton or silk under it.

SARCOGNOMY shows the importance of healthy action of the skin, by the fact that the entire surface of the body corresponds with the entire surface of the brain, and consequently whatever oppresses the skin oppresses through the brain the entire constitution. Moreover, the varying conditions of the different portions of the skin produce varying conditions of the brain. Coldness of the lower limbs impairs the action of the base of the brain, diminishing the vital force, driving the blood toward the chest and the brain, tending to develop colds, bronchitis, consumption, pneumonia, and pleurisy, developing insom-

nia and nervous disorders. Hence warm clothing of the lower limbs is essential to healthy vigor. This idea is conveyed by the old maxim that we should keep the head cool and the feet warm—a maxim which is not universal in its application, as there are some in whom the head is not naturally very warm, and who need to protect it. Such persons are benefited by wearing a silk cap and by sleeping in a nightcap.

The posterior surface of the body corresponds to the energetic region of the brain, and is the energetic region of the body. The spinal cord and the adjacent ganglia are the sources of all the energy of the body. Hence the protection of the back is the chief function of clothing. The entire front of the body and head may be exposed to the cold wind with comparative impunity, but the back cannot be chilled without serious injury, especially in the region of the shoulders. Exposing the shoulders to a draft of cold air or the proximity of a cold window is dangerous. It is dangerous to expose the shoulders without some extra protection to the cold sky of night, as in sitting or standing out of doors at night. A cape or shawl or overcoat is a necessary protection.

Another important region for protection is the base of the brain. In cold weather warm clothing around the chin and back of the neck preserves all the vital forces and enables us to resist the cold. Nature has supplied males with this protection in their beard, the growth of which protects the respiratory tract in the brain.

The demand for warmth in the winter requires more calorific food. Animal food, of which we need very little in the summer, is beneficially used in winter, and is indispensable in very cold climates. In summer we need food non-stimulant and antiseptic, such as ripe fruits, sweets, and acids. Of antiseptics the principal is salt, which is more needed in summer, not only on account of its antiseptic, antifebrile effect, but on account of the great loss of it by perspiration. Of antiseptic acids, lemon juice and dilute phosphoric acid, used as lemon juice to make a pleasant beverage, are very valuable. The latter can be obtained of any druggist. Half a teaspoonful is enough for a glass.

The great importance of the skin, by its secretions and its exposure to the atmosphere, in maintaining a good condition of the brain and a regular equilibrium of the vital functions, requires us to preserve its uniform action. First in importance for this purpose is woollen clothing of a porous texture, of which a good flannel, not too dense, is the ideal. Any fabric of pure wool and loose texture is beneficial to the skin.

Next in importance to woollen clothing is the direct treatment of the skin by baths, friction, manipulation, and sunshine. Water has many different effects. It is soothing and sedative, opposed to inflammation and fever. Warm water is most soothing, and makes the favorite bath of the Japanese. Nothing is better for headache, even when it amounts to neuralgia, than pouring on hot water, and nothing can compare with hot water in the treatment of a sprain. Many find benefit in a drink of hot water which stimulates and

soothes the stomach and removes unwholesome contents. The warm bath is soothing. It is very valuable for infants when attacked with convulsions. Hot water in a bath for feet and legs relieves the head, and is the best thing at the beginning of a fever or of pneumonia. Hot or warm water poured on the body below the navel is the best thing to cool a fever; and blankets wrung out of hot water as hot as can be handled, and used to envelop the whole person, proved the best thing in the Eclectic practice at Cincinnati to arrest the ravages of cholera.

Cold water in a momentary dash is very stimulating, and is good to warm the feet or any part of the body, if followed by brisk friction. But prolonged it is very cooling and depressing. A cold plunge bath is too strong for delicate constitutions, and if prolonged is dangerous, but for the robust it is a fine tonic, if followed by friction or lying between blankets. Some heroic constitutions have been able to break the ice and take a plunge bath in winter; but for many that would be suicide. The safer method for most persons is to use a basin or tub and a wet towel or sponge on each part of the body successively, followed by dry friction with a coarse crash towel. Salt water is often better than fresh for bathing, being more invigorating or stimulating to the skin. Good soap cleanses, opens the pores, and soothes irritations. Oatmeal, corn meal, and bran are also valuable additions to the bath, soothing and softening the skin.

Gentle manipulation and percussion by a proper person of a healthy and benevolent constitution are not only beneficial to the skin but *curative for all diseases* -- the most important agency known to the healing art. "THERAPEUTIC SARCOGNOMY" shows how this may be used by every family for the preservation of health, prevention and cure of disease, as will be fully shown in the next edition of that work, with such scientific demonstration as should remove all doubt.

Sun baths are a valuable agent. Mankind languish like plants when deprived of sunshine. At the Hotel Flower and at some European establishments, sun bathing is an important part of the treatment. Blue light has a beneficial, soothing, nervine effect and yellow is an active stimulant. Dr. Babbitt has written largely on this subject.

To return to the question of clothing. Its purity must be maintained by the laundry; frequent change is necessary. The skin is suffocated by the lack of ventilation, as by rubber shoes or by very dense cloth in our garments, or when clothing is not changed, and this is realized even in our beds, especially when they are occupied by more than one. The cotton sheets become saturated with our transpiration, and we are compelled to shift from one side of the bed to the other, or, like Franklin, to get up and shake out the bedclothes to purify them. It is said of a well-known literary character that he promotes his comfort by having half a dozen beds in use, and going from one to another. Franklin was said to have used two beds. If we sleep next to blankets there is not so much necessity for this change.

Bedclothing should insure comfortable warmth but not induce perspiration. Whether we lie on the side or back is not important. It is desirable, however, to change the position several times in the night, as any one position produces gravitation and pressure on certain parts which are relieved by a change. The head of the bed should be toward the north, as sensitive persons realize that this is beneficial or tonic to the nervous system. Northern magnetism is a tonic. Southern is sedative. The windows should be on the south. There is a great difference between apartments with a northern and those with a southern exposure. Invalids cannot afford to neglect this.

Unless the bedroom is very large, there should be a gentle ventilation provided by a narrow opening at the window most remote from the bed, the warm air being allowed to escape by the chimney flue or the top of the window. The higher the window is from the ground the better for the sleeper. Malaria accumulates near the ground; upper stories escape. But there is no good ventilation in a very warm bedroom. The breath does not ascend readily in a warm atmosphere, and the sleeper is breathing more of his own breath than of the pure air. In a cool room this does not occur: the breath ascends rapidly and fresh air comes to the nostrils.

There is a little matter which I have found generally unknown or overlooked. The support of the head should be by a pillow *under the neck* instead of the head. This supports the head and takes its weight from the neck, which is a great addition to comfort.

Good sleep requires some plethora of the blood-vessels and a well-nourished condition. There should be no hunger or thirst or sense of emptiness. It is therefore beneficial to drink freely at night of anything not very stimulating. Fluids diminish excitability; even a restive horse is less troublesome after drinking very freely.

When sound sleep is difficult to obtain we may resort to mild hypnotics. Generally warm feet and a non-stimulant supper, such as mush and milk, or a free use of onions, which are very sedative, will be sufficient. Some have succeeded by using a wet cloth upon the eyes and forehead, and some by taking a glass of ale or beer. An English gentleman suffering from insomnia found most relief from medicines acting upon the liver.

For a gentle hypnotic there is perhaps nothing better than the extract of lettuce. Its action is wholesome, and entirely free from the evil effects of opium. Next to this I would mention a tincture of cochineal. This is a safe and wholesome agent, the value of which is unknown to the medical profession. SULFONAL has recently been discovered, and come into use extensively. It produces a calm and wholesome sleep, and is the best hypnotic known at present. The lettuce has no narcotic character and is not as strong a soporific as the sulfonal, but it has a very beneficial influence upon the digestive organs.

Sleep should be an active time in the organic life as the animal life is resting. The secretions should all be active, and their activity is promoted by drinking freely. Aperient and alterative medicines

and mineral waters may well be taken at night, if they are not too strong. By promoting the secretions they purify the system and enable us to wake up refreshed. Of these alteratives, such as determine to the skin have a good influence over repose, especially such as elder-flowers (*Sambucus*) and crawley root. Most of the mineral waters are beneficial drinks at night. Phosphate of soda and muriate of ammonia may be added to our drinking water with benefit — a spoonful to each glass — as they have a very healthy effect on the secretions.

Ripe fruits or cooked fruits are beneficial at night, as their influence is soothing and purifying, anti-scorbutic and anti-febrile, as well as gently aperient, removing the necessity of cathartics.

The regular purification of the body by the action of the bowels and kidneys is very important indeed. Some accomplish it by the use of fruit, others by *cracked wheat*, or *whole wheat*, or by brown bread, and others with sluggish bowels rely upon enemas of warm water from a fountain pipe, the fluid descending from a bag four or five feet by its gravity.

If aperient medicines become necessary we have a very good one in the butternut (*Juglans cinerea*) or white walnut. A fluid extract of the bark is a convenient and mild aperient. Perhaps the most pleasant mild aperient is one lately introduced, called the *Rhamnus frangula*, of which Metcalf of Boston prepares a very pleasant elixir. For a stronger purgative the favorite at present is the *Rhamnus Purshiana*, commonly called Cascara Sagrada, a fluid extract of which is a vigorous but not harsh aperient.

When in addition to torpid bowels we have an inactive or unhealthy liver, there are many good remedies without resorting to the obsolescent blue pill and calomel.

The blue flag (*Iris versicolor*), in the form of fluid extract or in its powdered extract (Irisin or Iridin), will certainly act vigorously upon the liver and bowels. When the liver is in an unhealthy, congested, or tender condition there is nothing better than Leptandrin, a black powder which is a pure liver tonic; but treatment of the liver requires purgatives, as they deplete the blood-vessels of the liver and diminish its congestion. Hence the cascara and leptandrin may be combined. Purgatives are beneficially associated with hyoscyamus; thirty drops of the fluid extract or half a grain of the solid alcoholic extract will obviate any unpleasant influence from a cathartic.

An important new remedy has been lately introduced under the name of PANCREOBILIN. It has long been known that the natural agents of the stomach and bowels may be obtained from animals and used with great benefit by man. Pepsin is obtained from the stomachs of hogs or of fowls, and greatly aids the human stomach in digestion. The inspissated bile of the ox, made into pills and taken in doses of five or ten grains, compensates for deficient action of the liver, and acts as a wholesome aperient, especially beneficial in dyspepsia. Of late, the pancreatic juice and the secretions of the liver have been combined under the name of pancreobilin, and found

very beneficial in constipation and emaciated conditions. It seems to compensate for failure of the digestive organs and liver, and is therefore a true restorative for a class of invalids that were formerly worried with calomel and seriously injured. It is probably the best addition to our resources for impaired abdominal organs. Of medicines for a similar purpose, one of the best is tag alder (*Alnus rubra*), in fluid extract, which promotes all the secretions.

The great support of the digestive organs is a life of cheerful activity. Active industry gives appetite, and a cheerful, amiable mind does more for health than medicines.

The protection of the lungs requires protecting the legs, feet, shoulders and the space between them, from cold. In severe weather a woollen muffler round the lower part of the face gives them much protection, and if it is extended over the nose it serves as a respirator to protect the lungs from an intensely cold air. In all irritations of the lungs a moist atmosphere which is not cold is soothing. Hence a vessel of boiling water on the stove makes a soothing atmosphere, and if sugar is dissolved in the water it produces a still more soothing effect, for which patients have been accustomed to resort to the sugar houses in Louisiana when the syrup was being boiled.

There is an important precaution for the protection of the lungs which has been overlooked by writers on medicine and hygiene. It is to guard against a heterogeneous atmosphere. A current of cold air entering a warm apartment and mixing with the warm air, making streaks of hot and cold, is very irritating and apt to produce colds. If it comes in in very fine streams and slowly through fine crevices into the upper part of the apartment so as to become promptly warmed and become homogeneous with the rest of the air, no injury is done; but whoever sits where a stream of cold air is coming in must expect to suffer, and it is prudent to keep away from all the crevices by which the cold air enters.

Frequently we have a stream of cold air coming in at the door and forming a stratum of cold air on the floor, while the heat of the stove makes the upper portion of the apartment ten, fifteen, or twenty degrees warmer—a very unwholesome condition. The best arrangement for preventing this is found in the new-fashioned grates which draw in a supply of warm air and thus prevent the entrance of cold currents. This might be imitated by a pipe from the outside discharging a current of cold air against the stove or above it, which would be a cheap and satisfactory substitute.

There is a great number of pulmonic agents and they are combined in various cough and lung remedies (patent or proprietary medicines), the majority of which are valuable. The elements of which they are compounded are demulcents, such as flaxseed, gum arabic, Iceland moss, glycerine, sugar, licorice, and honey; expectorants, such as squills, sanguinaria (bloodroot), ipecac, lobelia, yerba santa, drosera, lippia, penthorum, elecampane, tar; and soothing or healing agents, such as morphine, pargoric, hyoscyamus, poppy heads, papine, cannabis indica, cochineal, balsam Peru, coltsfoot, comfrey, and gnaphalium, sometimes called life everlasting, which

gives great relief in febrile conditions of the lungs. A vast variety of useful compounds are made of such materials.

Persons who are much exposed to cold and wet need great vital calorific power, without which they contract rheumatism. Modern science has developed recently two sure remedies for this in the salicylate of soda and SALOL, each of which is reliable. Salol is a tasteless white powder, which in addition to its anti-rheumatic qualities has a very wholesome effect on the digestive organs, in which it has the advantage of the salicylate.

An Illustration of Sarcognomy.

A DOCTRINE of the new Anthropology which has been taught and demonstrated for forty years is that the calorific function is connected in the brain with the medulla oblongata, and in the body with the hypogastric region (between the umbilicus and pubes) and the lower portion of the spinal cord, consequently fever or febrile heat may be most effectively treated on the pelvic region by currents of warm water. Cold water might also be used, but perhaps not so beneficially. Of course a similar treatment in the bowels, between the hypogastric and spinal regions, would be equally effective. This is well illustrated in an article in that excellent periodical, Dr. Foote's *Health Monthly*, which is here copied.

One of the hobbies, or we might say crazes, of physicians in acute practice during the past ten years has been experimenting with medicines called antipyretics, for the reduction of temperature in fevers. Perhaps a dozen or more new medical compounds have been discovered or invented, which have the power thus to reduce abnormal temperature, but most of them have other properties which make them risky medicines, and some are very uncertain in their effects, producing now and then poisonous results without apparent reason, in doses which have seemed safe in other cases. There are some physicians also who begin to question the utility of efforts in this direction — for the reduction of temperature. One modern theory supposes that the increase in temperature may be one of nature's devices for burning out the causes of fever which have found their way into the body. If the fever can be borne by the patient, it may be just the thing to destroy the cause of the disease — especially when living germs are the cause. Nevertheless, there are many cases in which a continued high temperature threatens disaster and when it seems advisable to find some means to subdue it. As water is used to quench fires in other structures, so it seems to be the safest means for cooling off a superheated human body, and without the opportunity as yet to test a method of employing water for this purpose, we reproduce here an account of it as told by *Good Health*, a periodical published by the managers of the Sanitarium at Battle Creek, Mich., who no doubt have had abundant opportunity to test this method and to indorse it. They thus describe it :—

“Several years ago our attention was called to a series of experiments made by Dr. Winternitz, Professor of Hydropathy in the Medical University of Vienna, for the purpose of determining the influence upon temperature of enemas of water of different temperature in cases of fever. The results claimed by Prof. Winternitz were so striking that we improved the first opportunity to repeat his experiments, and with such results as have justified the continued use of this means of lowering temperatures in fevers, in cases in which the ordinary measures were not efficient. The only objection we have found to the method has been the inconvenience to the patient occasioned by the frequent use of a bed-pan. In a recent case in which we found it necessary to resort to this method, the nurse observed that if the tin can of the fountain syringe used in administering the enema happened to be lowered below the level of the bed on which the patient lay, water which had previously been introduced into the rectum returned readily through the tube into the can. On learning this fact, the attendants were instructed to employ the enema in this way. From one to two pints of water, of 70 or 75° F. temperature, were allowed to pass into the bowels; and after being retained for five or ten minutes, or until the patient experienced uncomfortable sensations, it was made to pass out through the tube by simply lowering the reservoir to the level of the floor. A new supply of water of a proper temperature being introduced into the reservoir, it was again raised to the proper height and the operation so continued until six quarts of water had been used. Then the patient was allowed to rest half an hour or an hour, according to the height of the fever, and the same process was repeated. Careful record was made of the temperature of the patient just before the treatment and immediately after. It was found to be invariably reduced from one to one and a half degrees by each treatment. The temperature, which had been exceedingly obstinate previous to the employment of this method, ranging from 104° to 105°, during the intervals between the treatments would, of course, rise somewhat; but each time it stopped short of the point reached during the previous interval, so that in the course of a few hours the fever was brought down to very nearly a normal temperature. The temperature of the water, when taken after passing through the bowels, was found to have risen each time from 10 to 13 degrees.

“The great capacity of water for absorbing heat renders it one of the most useful of all substances for lowering the temperature; and it is readily apparent that, by the means described, heat may be abstracted from the body almost ad libitum, and the temperature may thus be controlled with a rapidity and a degree of certainty which cannot be approached by any other method. In a still more recent case, in which the same treatment was employed, the temperature of the patient had reached 106° F. in spite of the vigorous application of ordinary measures of treatment, such as cold compresses, etc.; but it was, in four or five hours, brought down to nearly 100° by the use of the cold enemas.

“The advantages of this method are: 1. It may be employed with-

out wetting or moving the patient; very frequently a patient will sleep continuously during the administration of the treatment. 2. It seldom causes chilliness, which is frequently a disturbing symptom, especially in fevers of a low type, and even, when the temperature is alarmingly high, causing the patient to dread the employment of sponging with cool or tepid water. 3. It is not necessary to employ cold water, a temperature of 80° or even 85° being thoroughly efficient. In the majority of cases, however, water 70° or even 60° may be employed without danger. The water comes in such immediate contact with surfaces filled with large blood-vessels that a temperature but a few degrees below that of the body is more effective than very much colder water applied to the surface.

"In cases in which the use of the cool enema is attended by chilliness, this uncomfortable symptom may usually be relieved by the application of a hot bag or fomentations to the spine or to the pit of the stomach.

"The simple measures of treatment we have described will be found more effective in lowering the temperature than any or all other remedies which have ever been recommended for this purpose."

The foregoing measures might be greatly aided by adding febrifuge remedies to the water. Even common salt would be a very valuable addition, and in continued fevers, especially those of putrescent tendency, the bisulphite of lime or of soda would be a very valuable addition, capable of counteracting septicæmia or blood poisoning. In typhoid fever the addition of Baptisia would make a highly successful treatment capable of healing the ulcers in the bowels. The French Declat's Syrup of Phenic Acid would be valuable in any fever.

Maternal Impressions — a Glimmer of Light.

THE stubborn resistance of the orthodox medical profession to every idea of psychic character has prevented the proper recognition of maternal impressions on the fœtus. It is therefore like a glimmer of light to find in the *Medical Record*, of New York, an article from Dr. W. H. Lowman (who is, notwithstanding, a good specimen of an old fogey) illustrating maternal impressions, from which I quote the following:—

"Records are rich in stories showing the effects of maternal impressions. The ancients fully believed in them, as we have attested by Baptista Porta, Furnelius and others. The belief that psychical, mental, and physical impress is implanted on the fœtus has always found a responsive chord in writers of all ages, not only from love of the mystic and wonderful that belonged to some, but also, we are forced to conclude after careful study, from actual and positive knowledge of such things by many of these authors. In sacred history we have at least one well-attested case of the result of impression upon animals during heat, in which Jacob craftily outwitted his father-in-law. (Genesis xxx.)

Were we to search medical literature from remote antiquity,

through all there would be a connected and unbroken chain of records, from the marked Cain and cursed Ham on through mediæval folios through Roman and Grecian history, mythical and true, to this day; and we would find numberless instances of strange freaks of nature and Minotaurean wonders attributed to sensorial and psychical impressions. The greater number are not reliable, but still there is sufficient to be of positive value. The tendency of the day is decidedly agnostic, and especially is this sceptical inclination manifested in regard to everything that is immaterial, that is not tangible. A man of science who meets a new fact simply arrests his judgment until he can explain it. The dogmatist takes refuge in the intellectual indolence of denial. Every scientist is naturally a materialist, but there are many who cannot see beyond the limit of their narrow sphere and who will not look beyond the tip of their Æsculapian proboscis, and anything that cannot be dissected, vivisected, or subjected to the microscope, kymograph, and balance is cast aside as valueless and without foundation. Such are hot-house plants developed in the labyrinths of laboratories, and, when subjected to the light of practical truth, it matters not how much sneering hauteur and enthusiasm they have for their pseudo-scientific knowledge, the well-attested results of observation must and will drive their puny theories to the wall. I confess myself to have been very sceptical in regard to the effect of maternal impressions until facts compelled me to admit that a single well-observed and carefully tested fact is sufficient to upset a dozen *a priori* theories. Scepticism is the order of the day, and a sceptical incredulity is considered an evidence of superior wisdom. On anatomo-physiological principles the influence of maternal impressions in the production of monstrosities has been denied. The "coarse materialism" of many has ignored the demonstrated fact that other psychological impressions are admitted to produce other physical effects. Our mental impress is left on the offspring.

The embryo, prior to the beginning of the third month, is much more easily affected than later. This is consistent with embryological law. In embryological experimentation in production of monstrosities by artificial methods, "an interference with development at an early period produces a far greater malformation than one at a later period." The experiments of Dareste, Symkiewicz, and Fol in varnishing eggs in different ways, irregularly heating them, subjecting them to the motion of a railway car, produced different monstrosities; yet, while many scientists, great minds, and embryologists like Thomson, Geoffroy St. Hilaire, and Carpenter, and physicians like Velpeau and Flint, were firm believers in it, a tangible cause has not yet been found.

Profound grief, mental or physical shocks acting on the mother, produce defects mentally and physically in the child. Dr. Spitzka gives the statistics of Legrand du Saulle, in reference to the *ouvriers* of Paris, of the defective children born in 1871, as "enfants du siege." The French are known to be exceedingly impressionable and emotional. Of ninety-two children born in Paris during the

siege, sixty-four had mental or physical anomalies, and the remaining twenty-eight were weaklings; twenty-one imbecile, or idiotic, and eight showed moral obliquity or emotional insanity. The financial crises, in Berlin (1875 and 1880) were followed by an increased number of idiots born. Can we not see the effects of the civil war in our country? Melancholy envelops many in its dark shades. Observers of large experience with the illegitimate say that the mental suffering of the disgraced mother reacts on them, arrests development, produces mental deficiency, or in after years, even though under the best moral care, that offspring oftentimes follows the mother in a life of sin. Plato, in the "seventh book of laws," after discussing how easily impressions are stamped upon newly born infants, says: "Nay more, if I were not afraid of appearing ridiculous, I would say that a woman during her year of pregnancy should of all women be most carefully tended, and kept from violent or excessive pleasure and pains; and at that time she should cultivate gentleness, benevolence, and kindness." While Bavaria banished "a maid with two heads" from her limits, "lest that by frequent looking upon her the imagination of women with child, strongly moved, should make the like impression in the infants" they bore in their wombs, the Roman aristocrats recognized the law of maternal impressions and considered their wives sacred during the first months of pregnancy. It is certain that the mind is more susceptible at this time to impressions. The Romans therefore jealously guarded their wives against external mal-impressions of a shocking character at such times, and surrounded them during the whole period with beautiful objects and agreeable sights and sounds. The result is well known. We have as their progeny a race of high artistic development, which has given birth to many like Michael Angelo and Patti."

BIRTH-MARKS AND THEIR REMOVAL.

From The Health Monthly.

An instance of the removal of a birth-mark, related to me by the mother who accomplished it, is worth recording for the practical use it may serve in other cases of a similar kind. In the month of February the mother became possessed of a strong desire for red raspberries. The husband planned a surprise and gratification of her desire by ordering at a hothouse the forcing of some of the longed-for fruit. In due time he brought home and set before her a dish of the berries.

It chanced that she was entertaining a lady guest, and who was either not aware that she was enceinte, or had been wishing for the fruit. Some call upon her made it necessary for her to leave the room just after the berries were brought. As she left, with an impulse of courtesy she said to her guest, "Help yourself to the berries." Upon her return she saw with a shock of disappointment an empty dish, every berry gone, and before she could think to restrain herself reached her hand to her face and drew it down on one side from the forehead to the chin, exclaiming, "Oh, I'm so sorry!"

When the baby came, a daughter, the entire side of the face corresponding to the side she had covered with her hand was a splash of bright red spots. After a few days she felt an impulse to lick her baby's face, which she obeyed. Following it up at intervals as her strength permitted, she finally after a week or so had the satisfaction of finding the skin entirely free from any discoloration, and the spots never reappeared during the three years of the child's life.

It would be worth while for any mother to try this manner of treating marks that seem only a discoloration of the skin. Possibly it might avail to remove the marks involving structural tissue, but it does not appear probable.

One of the most unique marks ever brought to my notice was upon the lower portion of the thigh of a woman. It was that of the heart of a sheep --- perfect in form, with veins that were plainly visible under the gauzy epidermis. There seemed to be no cuticle over it, and very slight contact would occasion bleeding.

Her mother had, on stepping out in the dark into the woodshed, reached up to support herself before she ventured to step off the doorway, and her hand touched the heart of a sheep that hung, with some other portions of the carcass, near the door.

What seems very singular in this instance is the fact that the mother did not see the portion of the meat that her hand touched. But the shock was severe at the instant, and she placed her hands on her limb to brace herself.

The psychological chemistry of birth-marks, and the mother's impress, belongs in a very interesting realm of the subtle and occult forces, whether or not it may be comprehended in "vital force."

Lucinda B. Chandler.

CURE FOR DIPHTHERIA.—The *New England Observer*, published at Keene, New Hampshire, contained the following announcement in October. As for the remedy mentioned, it would probably be more efficient if less diluted: "Dr. Allen, of Peterboro, N. H., has a new remedy. The subject of diphtheria, its prevention and cure, is one of great importance. Dr. Allen thinks he has found a cure that will reach even very bad cases, and he has had opportunity to test it, with excellent results in every case. He stumbled upon it, as it were, entirely by accident. He had a severe case of diphtheria under his care, the patient being a young boy. The Doctor was using Platt's Chlorides as a disinfectant, and the boy took a fancy to the odor, and asked to have some near his nose. The Doctor would hardly have acceded to the request, but it seems that the boy's grandmother saturated a handkerchief with the disinfectant and put it on the child's face. At this time, the membrane, peculiar to diphtheria, had formed nearly up to the teeth, and Dr. Allen considered the case a hopeless one. That night, after the application of the chlorides, holes appeared in the membrane, and in the morning the membrane had disappeared. The boy lived. Dr. Allen says he has had several cases since then that were very bad and he has not lost one; he has

used this remedy in these cases. The directions which he gives are : Dilute the chlorides with ten parts water. If used to prevent the disease, wet a cloth in the liquid and place it over the mouth and nose for about ten minutes at a time, several times in the day. If used to cure the disease, keep the wet cloth over the face nearly all the time until the membrane is gone."

Civilized Diabolism.

THE Moral Education Society of Chicago has issued a leaflet on capital punishment, from which the following extracts are taken :—

"To contemplate for weeks and months, and read over and over with satisfaction, the promised execution of a fellowman, and to set a watch upon him for days lest this ineffably 'civilized' mode of killing shall be avoided by the condemned; what is this but another form of the savage modes of torture and the savage delight therein?

"The name of 'Capital Punishment' has a better sound, and the accessories of a consenting community give a sort of dignity to the savage performance, but the fact is only a repetition of the savagery that gloated over the tortured victim.

"Judicial killing is but an evolution of the torture stake of barbarism. And the worst of it is, the judicial process lifts the savagery into the realm of respectability, not only, but of right to the general mind.

"So long ago as 1855, Charles Sumner stated in reply to a request for his views on capital punishment :—

"It is sad to believe that much of the prejudice in favor of the gallows may be traced to three discreditable sources : first, a spirit of vengeance, which surely does not belong to man ; secondly, an unworthy timidity, as if a powerful civilized community would be in peril if life were not sometimes taken by the government ; and thirdly, a blind obedience to the traditions of a past age.

"But the rack and thumbscrew, the wheel, the iron crown, the bed of steel, and every instrument of barbarous torture, which we now reject with horror, were once upheld by the same spirit of vengeance, the same timidity, and the same tradition of another age."

"In vol. 133, *North American Review*, Wendell Phillips left his testimony : 'But even if we restrict the punishment of death to murder alone, when we remember our experience that the infliction of the death penalty nourishes the spirit of revenge, demoralizes the community, lessens the sacredness of life, largely prevents the prosecution, and to a great extent the punishment, of crime, it becomes evident you must prove the death penalty absolutely necessary before government is justified in using it. No amount of expediency will authorize *breaking into the bloody house of life* at risk of such evil results.'

"Now, that capital punishment is not absolutely necessary for the protection of society in almost any epoch of civilization is found by the amplest testimony :—

"Egypt for fifty years during the reign of Sabacon ; Rome for two

hundred and fifty years; Tuscany for more than twenty-five years; Russia for twenty years during the reign of Elizabeth, and substantially during the reign of her successor, Catharine; Sir James Mackintosh in India for seven years; the State of Rhode Island since 1855; Michigan since 1847; Wisconsin since 1853; Maine since 1835; Holland since 1870; Saxony since 1838; Belgium since 1831; and several other states, prove by their experience that life and property are safer with no death penalty inflicted than in the neighboring countries which still use death penalty.

"All experience confirms the universal judgment of those who have studied the subject, and which *Rantone* utters when he said: 'The strongest safeguard of life is its sanctity, and this sentiment every execution diminishes.'

"We appeal to all thinking, humane people to reflect upon the demoralizing influences attendant upon the infliction of the death penalty, to consider that the murderous feeling which led to the commission of the first crime is multiplied by just the number of persons who indulge in a satisfactory contemplation of the killing of the murderer."

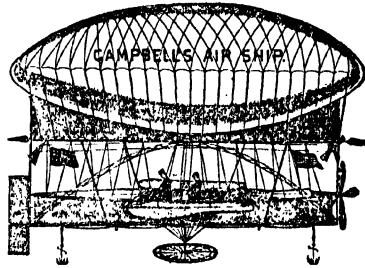
But capital punishment is a very small matter compared to the other mortal agonies and national crimes that still exist in nations falsely calling themselves Christian.

France, Germany, Italy, Russia, Austria, and England are spending millions to prepare for wholesale slaughter, and military men believe that it will not be very long before the slaughter will begin. They are all experimenting with cannon and with a smokeless powder which fills the air with stench. The United States authorities, too, are experimenting with smokeless powder and terrible guns for self-defence. If the Devil is not the ruling influence of civilized nations — what is? The voice of the angel world is unheard. Seventeen millions of men in Europe are organized for international murder.

Scientific.

BALLOON TRAVELLING. — The difficulties of aerial navigation increase in proportion to the size of the animal attempting it. The smaller a body is, the greater is the supporting power of the atmosphere in proportion to its weight. Hence dust and mist float in the air. The motive power of an animal also, increases as its size diminishes. Hence it is easy for an insect to fly but impossible to a man. The wings of a house fly vibrate 335 times a second or 20,000 times a minute, producing the sound F. Those of bee vibrate 440 times a second, 26,400 a minute. Hence the bee flies with the speed of a bird. For a man to fly he must be lifted by a balloon and have power to propel the balloon greater than that of his muscles. The crazy scheme of De Bausset for a steel balloon containing a vacuum is appealing vigorously to the credulous for \$250,000 to construct it. Popular ignorance on scientific subjects gives great encouragement to humbug. A simple and rational plan contrived by Peter Campbell

of Brooklyn, is exhibited in the accompanying engraving, but the ability to propel and steer balloons depends entirely on the quietness of the atmosphere. The balloon can do nothing against the wind by hand power. The balloon corps of the French army is exhibiting its progress at the exposition building. A correspondent says: "the wonderful steering-apparatus for balloons of Captains Renard and Krebs occupies the place of honor in this most interesting exhibit. The centre of the ceiling is covered by a section of the newest model of balloon, "La France," from the state factories at Mendon, and from it hangs Renard and Krebs's wonderful car with its steering-apparatus and electric motor. "La France" is the only balloon which has really obeyed its helm to the extent of cutting a perfect



circle in space. The huge balloon is the shape of a cigar but is more swollen, or bulged out, at the bow than at the stern. The length is 50.40 metres — nearly 160 feet — and the car is about 75 feet long by 5 feet wide. The car is constructed of light bamboo poles and wicker-work; the forward part contains the electric motor, the centre the machine, and the stern the long shaft of the screw. The rudder is in the bow and is formed of a huge light frame — some 10 feet square — covered with varnished silk. The huge "screw" is constructed in the same manner and is exactly the shape of the screw of an ocean steamer. The speed obtained is 23k. 400 kilometres — nearly 15 miles — an hour. Judging from the excellent sketches representing "La France" in motion, it must be a grand sight to see this monster balloon cleaving its way through the air — there is something weird and uncanny about the look of the whole thing which repels, but at the same time attracts us. One cannot help thinking whether all this is not a fore-runner of a change in our recognized means of locomotion. The next thing we have will be a balloon service from Havre to New York.

Yet the idea of a steering apparatus for balloons was conceived as far back as 1784 and to-day we are practically not much further advanced. We find a model of a balloon with three screws and a rudder constructed in 1784 by General Meusnier, who seems to have been the father of the idea. After him we have Gifford in 1852, Dupuy de Lome in 1870-72, Haenlein in 1873, with a gas motor, Tissandier in 1883-84, and finally Renard and Krebs in 1888."

The question of balloon travelling depends entirely on the concentration of great power in a light engine. My own plan was to

use gun cotton as an explosive for propelling power, the success of which would be certain. The success of Renard and Krebs with an electric motor is very encouraging.

A GREAT MARINE RAILWAY.—The magnificent railway plan of Capt. Eads is about to be imitated by a marine railway to carry ships across the narrow neck of land connecting New Brunswick and Nova Scotia, 17 1-2 miles, connecting the Bay of Fundy on Northumberland Straits. It is called the Chignecto Marine Railway, and by carrying ships across, will save some hundreds of miles of dangerous passage. The contractors are to complete it by September, 1890.

A SEA OF PHOSPHORESCENT FIRE, extending as far as the eye could reach, was passed recently, one hundred and eighty-five miles east by north of Cape Henlopen, by the Allan Line steamship *Manitoba*, from Glasgow. Captain Dunlop, master of the *Manitoba*, said: "Early on Tuesday night the heavens suddenly became overcast and intensely dark, and I left the bridge temporarily, leaving second officer Johnson in charge. I had hardly reached the chart room when the cry of fire was announced on the starboard bow. I rushed on the bridge and found the sea to be like a mass of flame, presenting a scene of sublime grandeur. Whenever a sea broke over the bow of the vessel, the drops of the spread over the rigging and decks like the flying embers of a genuine conflagration, where sparks were driven by a strong wind. Everywhere on the decks were found tiny sparkling phosphorescent beads which did not disappear until the next morning. For two hours the vessel was steaming through this sea of fire, causing considerable alarm to many of the superstitious sailors and passengers. In the distance the sea appeared to be breaking on a strand, but a dip of the log without finding bottom indicated that the shoal water was not near at hand."

RARE METALS AND THEIR USES.—Some rare metals, possessing special qualities, are required for certain work. Thus palladium is used in making some parts of timepieces, and iridium for the points of gold pens, and the uninitiated have no idea of the value of such scarce products. Vanadium costs, for instance, \$12,000 per pound; zirconium, \$7,900, and lithium, which is the lightest of metals, \$7,700 per pound. Rhodium, which is extremely hard and brittle, and is only fusible at a very high temperature, fetches \$2,500; and iridium, the heaviest substance hitherto discovered, costs \$1,200 per pound. It will therefore be seen that gold and silver are far from being the most precious metals as far as their market value is concerned.—*Pop. Science News*.

ACOUSTICS.—"One of the most extraordinary edifices in the world, in an acoustical point of view," writes Sir Morell Mackenzie, "is the Mormon Temple of Salt Lake City. Its form is that of a beehive, and 14,000 people can be comfortably seated within its walls; still, from one end of nave to the other you can literally hear a pin fall. The demonstration of that fact is made by the sextons.

"When visitors are present at the services they are posted in some place along the wall. A sexton walks then to an opposite wall, stops and drops a pin in his hat. Every one hears the infinitesimal noise made by the fall of the pin.

"Brigham Young boasted to have received the plan of his temple from heaven, and never to have known anything about acoustics. The truth was that he had simply imitated the St. Paul's cupola, so famous for its resounding gallery."

GALILEO DISCOVERER OF THE MICROSCOPE.—M. Govi, an Italian savant, has presented a paper to the French Academy of Sciences in which he claims for Galileo the distinction of having discovered the microscope as well as the telescope. He has found a book printed in 1610, according to which Galileo had already directed his tube fitted with lenses to the observation of small near objects. The philosopher himself stated, shortly after this date, that he had been able to observe through a lens the movements of minute animals and their organs of sense. In a letter written in 1614 to a Signor Trade he states that he has with his microscope "seen and observed flies as large as a sheep, and how their bodies were covered with hairs, and they had sharp claws." The date usually assigned to the discovery of the microscope is 1621, and the invention is attributed to Cornelius Drebbel, a Dutchman; but according to M. Govi the date must be thrown back eleven years, and the credit of the first construction awarded to Galileo.

STACHYS, THE NEW VEGETABLE.—*Stachys tuberifera*, formerly *Affinis*, is the new botanical name of this vegetable, which is a native of North Africa, but comes to us from Japan, where it is called Chiro-gi. It is allied to the English ornamental Woundwort, and belongs to the same family as the coleus and the sweet scented herbs, lavender, thyme, and mint, but differs from all of its relatives in that it yields edible tuberous roots.

These roots are formed of ring like ridges, giving them the appearance of a one horned caterpillar. It is one to three inches long and one-half to three-fourths of an inch in diameter. The skin is thin, smooth, and semi-transparent. This peculiar vegetable requires no more special treatment than do potatoes. Planted whole tubers, in hills two feet apart, a yield at the rate of nearly 500 bushels to the acre has been reported. The plant, growing about one foot in height, has a round, bushy habit, having medium-sized oval-shaped leaves and small pink blossoms. When the tubers are pickled alone and properly seasoned or mixed with small cucumbers, onions, peppers, and cauliflower pickles, they are excellent.

Cooked as "vegetable oysters" they are delicious, or boiled, mashed, and seasoned in the way of the egg plant they become a novel dish, having a pleasant and somewhat spicy flavor, midway between the Jerusalem artichoke and boiled chestnuts.

A point in favor of *stachys* is that the roots may be kept as well as potatoes. In the gardening journals of Europe some discussion has occurred as to a popular name for this vegetable, some suggesting Chinese artichoke.

Chap. 5. — Cranioscöpy — The Study of the Head.

Correspondence of brain and cranium—Gall the discoverer—Why neglected now—Practical power of cranioscöpy—Anthropology explains large regions of the brain not reached before—Position of the brain—The front lobe as now recognized—How to judge intellectual development and intellectual power—Meaning of the moral faculties—Form of their organic development—How to examine with the hands—What we may find—Its practical value—My first observations—Law of antagonism—Moral evolution—Struggle of the superior and basilar—Lateral ventricles—Erroneous anatomy current among phrenologists—True character and great importance of the basilar organs—Practical ideas about them—Abnormal conditions and crime not due entirely to unbalanced development—Degeneration of the brain under evil influences—A horrible example—Psychometry necessary to trace the abnormal—Coronal and basilar development divided by a horizontal line from the brow: examples—Triple division in profile—Mr. Bridges' method of showing the basilar angle or depth—Illustrations: Owen and Combe compared to six murderers measured in profile—Effects of excess and of deficiency in the basilar angle illustrated by examples and casts—Variations from 11 to 45 degrees—Other measurements necessary: Occipital fulness, basilar breadth, circumference around the neck, cerebellum—Does the basilar region indicate longevity?

As the brain fills the cranium it is obvious that the form of the cranium corresponds to the form of the brain, and that by a careful study of the cranium we may learn the development or size of all parts of the brain which grow outwardly, but not of its interior structures which do not reach the surface. Nevertheless, as the interior structures contribute to swell its outward extension, we may learn something of them from cranioscöpy, and as these interior parts have manifestations and connections in the body they are not beyond our reach in life.

The beginning of the true science of the brain was in the discovery by Gall of its true anatomy, and the discovery of many of its functions by scientific inferences from its comparative development among men and among animals. This comparison of development, which is called cranioscöpy, furnishes a solid foundation for the leading principles of cerebral science; and although it is inapplicable to any *minute* investigation of the brain for the discovery of functions, experience has shown it to be very valuable in the study of men and animals, and no one who has engaged in this study seriously has failed to recognize Gall as a great discoverer.

It is a very interesting study, and should be considered indispensable by every ethnologist, to whom, without cerebral science, a collection of crania is of no more value than any other bones, while to the true Anthropologist crania are a reliable means of discovering individual and national character.

The discoveries of Gall have fallen into neglect among scientists, because they have neglected their basis in comparative development. By reviving the interesting study of cranioscöpy we bring Anthropology into social and professional use, and we convert Ethnology from that barren quackery, a study of dry, unmeaning bones, into a study of national character. Moreover, we give to physicians a safe method of studying the constitutional peculiarities of patients, thus assisting them in diagnosis and therapeutics. The physician properly instructed will find in his patient's head the source of his tempera-

ment, and thus obtain an understanding of his constitution not obtainable from any other source. I hope, therefore, that every reader will at once begin to interest himself in studying the heads of his acquaintance in connection with their character, guided by the rules which this volume gives. It is a very practical science. In examining a head I feel great certainty as to the character, and realize that I understand the person fully, and uniformly find my opinion corroborated by its subject. Many of my readers can attain this certainty if they use the same diligence. If I select my own pupils in this science I can promise they will be enabled to examine heads and describe character with an accuracy which must convince every observer and every subject of examination.

The method of Gall and Spurzheim was to study the growth and prominence of the exterior surface of the cranium, but not of the parts covered by the face and neck. ANTHROPOLOGY, however, shows how to experiment upon these hidden basilar surfaces so that we can know as much of them as of any other part, and it assumes also to judge of their development by the external signs.

The exterior regions studied by Gall and Spurzheim constituted only about two thirds of the surface of the brain, as the basilar and internal surfaces which we now study constitute fully one-third. How to judge of the basilar and internal surfaces will be shown when we are considering the organs. At present we look to the exterior surfaces.

The reader should acquire the habit of looking at the contour of every head, for in this way he will learn a great deal of human nature in comparing men's heads with their characters. The study of cranial developments is not a study of "bumps," as the ignorant suppose, but a study of form and size. Bumps are chiefly the effect of a ridge or growth of bone, which indicates not brain but the absence of it. This idea became associated with cerebral science because Dr. Gall, though highly endowed with the faculties for philosophy and originality, was not well endowed with the lower perceptive organs, and consequently was not a good judge of development; hence he gave his attention chiefly to extreme development or prominence of special organs.

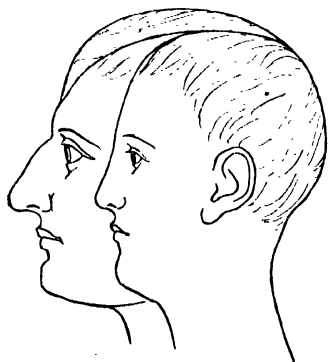
As the brain consists of two similar halves, the right and left, this must always be borne in mind. We speak of the hemispheres of the principal portion of the brain, the CEREBRUM, which externally appears composed of convolutions, and the lobes of the cerebellum, the small physiological brain, which occupies the portion of the skull behind the ears adjacent to the neck, rising as high as the little occipital knob which any one can find on the median line of the back head, A horizontal line from that knob running forward just over the cavity of the ear will show the place of the membrane called tentorium, which separates the cerebrum from the cerebellum.

The cerebrum in front rests upon the bony plate (superorbital plate) which forms the vault of the sockets of the eyes, and consequently we judge this front lobe by the breadth of the forehead and its extension forward from the middle of the head and over the eyes.

We were formerly accustomed to call that the front lobe which thus rests upon the eye sockets; but anatomists, from the study of man and animals, have been led to extend the front lobe upward and backward to the middle of the upper surface of the brain. The portion of the front lobe which contains the intellectual organs is that which nature indicates by leaving it generally uncovered by hair. Of course, the hair sometimes encroaches on it and sometimes recedes farther back, but there is a general correspondence of the naked space and the intellectual organs.

Intellectual development is easily judged by the eye. We estimate the breadth of the forehead for the original, inventive, planning, and literary faculties and poetic refinement. We estimate its total projection forward from the middle of the head (which corresponds with the ear) for the amount of intellectual development, and we compare the lower with the upper part of the forehead to determine the relative amount of the knowing, perceptive organs and those which give understanding.

The height of the forehead is not the criterion of intellectual development, but of the sentiments of a social nature, which harmonize with the intellect, and the organ of imagination, which elevates the outer part of the forehead. A high forehead may indicate intellectual deficiency, and a low forehead may indicate great intellectual capacity by its projection. When we cut off the lower portion of the forehead by a nearly vertical line we leave a much higher forehead. The more we cut off the higher the forehead becomes. This is illustrated by the triple outline, in which the exterior presents a forehead like Lord Bacon, the middle like Bulwer, and the interior line shows an extreme deficiency of intellect.



A vertical line from the ear gives us a basis of measurement of the projection. In a largely developed head a tape line from the cavity of one ear to the other over the top of the forehead would measure fully thirteen inches—in inferior heads eleven inches or less. In a straight line, measured by callipers, from the cavity of the ear to the summit of the forehead, the large head would measure about 5.4 inches, while a small development would measure 5, and in a small head 4½.

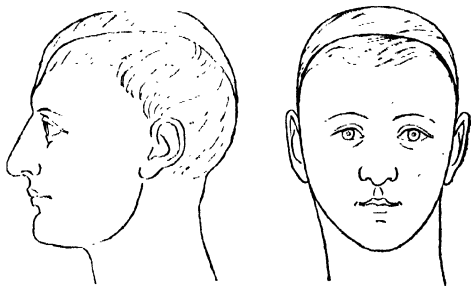
But this difference of intellectual development is not an exact criterion of the intellectual power. Education may double the intellectual power, but there must be a native capacity to be educated. Other things being equal, the larger intellectual development will give the clearer and better mind.

The amount of intellect one can display depends largely on the activity of his temperament and force of character. The force of character and energy of temperament depend mainly on the posterior half of the head. A head short and narrow in the back will give no force of character and consequently no mental energy. Hence we cannot pronounce confidently on the intellect till we consider the whole brain. The body too must be considered. A large chest containing a large heart and lungs will give great power and endurance to the brain. A small chest makes a feeble brain. The energy of the brain is also proportioned to the perfection of the health. The reader should be familiar with these general views before he proceeds to the study of the special organs.

Having glanced at the intellectual developments, let us proceed to the moral or ethical; and, at the beginning let me protest that the word *moral* has so degenerated under puritanical influences as to have lost its true meaning in society and become a misleading term, a word that conveys a meagre idea of character—a negative quality—an exemption from sensuality and the grosser style of vices. The moral or ethical region of the brain is not a cold, negative region. It is a region of positive goodness, of love, generosity, kindness, sympathy, hope, faith, sincerity, truthfulness, reverence, firmness, heroism, spirituality, enthusiasm, fidelity, perseverance, honesty, industry, patience, fortitude, cheerfulness; in short, absolute excellence.

How do we determine these qualities by the organs? We look to the upward development of the brain. All the good elements of humanity are above, in brain and in body. Their growth in the brain is upward, and they give its upper surface a beautifully rounded form. It rises high above the forehead as seen in profile, and rises high above the sides of the head as seen in front. Where

the side of the head meets the top there is an angle formed, marked in many persons by a distinct ridge of bone called the temporal arch, which starts up from the outer angle of the brow, separating the side head from the front and the top. In good heads there is a rounded



form, rising high above the ears and above the temporal arch. In heads of a low type there is scarcely any elevation above the forehead and the temporal arch, and these flat heads, if associated with a broad and deep basilar region, supply many criminals.

The measurement over the head by a tape line from the cavity of one ear to the other should be more than that around the forehead. In a well-developed head it should be about fourteen inches.

We find in common life, among good specimens of the Anglo-Saxon population, many high heads which are accompanied by substantial characters and social virtues. For example, the *New York*

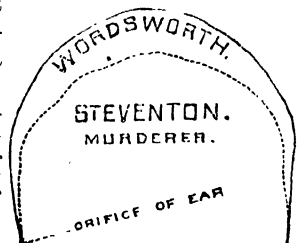
Sun of Nov. 3, '89, gives the annexed sketch of an old pioneer in the Cumberland mountains of Kentucky, which, it says, "is a very excellent picture of Mont Runyan, one of the most kindly old farmers to be found in the mountains of Pike County." Such heads give a strong character; if high and narrow they give great courage and heroism.



EUSTACE

Phrenologists often refer to the high head of the philanthropic clergyman, Father Oberlin. The head of EUSTACE, the benevolent negro who received the Monthyon prize for virtue at Paris is an equally striking illustration of benevolence, though not accompanied by the occipital organs in sufficient development to raise him above the humble position that he occupied as a servant.

The contrast in upward development is forcibly shown in the comparative outlines of Wordsworth the poet, and the murderer Steventon, as published by Dr. P. J. Browne, and the symmetrical contour of a noble development is shown in the two views of the outline of Burns the poet, also given by Dr. Browne. (See end of chapter.)



All portions of the head that are covered by hair require examination by the hands. The hand must not be rubbed over the head, nor the fingers used as if hunting for protuberances. The whole hand should be gently laid upon the head with a light pressure, sufficient to hold the scalp and make it slide upon the cranium. Then with a gentle vermicular motion of the hands we feel the cranium through the scalp, and get a perfect idea of its form. Thus we learn the development of the ethical region, the region of positive goodness, and the exact relative development of each organ in the coronal group, by which we ascertain each peculiar emotion of virtue, and each defect of character when the development is below what it should be. For example, we may find a really good person who is rather close and selfish from the lack of Liberality, or a just and honorable person who is cold and domineering in his home from the lack of Love; or a good, clever soul whose manners are abrupt and familiar or offensive from the lack of Reverence; or an apparently amiable person who is full of suspicion and censorious remarks from the lack of Faith and Admiration; or a sincerely religious person who nevertheless, for want of Conscientiousness, sacrifices principle to his interest or passions; or one of very good principles, who from lack of Firmness does not carry them out steadily and cannot maintain a consistent character. The study of human nature has an endless

variety and attraction, and sometimes leads into strange mysteries in which Cranioscopy becomes our guide and dissipates the mystery.

Pre-eminently practical is this study of the ethical organs, for it guides us surely in the selection of friends, associates, partners, agents, and conjugal companions for life, and when our children grow up, in selecting their temporary or permanent associates. It is more necessary that the husband of our daughter should have the virtues well developed than the money and equipage that rule in fashion. How many have learned in sorrow that a wedded life without love is ten times worse than celibacy. Everything that is necessary in the judgment of character—all the external reliable indications—will be given in this volume so clearly and plainly that no judicious person can mistake them.

The regular practice of cranioscopy among friends will soon make any one expert in determining character. It was in 1831-32 that I began the study of heads and crania, with such instruction as the writings of Combe and Spurzheim afforded; and notwithstanding the limited and defective state of the science, I soon became expert and able to satisfy inquirers better than I satisfied myself, for I could not be contented when I recognized any error or inaccuracy in the application of the science, and it was not long before I found all its errors and its incompleteness.

To return to the laws of cranioscopy. Every faculty or organ must be judged by comparison with its opposite, for there can be no element of character which has not its opposite, and the crude phrenological system was incapable of accuracy, because it overlooked this principle, which is a fundamental law of Anthropology. Liberality is balanced and restrained by selfish avarice, courage by fear, love by domineering hate, reverence by arrogant profligacy, caution by careless recklessness, modesty by ostentatious vanity, and so on through all human capacities and faculties; and the profound investigation of psychology into which we are led by this law gives a systematic understanding of humanity, which was before impossible, for many of these antagonisms have been entirely unknown. An antagonism, for example, to the perceptive faculties has never been suspected. How much more interesting does this profound study become, when it is made practical every day by the study of the living examples that illustrate and enforce the philosophy.

The ethical organs, when we find them developed, are positive assurances of virtues that exist, and these ethical organs and faculties are a large part of the existence of every human being, as necessary to his life as any portion of his body, and if they do not absolutely rule him in this life, they must in a future period, which is his inevitable destiny. Evolution is an onward movement that has no backward course, no ebbing tide, no reincarnation for continued folly and crime. Beyond the bounds of the material world the spiritual power regains its sway, and the creature from whom we turn away in this life comes to us with a new countenance in a future of the next, and we greet him with pleasure. If we understand this, we will never forget that each man is our brother, however much his nature

may have been deformed by the unfortunate environment of earth life. Was it not an intuition of this truth which produced the maxim, "*De mortuis nil nisi bonum*" (Speak nothing but good of the dead).

Earth life is a struggle between the ethical elements that reach toward heaven and the animal elements that delight in sensuality, passion, force, and selfishness. The upper surface of the brain corresponds with the former, its basilar surface with the latter, and the skilful cranioscopist must balance the coronal and basilar regions to see if the upward or downward tendencies predominate.

The dividing line between the coronal and basilar organs is the closed cavity in the interior of the brain called the lateral ventricles, which extend through its middle five inches or more antero-posteriorly from the middle of the forehead near to the end of the occiput.

In the works of phrenological authors the reader is not instructed in reference to the ventricles which separate the regions below the *corpus callosum* from those above. He is led to regard the brain as a solid, undivided mass, composed of fibres radiating in conelike masses from the medulla oblongata to all parts of the cranium, and capable of being measured and estimated by measuring with callipers from the cavity of the ears to all points of the surface. Gall and Spurzheim, who understood cerebral anatomy perfectly, neglected to give instructions as to cranioscopy, and this fanciful misstatement was originated by Mr. Geo. Combe, who was no anatomist. Its application led into great practical errors, which are exposed in this chapter. Heads that were deep in the base were credited with large moral development, because they measured large from the ear to the top of the head. In 1836 I discovered this error and remodelled the rules of cranioscopy.

The region below the ventricles is in close communication with every part of the body to which it gives sensation and motion. It is the portion of the brain first formed before the convolutions exist, when the embryo, in the first months, is but a growing animal without a moral or intellectual nature, but possessing the capacity for influx and development. In the mature brain there is intelligence below the ventricles, but it is intelligence of the lower order, without reflection or understanding.

In short, the basilar brain below the ventricles is the brain of pure animalism, and without the upper brain it would run into riotous sensuality and crazy crime, but duly associated with the upper brain it keeps in its proper sphere and maintains the functions of the body. The only normal life is that in which the whole brain participates, and no single function falls out of harmony with the whole.

These remarks, however, do not justify the Gnostic and Puritanic contempt for the body and the animal organs of the brain, as essentially evil and despicable, requiring to be subdued by fasting, self-denial, mortification, and the neglect of physical culture and pleasure, for the function of the animal organs is to act as instru-

mentalities and supports for the higher faculties, without which they could neither attain their proper development nor carry out their purposes. The power of the brain and energy of the moral nature depend on the formation of good blood by the abdominal organs, as well as its vitalization and circulation from the thorax. As these functions decline, so does the power of the brain decline, and the moral nature lose its power. It is upon the perfection of the animal nature that a superior moral nature is built up, as the sweetest and most beautiful tulips grow upon that majestic forest tree, the *Liriodendron* or poplar. Every portion of the animal nature requires full culture and growth. How insane, then, has been the fanaticism still surviving from a remote past, of the dirty hermit saints, the fakirs, the monks, the nuns, the flagellants, and the celibates of every variety, whose benighted superstition arrays itself against the Divine Wisdom of the plan and laws of nature.

As the body is necessary to the brain and soul, so are the basilar organs necessary to the coronal, and in the full exposition of Anthropology it will appear not only that the frontal organs are dependent on the occipital for their power, but that each coronal organ has a radical correlative in the basilar portion of the brain, by which it is invigorated, as Firmness is sustained by Combateness.

With this understanding we may examine and compare the coronal and basilar organs, and determine whether the latter are simply supporting their normal rulers or by overgrowth have overpowered them and produced an abnormal condition — the rebellion of the infernal against the supernal.

It would be a great error, however, to believe the abnormality of crime due only to excessive basilar development. This would be far from the truth. The inspection of the pictures in a rogue's gallery, or of the heads of the convicts in a prison, would reveal no such remarkable basilar development, for many of those pictures look as well as those of honorable citizens. The abnormal comes more from abnormal conditions than from abnormal development. The abnormal in the body is generally the result of abnormal or morbid conditions, for which a cause can be discovered, and comparatively seldom the result of disproportionate development.

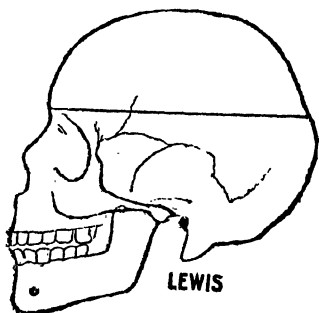
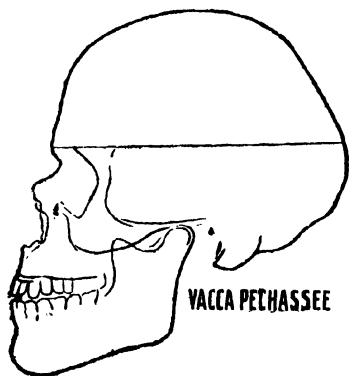
In like manner the abnormality of crime is mainly the result of abnormal inactive or unhealthy conditions, especially in the upper region of the brain, which fails in manifesting its normal power. We have no special moral education. The method proposed in "The New Education" is still an untried method in our national systems. The moral faculties of youth are subjected to the malaria of selfishness, crime, and vice, in streets, in prisons, in discordant, unhappy, tyrannical families, and in the collisions of selfish and dishonest business transactions. An unhealthy moral atmosphere is found everywhere, except in a few superior families, and whenever we walk on the streets we meet hundreds whose countenances evince their moral torpor or confirmed selfishness and gloom.

Moreover, the dominant hereditary falsehoods inherited from ages of ignorance are impressed on the entire community, and but for the

gradual removal of these delusions we should still be burning heretics and witches. Crime is therefore mainly the result of false education and abnormal brains, in which the moral region is often so nearly paralyzed as to undergo gradual absorption, leaving the cranial bones to thicken by growing inward. A collection of criminal crania will reveal the character of those who bore them by the opacity of the cranium in its thickened portions, over the moral organs, that have declined. I obtained, half a century ago, the skull of a negro woman who murdered her child without cause, in which there was no translucency above, except at the organ of Firmness — the skull being so abnormally thick above and heavy as to suggest the idea of a block of wood when lifted.

In this abnormal decline of the moral brain, it is very seldom indeed that any change of the external form can be perceived, although growth of highly cultivated organs is sometimes manifested externally. For these reasons craniology is not *generally* able to explain crime, insanity, or any other abnormal condition. It requires psychometry to ascertain the exact condition of the brain, but in the normal brain craniology gives a clear revelation of its capacities; and it shows the natural *tendencies to crime* due to defective moral development and large animal organs. It is in such cases that crime may be successfully detected or explained. Let us then proceed to consider the virtuous and vicious tendencies revealed by craniology.

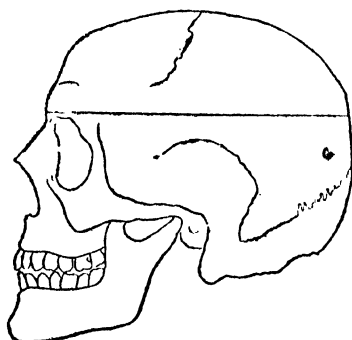
As the lateral ventricles, the space that separates interiorly the upper and lower portions of the brain, are the central region around which we should estimate upward and downward, we should understand that their level may be located by a line passing from the centre of the forehead a little below the horizontal direction to a point on the occiput an inch above the occipital knob. But as it



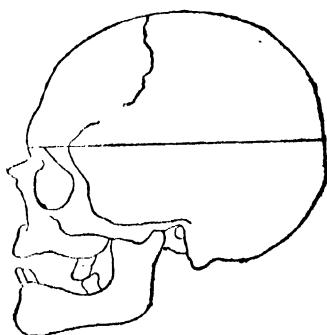
will be more convenient to measure by a horizontal line, even if it does not exactly correspond to the ventricles, we may draw a horizontal line from the brow backwards to an inch above the occipital knob and this will make a fair basis for estimating the animal development, as the basilar portion of the forehead is not important in this comparison.

In all criminal heads which are not examples of abnormal brain this line will show too great a proportion of brain below the ventricles, as in the contrast between two Indian skulls that I obtained in Florida in 1839 (with a little risk of my own, on account of the Seminoles). Vacca Pechassee, or the Cow Chief, who was peaceable and much respected by the whites, shows a much more favorable balance than Lewis, a vicious Indian who was shot for his numerous crimes.

A similar contrast is seen between the heads of a French count, drowned on the coast of Florida while engaged in importing slaves, and that of J. R. Smith, a very worthy and amiable citizen whose cranium I obtained at the same time as the Count's.



FRENCH COUNT.

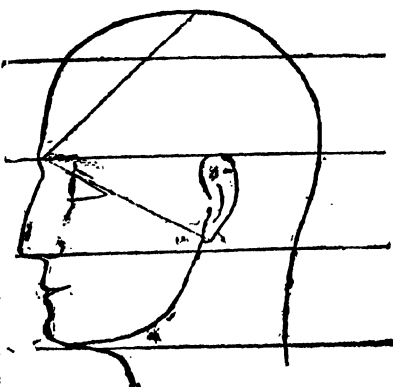


J. R. SMITH.

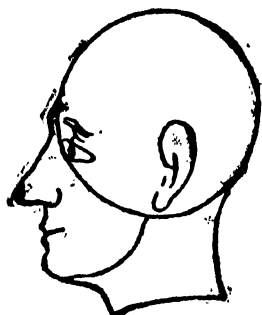
In a profile view of an inferior head there are three equal measurements, the central breadth corresponding to the nose and ear, with an equal breadth to the top of the head, and another from the nose to the chin. In superior heads, as in this profile, the head rises considerably above the upper breadth. Unless the upper measurement predominates, the head is unfavorably organized, and this predominance of the lower measurement has been found in the worst criminals.

This is a very simple and satisfactory method of comparing the upward and downward development, and the reader will observe the comparison of the coronal and basilar angles, made by lines from the brow back to the summit and base of the middle of the head. The base line in this drawing goes to the extreme base, the bottom of the cerebellum, which is the most correct method of comparison.

The proportions of the different parts of the head and proper methods of estimating development, which have not been given by phrenological authors, should be clearly understood to make our craniology exact and scientific. The profile of the head may be



divided into three parts horizontally from the top of the forehead to a line passing under the chin, the middle part corresponding to the length of the nose, and a half breadth rising above the top of the forehead. The total length of the face nearly corresponds to the total length of the head, antero-posteriorly, and each of these three breadths may be estimated as one third of the length of the head, which is correct when the basilar development is large, but when it is moderate the middle breadth is about one third of an inch less. The



horizontal line through the brow corresponds with the base of the front lobe. One breadth below it, extending to the lower end of the nose and the ear, corresponds with the depth of the brain, while above it is an equal or greater breadth to the summit of the forehead, and a half breadth from the top of the forehead to the summit of the head, when it is well developed. This half breadth gives the ascendancy of the moral nature. When the height from the line of the brow to the summit of the head is no greater than from the brow

line to the bottom of the brain, which corresponds nearly with the lower end of the ear, the animal organs are too large in proportion to the moral development. The height of the moral development above the brow line in a well-formed head should be equal to half the entire length of the head, giving it a beautiful semicircular arch around a central point above the cavity of the ear, corresponding nearly with the middle of the lateral ventricles. A circle described around this centre will correspond with the outline of a well-developed head, until it passes through the neck and face.

As to the measurements, a large head, eight inches long, should rise four inches above the brow line, or 5.2 above the line which passes through the cavity of the ear and 6 to 6 1-3 inches above the base line of the brain, passing below the cerebellum and cutting the lower margin of the ear. In such a head, the oblique calliper measurement from the cavity of the ear to the summit of the head on the median line (the organs of Patience and Firmness) would be six inches.

In the most common form of head this calliper measurement to the summit is just equal to the breadth behind the cavity of the ear at the top of the mastoid process, and as this latter measurement gives the breadth of two brains or hemispheres, it is apparent that the oblique height of each brain is twice its basilar breadth. In good heads the elevation above the brow line is fully three times the depth from the brow line to the cavity of the ear and about twice the depth to the base of the cerebellum.

Mr. Frederick Bridges, of England, made some careful observations on this subject which were published about thirty years ago, showing that when the basilar line was very low it might be in-

licated more picturesquely by measuring from the brow to the cavity of the ear and estimating the angle formed by this line with the horizontal base line. In his drawings, which are here reproduced, the oblique line from the ear extends not to the root of the nose but to the base of the front lobe externally, which is above the outer angle of the brow. The angle thus formed he found to be in good heads about 25 degrees, but in murderers as high as 40 degrees, owing to the basilar depth of the head. The comparison of the heads of the philanthropists Robert Owen and George Combe with those of the murderers Palmer, Dove, Greenacre, Wilson, Rush, Courvoisier, is very striking. In these engravings Mr. Bridges has divided the profile into six parts for comparison — three equal divisions anteroposteriorly being divided into six by a horizontal line through the upper part of the forehead at the centres of ossification for the frontal bones. This is not a very definite point, but by using it he makes a sixfold division of the profile in which the six parts approximate equality in good heads, as in Mr. Owen and Mr. Combe, but differ very widely in the criminals. This is an ingenious and admirable mode of displaying the same contrast which is seen when we draw the horizontal line through the brow.

As this measurement, whether taken vertically from the horizontal line through the brow or by means of the oblique line from brow to ear shows the amount of basilar development, it may be useful to show a deficiency as well as an excess. I have always relied upon the eye and the hand for this estimate of excess or deficiency, but no doubt this measurement of the angle will give additional precision. Mr. Bridges has observed what I have taught for half a century, that the most violent and dangerous heads were not those broad at the ears, but those which were deep. The animal force being indicated by depth, and not, as Gall believed, by breadth over the ear, where he located Destructiveness.

Mr. Bridges' observations are so interesting that I shall quote them freely. Speaking of this anterior basilar angle, which he calls phrenometrical, he says he has found the proper development for a human being to be 25 degrees, but that —

“We have, however, found that this angle gradually increases up to 45 degrees. The angle of murderers we find to range from 35 to 45 degrees, the average being 40 degrees. Now, in the degree that the angle is below 25 degrees we find energy of character to decrease in the same ratio. We have met with persons whose angle was not indicated. At the Isle of Man, last summer, I fell in with a family who were on a visit there. The angle of the husband was 11 degrees on the quadrant; that of wife 13 degrees; they had with them five of their own children — three girls and two boys. The angle of the girls was 9 degrees, and of the boys 7 degrees; and certainly I never before met with so tame and useless a family. They were, in fact, almost totally void of energy and will-power; their whole affairs were left to the management of a female servant, whose angle was 25 degrees. I have met with persons with highly developed mental and moral powers so small in the angle that they were practically destitute of energy to give effect to their higher powers.

[Mr. Bridges' line from the cavity of the ear or base of the cerebrum to the outer portion of the front lobe, above the orbital process at the outer end of the brow, is generally parallel to the line I have used, from the base of the cerebellum and lower end of the ear to the base of the forehead, where it joins the nose, and consequently makes the same angle, which is correctly stated at 25 degrees in good heads, and more than forty degrees in the badly organized. Sometimes, however, there is a little difference in the course of the two lines, and the use of both is desirable. There are heads of quite a wicked type, with a deep occiput and cerebellum, neither broad nor deep at the ear, which would be judged too favorably by Mr. Bridges' line, and would require the base line below the cerebellum to develop their lawless criminality. Mr. Bridges' line alone would make no distinction between such incarnate devils and the gentle amiable persons that have a shallow occiput, but in the majority of cases his line would give correct results. A good method of determining the occipital depth is to measure with the callipers from the organ of Patience to the base of the cerebellum, a measurement ranging from 5 1-2 in a small head to 7 in a larger one.]

"Two gentlemen called upon me some time since with a boy six years old. His head over the ears was not by any means wide; in fact, to have judged by the absurd bumpology system without regard to this angle, destructiveness would have been pronounced small. When I placed my mathematical instrument to his head, I found his angle 38 degrees. I remarked to the gentlemen that the degree of his angle indicated large destructiveness, and that I should expect he would show a tendency to acts of violence. They said that I was perfectly right; that only the day before he had made an attempt on the life of his father, and a few days before that he had made a similar attempt on the lives of his brother and sister. The gentlemen brought the lad to test phrenology, as they conceived that his head indicated small destructiveness. After being fully satisfied upon that point, they requested me to put my instrument to their heads. The angle of the first I tried registered 11 degrees, that of the other 14 degrees. I informed them that they were wanting in destructiveness, which they admitted. But, said they, we have been told that we had large destructiveness by one who professed to be a practical phrenologist; but our feelings and actions are quite the reverse, as neither of us can bear to inflict pain, or witness it done by others. I told them that I could well understand how the mistake had been made, as they were both wide over the ears, and that width had been taken for destructiveness.

"Another remarkable case came under my notice. A lady and gentleman brought a youth, 14 years of age, for my opinion of his natural disposition. I found his angle 40 degrees, the base of the brain large, and the moral region small. I asked if he was their son, and on being informed that he was, I intimated that he had a most dangerous type of head; that he was not a fit subject to be at large, as he was liable to commit crimes of a most heinous character; and

that individuals with his type of brain manifested preference to take life by poison. The father and mother, without hesitation, stated that he had the day before robbed the drawer of £68; that that morning he had made an attempt to poison them; and that they only escaped by an accident, in consequence of the servant letting fall the dish which contained the poison. The dog died shortly after eating the contents of the dish off the floor, which led to an investigation, and it was found that the food contained arsenic, which the boy had procured through two females from a druggist. His head was a similar type to that of Palmer, and his character, so far as it had been developed, strikingly resembled that of that most notorious criminal.

"One day I was in my study, explaining to Mr. Calderwood and a friend the principle upon which my model head was constructed; while thus engaged a boy entered with a parcel for Mrs. Bridges. When he had given it to her, she requested me to take his basilar phrenometrical angle. On doing so I found that it registered 38 degrees, the base of the brain large, the moral region small, and cautiousness and the reflective faculties very small, the temperament very active, which imparted great intensity to the action of his brain. When the boy had left the room, Mr. Calderwood asked me what my opinion was of the lad. I informed him that the formation of his head indicated that he was not a fit subject to be at large; that if he lived and was permitted to be at large, he would most certainly commit some most diabolical outrage. The following day our servant came into the house in a state of great excitement, and stated that the boy had deliberately lighted a lucifer match and set her child on fire, which had burnt its clothes. The child at the time was playing with several other children at the back door of the residence of its grandmother, whose attention was roused by the screams of the children. She ran to see what was the matter, and found the child in flames, which she promptly extinguished by wrapping it in her woollen apron. Now, this was the second time that the boy had set fire to this child, but the act was concealed to oblige his mother. His father was a seafaring man, and the mother, with the boy, lodged next door to where the child lived. These malicious acts so alarmed the people in the neighborhood, that the person with whom they lodged got rid of them. The boy had made several desperate attacks upon his father with a knife. The last time he stabbed his father in the head, which prevented him from going to sea for several weeks. Now, this boy belongs to that dangerous class of criminals like Dove, who ought not to be allowed at large.

"The same excess of the animal feelings over the moral is found in all murderers. Robert Marley, the ticket-of-leave man, who murdered Cope, in London, had the same excess. His type is that of the brigand and desperate freebooter. The ticket-of-leave system is evidently wanting in the means by which to determine the natural tendencies of the criminals permitted to go at large. But this difficulty may now be overcome, and criminals can be classified with practical certainty.

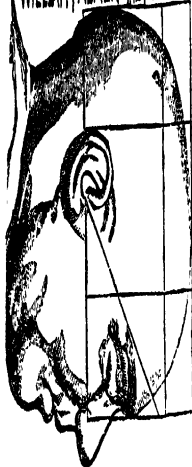
CONTRASTS OF CORONAL AND BASILAR DEVELOPMENT.

614

GLEESON WILSON.
MURDERER



WILLIAM PALMER THE POISONER



COURVOISIER, MURDERER OF LORD W.
RUSSELL



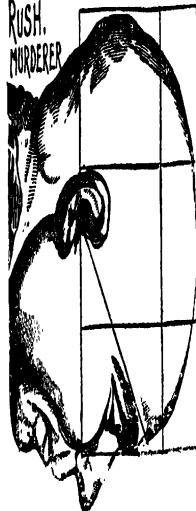
ROBERT OWEN,
MENTAL & MORAL
TYPE



DOVE, THE
MURDERER



RUSH.
MURDERER



ROBERT MARLEY, TICKET OF LEAVE
MURDERER



GEORGE COMBE,
MENTAL
TYPE



"Dove, who was executed at York for the murder of his wife by poison, had great deficiency of the mental and moral region. The type of his head is that of a low, vicious, partially mental and moral idiot, who ought not to have been allowed personal liberty. His conduct from childhood was vicious. He delighted in putting into the eyes of animals red-hot wire and vitriol. In fact, his whole career, from childhood to poisoning his wife, was one series of vicious tricks, and was strictly in accordance with the formation of his brain. The attempt to prove that Dove was insane did not succeed.

"When his body was laid upon the table I at once proceeded to examine the head with my phreno-physiometer. After the examination, Mr. Barrot asked me my opinion respecting the head. My reply was that I considered the execution of Dove in every sense of the word a legal murder; that the reflective faculties and moral feelings of the culprit were so small that he was rendered idiotic, and could not, therefore, form any correct idea of a moral sense to be a guiding rule for correct moral conduct; that, in fact, he could not, from the malformation of his brain, have any more idea in a practical sense of moral principles than a dog or a monkey, as the configuration of his brain did not range much higher than that of the black monkey.

"I demonstrated with my phreno-physiometer, and showed that the basilar-phrenometrical angle was 40 degrees; the vertical depth of the base of the brain four inches; the vertical depth of the moral region at benevolence 7-10ths of an inch; the retreat of the forehead at an angle of 55 degrees, in contrast to 85 degrees (the proper angle that a forehead should retreat), the side depth of the mental region 1 7-10 inches, the average being 2 5-10 inches.

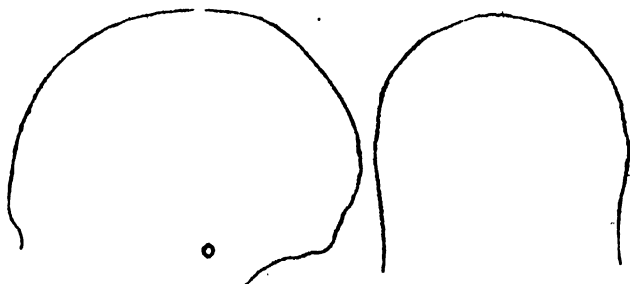
"When I had done with Dove, Mr. Noble invited all present into a room to further test the truth of my method of demonstration. On entering the room, a large number of casts of heads placed upon a long table caught my eye. I was requested to demonstrate upon them with my phreno-physiometer. There was one cast in particular that the sceptical doctor appeared most anxious about, and he with great pomp remarked, pointing to the cast, 'That is a case against phrenology.' I at once placed my instrument to the head, and the basilar-phrenometrical angle indicated 45 degrees. I remarked that the formation of that head was of the murderer's type. When the doctor heard my statement, he was ready to burst with indignation at the laugh that was produced at his expense. Mr. Noble informed me that I was perfectly right in my remarks, that it was the cast of the head of a murderer who was executed for the murder of his wife by poison. Mr. Noble stated that the head of this man had been pronounced a case against phrenology. I then demonstrated upon all the casts of the heads, and found that they were all of the murderer's type; not one of them had the basilar-phrenometrical under 40 degrees, several of them being 45 degrees. I then demonstrated upon the heads of Mr. Noble and Mr. Wright, and showed the great contrast between the configuration of their heads and those of the murderers."

These graphic and truthful illustrations of Mr. Bridges do not, however, cover the whole ground — far from it. They do not give the breadth of the lower occipital region, which makes the miser, the knave, and the brigand — while its narrowness makes a yielding, unselfish character. To realize the entire animal force by all its indications, we should measure with the callipers the breadth of the mastoid process (the ridge of bone behind the ear), which varies commonly from five to five and three fourths inches, and the breadth or the circumference of the neck. A circumference exceeding fourteen inches would indicate strong animal forces, one under ten would indicate some deficiency. The size of the neck not only indicates a well-developed basilar region, but indicates vital force, as it contains the spinal column, large blood-vessels, the windpipe, and numerous muscles.

Behind the oblique line of Mr. Bridges lies the cerebellum, which is an organ of animal life contributing to sustain the physical instead of the spiritual. This we estimate by grasping the head behind the mastoid processes and below the occipital knob. We then find the right and left halves of the cerebellum under our hands, in shape like two small turnips.

The basilar depth of the brain has been regarded by some as a reliable indication of longevity, but this is obviously wrong, for though it is an indication of vital force, and thus contributes to the strength of the constitution, it is not so important to longevity as the healthful upper posterior region, and it often shortens life by its excesses in every direction. Woman is distinguished from man by a smaller relative basilar development, but exceeds man in longevity.

Finally, we observe in the profile of well-formed heads something nearly corresponding to a semicircle above the horizontal base line through the brow.



ROBERT BURNS.
(POET)

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The Buchanan Anthropological Society.

ON the 11th of December, 1889 (being the 75th anniversary of Prof. Buchanan), the Buchanan Anthropological Society was established by completing its organization, and the following address was delivered to the society at 6 James St. The object of the Society is to promote the circulation of the Anthropological writings of Dr. Buchanan.

The following are the charter members of the Society, who petitioned for its incorporation:—

Rev. A. A. Miner.
Rev. M. J. Savage.
Rev. Wm. Bradley.
Benj. O. Wilson.
B. O. Flower.
Elizabeth P. Peabody.
Mary E. Stinegard.
Mrs. A. N. Abbott.
A. S. Phelps.
Lucy Goddard.
Rev. J. K. Applebee.

Andrew Jackson Davis, M.D.
J. A. Denkinger, M.D.
W. K. Fobes.
J. P. Chamberlin.
J. Winfield Scott.
Lester A. Hulse.
W. E. Wheelock.
Rev. O. P. Gifford.
Bessie Eddy.
G. D. Drury.

INTRODUCTORY ADDRESS BY PROF. BUCHANAN.

HE who would portray a continent on canvas could give but meagre outlines, which would not reveal its beauty or its grandeur, but if he would portray the scenes, the objects, whose beauty and grandeur make it interesting, he would require a larger canvas and a longer time than are possible.

The attempt to portray Anthropology in a single evening meets the same obstacle. Either we must generalize until the charm is lost by vagueness, or, if we specify and portray, many evenings will be necessary. I must therefore generalize by comprehensive statements, and trust to the intelligence of those who know how to complete the picture in their own minds.

In establishing a society for the diffusion of ANTHROPOLOGY you express your conviction of its supreme importance to the world, and consequently your own desire to cultivate and to enjoy it. I consider you therefore not merely propagandists but fellow students of the greatest mysteries that have ever challenged human investigation.

Hence it is requisite, at the inauguration of our society, to look

over the field, to realize its magnitude, to understand what needs to be done, to ascertain what can be done in each department, and to determine in our own minds what each of us can undertake, and what all may aspire to achieve by societary action.

The magnitude of our purpose is sufficient to inspire us with that humility which astronomers feel in contemplating the universe, whose stars they are unable even to record, for the extent of Anthropological science is so vast, that in whatever direction we pursue the investigation, it extends far beyond the capacity of human minds to comprehend, record, and retain all that is revealed.

We stand at the dawn of true philosophy — philosophy that has no limit. Before the present century the world had many sciences but no philosophy. The fanciful and self-sufficient speculations of the Greeks, and their lineal successors down to Kant and Hegel, which have been called philosophy in the universities, had much less connection with philosophy than alchemy had with chemistry: for they were the very opposite of true philosophy, mere verbose and pretentious elaborations of ignorance — as Plato wondered and speculated over the great mystery, to him, that one and one made two, and Hegel speculated to the result that different and opposite things were all the same,—speculations which look like an elaborate hoax or elaborate insanity.

Philosophy is that form of knowledge which is commensurate with the universe, and which includes within its boundaries all special sciences, as the map of the American continent includes its mountains, hills, plains, valleys, forests, and streams.

It has never been suspected that the word ANTHROPOLOGY was the synonym of such a philosophy, for anterior to the exploration of the brain there was no Anthropology, and the very definition of philosophy had not been realized.

Let me show, then, as briefly as possible that Anthropology is the unlimited philosophy; and after considering the blessings that it may confer upon mankind, approach the practical question what we may do for its cultivation.

In the first place, Anthropology reveals the divinity in man. The elements of divinity are Omniscience, Omnipresence, and Omnipotence, pervaded by the divine element of Love. Man, though not a god, has in a certain degree, and in proportion as he attains perfect manhood, his share of each of these divine elements.

Through his body he displays as much of Omnipotence as the juvenile age of humanity permits. He pierces mountains, dams the rivers and seas, bridges ocean channels, arrests the lightning to make it his servant, navigates the air, demolishes forests, dries morasses, unites oceans, spreads foliage over barren deserts, and changes the faces of continents. But what he has done is only a hint of what he will do when the race has attained maturity. These things are already familiar to all enlightened persons, but what the universities do not know is what Anthropology reveals as the OMNISCIENCE and OMNIPRESENCE of man.

These things cannot be predicated of matter, for matter is void of

knowledge and rigidly limited as to locality. Omniscience and omnipresence are necessarily spiritual attributes, which cannot be understood in the universities until they are emancipated from dogmatic theoretic materialism.

Those who have followed my path of investigation already understand the omniscience of which I speak. You understand what Psychometry teaches,—that while your body rests passively here, you may by your divine intuition be in close conscious rapport with Foochow in China, or with scenes on the banks of the Nile, wondering at the strange scenes and strange faces that appear before the mind's eye, and gathering knowledge of distant lands and barbarian races not accessible even to a Stanley or a Livingston.

It is very true that this psychic exploration of unknown lands and unknown nations has not been carried on as an elaborate scientific work, because the motive is not sufficient, the workers have not yet appeared, and my time has not been sufficient for more than a demonstration of its possibility, while works of more practical value demanded my attention. But Psychometry has spoken of the ancient ruins and extinct civilizations of this continent, which it is competent to describe more fully. It has even spoken of conditions which must have existed a hundred thousand years ago, in California, and it has spoken of a region at the North Pole which has never been reached by man, and its report awaits the confirmation of the explorer.

This is the human aspect that divinity assumes in man, to rise above the limitations of physical science, to go to all quarters of the globe with the exploring eye, and with a realized presence even to enter into conscious sympathy with the invalid a thousand miles away.

This is the omniscient, omnipresent, and loving power which we know has been demonstrated to exist, and which is one of the noblest additions to the healing art as well as to the brotherhood of mankind, for it may bring millions on continents far apart into fraternal sympathy.

But omniscience transcends time as well as space, and the psychometric intuition recalls the lost, the buried, and forgotten, the scenes of recorded history and the countless scenes beneath the pall of oblivion that have never been recorded. When the psychometric power of a thousand explorers is brought into requisition, the effect will be as if upon a boundless canvas the awful melodrama of a hundred thousand years had been slowly unrolled for human inspection, revealing the origin of man and successive developments of life since the Azoic age—the rise, the fall, the whirl of tribes and nations, and the mighty cotemporaneous changes of the globe.

As man in his adult age understands his own forgotten juvenile life and the mystery of his birth, so will mankind when they have attained maturity as a race understand their own lost history and what we may call the ante-natal period, when the gestating power of love, of the oversoul of the universe, produced in the midst of a rude world a nobler race of beings, feeble and ignorant, but possessing vast latent capacities.

In psychometric exploration you reach the foundations and the beginnings of all things, not only the foundations of cosmic philosophy, but the foundations and beginnings of all religions. You reach the grand supernal facts of the infinite world above us, toward which the blind groping of humanity has given rise to its religions. You trace in the origins of those religions the true characters of their founders and the moral darkness of the priestcraft and statecraft that have changed religion into despotism. By psychometric exploration mankind will thus be led into that one universal religion which is the embodiment of Divine Love and Divine Wisdom, and as this comes, all superstitions and sects will pass away as pass the shades and mists of night, at sunrise.

I speak these things as the voice of a sentinel on the mountain top, announcing the approach of the rising sun, and in the 20th century this promise and prophecy will perhaps be remembered when we are all in a higher sphere.

If we understand these things, if we see in Psychometry the sunshine of a new civilization and the wisdom and power of a new religion, the final religion of Humanity, is there not enough of manhood in us to impress this truth upon the society around us, and to speak upon this subject with the dignity and the fervor of the apostles and the disciples of the new dispensation which belongs to the full manhood of the race.

You belong to that rare class, the early friends of new truths; but I do not ask you to become martyrs or fanatics, for martyrdom and fanaticism properly belong to the past, although one might be proud to live, and *to die*, if death were necessary, for such a world-redeeming truth as this; but I do ask you to speak frankly and firmly to all of the majestic nature and power of the new truth with which you have become acquainted; as a truth, a science, which in its vast capacities is worth more than all that universities can give us, and is more pregnant with beneficence to man than any system of faith or doctrine that has ever been accepted by millions.

The man who rises to the full height and breadth of psychometric science is the man in sympathy with future centuries, and in sympathy with the loving and far-seeing circles of the upper world, pre-eminently fitted to be a guide and counsellor for humanity. Upon me has devolved the modest task of announcing these truths: upon others of more heroic energy and untiring eloquence will devolve their propagation, leading the millions along the path of light.

The problem of religion looks toward the beginnings of all things, and science too is looking more carefully and safely to the same problems for this world. But that problem is neither a physical problem alone, nor a spiritual problem alone, for it involves the co-operation of all the power that exists in both worlds; and the problem must be solved by a science which comprehends alike spiritual powers, physical forms, and the intermediate agencies.

Physical scientists are looking into these mysteries along an imperfect line of causation, but it is the Divine Science alone that

can master them. That science you are cultivating, and every step of your progress will enlarge your area and increase your interest.

To the psychometric eye the universe is a boundless magazine of Divine benevolence, of which we know very little at present. There are far more than a hundred thousand agencies which Psychometry will enable us to understand, every one of which is in many ways potential for the relief of human diseases and the modification of the human constitution. About 1000 or 1200 are understood, imperfectly understood, at present, but there is nothing in the animal, vegetal, or mineral kingdom which has not important relations to man, which Psychometry will master, though the capacity of the human mind may be unable to hold and wield this encyclopediac knowledge.

The world will be slow to learn, what you already understand by Psychometry, that universal unity in which man exists, in which he is influenced by the remotest elements of high spirit worlds and by all the psychic and physical elements of the starry universe. The nobler the human being, the wider and grander the realm with which he is correlated in destiny.

The *practical* side of this grand doctrine is that Psychometry gives us the unlimited command of medical agencies; and the highly endowed psychometer who occupies this field may truthfully utter the wild boast of Paracelsus, "*The monarchy of physis is mine.*" Hence I hope to hear in time that your labors even as amateurs have added materially to the resources of the healing art.

In every direction in which the human mind can advance, the senses have their limitations. There are rays the eye cannot perceive, vibrations that the ear cannot hear, a minuteness of structure that defies vision, and a remoteness that is equally inaccessible. The microscope reaches the minute and the telescope the remote—but there are vital powers and intricate causes in all departments of life which are beyond the reach of scientific apparatus, which Psychometry alone can reach,—the diagnosis of obscure diseases, the diagnosis of character, the diagnosis of insanity, the diagnoses of the characters of men that have made history and originated religions,—of Charlemagne and Genghis Khan, of Caesar, Lysurgus, Solon, Socrates, Alexander, and Cyrus, of Mohammed, Buddha, and Confucius, of the founders of Christianity, and those who have perverted it. In all these matters we enter a new world of knowledge, to which Psychometry is the only road, and I already feel that I have a definite knowledge of the ancient leaders of mankind, which I may give you in future discourses and publications.

To all sciences that men cultivate, which are not mathematical, Psychometry gives a vast enlargement. To geology, after physical exploration has done its best, it adds a fascinating world of Paleontology which we see rising before our eyes in the wonderful pages of Denton, the boldest and most far-seeing of American scientists. To him was revealed the working of the ancient copper mines of Lake Superior, of which there is no history, and the strange animals,

of which no record or fossil remains, that occupied the North American continent in the Tertiary period.

The Mastodon, Megatherium, Megalosaurus, Ichthyosaurus, and many other extinct animals are known by their fossil remains, but Psychometry alone can reveal the lost tribes of the animal kingdom that came in the early ages of Evolution; and Psychometry alone can portray the life history of the mound-builders, the cliff-dwellers, and the races of those ancient civilizations that have left in Central America those cities and temples buried in ancient tropical growths, and those grand ancient civilizations that lie submerged in the Atlantic Ocean. Psychometry has recognized the grand men who sixteen thousand years ago made a part of that grand tropical civilization; and all the records of authentic history which the world can realize by manuscripts, inscriptions, and monuments will be dull and prosaic reading in comparison with the far grander evolution of unwritten, unrecorded history coming from the night of antiquity, that is to come by Psychometry.

My noble colleague in this work, Prof. Denton, lost his life in the South Pacific in his fearless pursuit of knowledge, just when he was about to reveal the mysteries of ancient Egypt. He died too soon, before his fame had attained its growth; but I have no hesitation in saying, whatever the popular acclaim may have accorded to Darwin, that Denton was in truth the foremost scientist of the present age. Yet I have no fear but that others will come to carry on our work, which he has left, and which I too shall be compelled to leave unfinished. I must rest on the borders of the promised land of the new civilization.

The honest labors of a Darwin have familiarized the public with the theory of evolution, but it requires a higher power than scientists have yet used to rise above the physical into the transcendent realm of life, which strangely correlates with physical organization, yet rises far above it, in a realm that physical science cannot reach.

As the child beholds a rainbow which seems to rest in the forest on a distant hill, he may run to find its lower extremity, but will find it ever receding farther and farther as he approaches; he may cling to his opinion that the rainbow rises from the ground, until he is better informed; and if he does, he will but imitate the physical scientists who think they see life somewhere or other rising from matter. But as they trace its origin, it travels before them like a vanishing rainbow, for they can only trace life to preceding life, and that to still more ancient life, going on *ad infinitum*, until they find they cannot grasp it -- they can only speculate. But when they fail and blindly wonder, the transcendent science of spiritual causation and spiritual reality, which is realized in Psychometry, is destined to perfect the science of evolution.

And this grand science has its practical side in geology, revealing the profitable mines, the underground streams, and other sources of wealth which have often been discovered, and which will reward the fearless seeker of the truth; for, with all its transcendental power of revelation, it is a solid science, widely distinct from the speculations

and dreams which have fascinated and deluded so many ambitious but credulous seekers of wisdom.

To the medical profession it gives that transcendent skill in diagnosis which overcomes all competition and leads its fortunate possessor to eminence.

To the artist the psychometric faculty gives that intuitive perception of the soul of things which enables him to make his canvas speak as a thing of life.

To the musician it gives, as to Mozart, a penetration into a world of beauty and soul-thrilling expression, which science alone cannot give.

To the leaders in business, in politics, and in law, it gives the mastery of human nature, — the insight into character which reveals the road to success.

There is no department of human culture which promises its votaries so much as Psychometry, and you can engage in no scientific pursuit which will be so fascinating and so instructive. Perform your experiments, engage in your investigations, and meet for conference, and I shall often be with you to suggest methods of investigation. I would suggest, as one of the themes for your first investigations, the effects of clothing of different colors on human health, a very important subject entirely neglected, which I think the public would appreciate.

Scientists are beginning to explore the psychology of the animal kingdom: Psychometry will lead them into the interior of this science, and it is a cherished hope that I may be able to illustrate the psychology of the animal kingdom by the combined powers of Psychometry and cranioscopy.

The spectroscope is beginning to tell us of the chemistry of the heavenly bodies, but Psychometry promises to reveal the planetary life which is beyond all telescopes and spectroscopic science. What Denton has done in this, in his three fascinating volumes, is but a hint of what is to come.

I have given you as yet but one fragment of Anthropology. It was already a broad and world-embracing science, when its last and brightest additions, PSYCHOMETRY and SARCOGNOMY, were added to it.

SARCOGNOMY is the solution of the grand problem, the grandest problem of all science, from which the wisest and boldest of all ages have shrunk back, not even daring to attempt it, — the problem of the triune constitution of man — soul, brain, and body. I shall not attempt to dwell upon Sarcognomy as a philosophy, and as the basis of the arts that depict the human form and the laws of its development. I refer only to its practical value.

The healing art, the therapeutic sciences — which have been called the *medical* sciences, as if there were no healing powers but medicines or drugs, — the therapeutic sciences are based upon Biology, the science of life, and if the basis be too narrow the edifice must totter or fall.

It has been extremely narrow: the attempt is made to build a

science of life upon a basis of mechanics and chemistry alone, which is self-evidently impossible; and to understand the constitution without understanding its chief and governing organ, the brain; to manage the body of man forgetting that he has a soul; to deal with life as a *collection of tissue phenomena* and ignore its origin in the nervous system.

Sarcognomy completes Biology, explains the entire mechanism of health and disease, of sanity and insanity, and upon this broader basis establishes a medical philosophy and reveals new methods of practice, which bring hope and salvation to those whom medical scientists have abandoned as hopeless. I am sending forth annually pupils who are competent to demonstrate this, and they report marvellous success. As a specimen of what is being done in the cure of hopeless cases, I would quote from a letter from one of the oldest and most successful practitioners in the light of Sarcognomy, who graduated under my instruction in 1850, who has often restored to health patients abandoned by educated physicians, Dr. Swan, of Hartford: —

“On the 27th day of last January, Mr. Josiah Cornwell, of this city, applied to me for treatment; his trouble was in his stomach, and he had been for some months trying, in vain, to get relief. He had become nearly discouraged, was exceeding despondent, and had lost nearly all his faith in doctors and everything else.

“I made an examination of the epigastric region, and just below the sternum, and extending down obliquely to the left, I found an enlargement, or tumor, that appeared to be about three and a half inches in length, and two and a half in width, which was so sensitive that he could scarcely endure the manipulations of my examination. He had not for months been able to take a mouthful of food that had not cost him sickness and distress. The patient had become considerably emaciated, and I considered the tumor that I felt to be a thickening of the walls of the stomach. By some the suspicion had been indulged that it was cancer of the stomach, and if I were in the habit of making a diagnosis on the authority of a ‘guess’ I might possibly conclude that they were not far from right.

“I commenced my treatment by making dispersive passes over the region of the tumor, and soon I removed the soreness, so that he could endure the percussion and pressure which I deemed it necessary to make in my manipulations. I then gave my attention to that region of the spinal column that stimulates and energizes the action of the stomach (from the eighth to the twelfth dorsal vertebra), being careful not to neglect the region of nutrition and assimilation, which is a little above the umbilicus. At the conclusion of my treatment I had him sit up, and I placed my hands on each side under his arms, and after holding them there for a few moments he exclaimed, ‘Well, you do make me feel better; I do not know but you are a-going to cure me after all,’ and from that moment his melancholy was dispelled, his hope inspired, and he began rapidly to improve, but it took me eight or ten weeks, I think, to entirely dispose of the tumor, but he now claims to be as well and healthy a man as you can find in the city of Hartford. The science of Sar-

cognomy will not disappoint any one who will study and faithfully practise it. But we must not expect that the grandest revolution in medical science that it is possible for the world to conceive can take place in the life-time of one generation. It has taken time for that dancing tea-kettle lid to convince the world of the power there is in steam; so a grander discovery than that may take more time for its development, but it is sure to come, and the science of Sarcognomy will be known and acknowledged to be the grandest scientific discovery of this age of wonderful discoveries.

"I met Mr. Cornwell a few evenings ago, and I told him that I had sent to you a report of his case. He said that he was glad of it, and he wished that the whole world might know it, for it was about as near a miracle as anything that we hear about in these times, for, said he, 'I considered myself the same as a dead man when I first called on you. But,' said he, 'there is one part of the treatment, and the success of it, I think you have not put into your report, for I have never told you of it.'"

(Mr. C. then related the great increase of his vital force and restoration of youthful vigor.)

I might present many more remarkable statements, but this is a fair specimen of what frequently occurs.

The new methods introduced by Sarcognomy are so efficient and complete that in any warm climate they may entirely supersede the old methods of practice, and in *any* climate there is a large portion of the community who will find in our new therapeutics what the colleges and their pupils cannot give, and what, enslaved as they are by authority, they are unwilling to learn.

When we combine the benevolent methods of Sarcognomy, which reveals the seat of every vital power, with the accurate diagnosis of Psychometry and the psychometric revelation of medicines, we make a revolution in the healing art more comprehensive and important than all the innovations of the nineteenth century, and I speak of this to those who know it to be true and are prepared to prove it.

Have I not then a right to ask the personal cooperation of every friend of humanity, and a liberal contribution from the superfluous capital of wealth, to aid the introduction of these mighty changes in the healing art, in enlarging the empire of science and in the enlightenment of religion, removing every encumbering superstition and every obstacle to human brotherhood. Surely I have a right to ask it while millions are going to the perpetuation of ancient ignorance.

I am not disposed to criticise the plan of the universe, which embodies an intelligence so far beyond all human capacities, but if I were disposed to comment, as a fly might criticise the painting on which it crawls, I might ask why it is that sciences so grand and world-redeeming should be but quietly announced to a few unbiassed thinkers by one who is not a propagandist, and who has not the heroic energy that would compel the world's attention.

Yet this quiet evolution seems to be the plan of nature, as we see in the quiet unnoticed dropping of the seeds from which in time there comes a mighty forest. These truths are so easily demonstrable

they can neither die nor become dormant, and it will be your pleasing duty as a society to present the claims of the new sciences to the friendly and the generous.

And here I might rest my appeal upon these two practical sciences of the Anthropological group, for the hour does not admit of much more, but I must state that Anthropology as a psychic and practical science—a science of the brain—was fully developed before it was enlarged into a wider sphere by Psychometry and Sarcogenomy.

Cerebral Anthropology, as illustrated by these busts, is an exposition of the nature of man, and the psycho-physiological nature of the entire animal kingdom—of the vertebrate or cerebro-spinal class—an exposition that goes beyond our works of natural history, and is, moreover, an exposition of the organic structure and character, not only of remarkable men and women, but of all the tribes and nations of the earth and the departed races whose cranial remains have been preserved.

This science rests upon the broad basis that all psychic life and all physiological life are centralized and combined in the brain, and there they have lain, lo! these many hundred thousand years, as accessible as a coal mine that crops out on the surface. For there is absolutely nothing to hinder the investigation and discovery of every faculty of soul and body in its actual location and connections by very simple experiments which require no prolonged technical training. There are to-day, I am sure, more than a hundred millions of more or less sensitive constitutions to be found in every nation and tribe on the globe (many thousand in Boston) upon whom these demonstrations can be made, and you may naturally ask why I have not forced the recognition of such facts upon the colleges and the world.

It is simply because the attempt would be a battle against the consolidated forces of ignorance and bigotry, reinforced by the cohesive power of moral cowardice, and I have no pleasure in attacking such a Sebastopol as this. I made the perfect public demonstrations over forty-five years ago. The demonstrations were accepted, but the results were so disagreeable that I have no disposition to repeat the experiment until I have some assurance of candor and intellectual honesty.* When I have any such assurances I shall be happy to

* If any reader should think this language harshly critical, he should remember that all who have attempted to introduce great innovations have been compelled to entertain the same sentiment. A trivial improvement may be fairly treated, especially if it comes from influential sources, but a radical change always meets intolerance. My own experience is nothing new. The intolerance of the medical profession is notorious, and that of the clerical is frankly stated by F. W. Farrar, one of the most eminent divines to-day of the Church of England, as follows:

"Martyrs have been burnt for holding truths which the dominant religious teachers of their day, uniting the profession of priests with the trade and temper of executioners, have anathematized as deadly heresies."

"No one who is acquainted with the history of science, and has sufficient honesty to accept facts, can possibly deny that scarcely a single truth of capital importance in science has ever been enunciated without having to struggle for life against the fury of theological dogmatists. In every instance the dogmatists have been ignominiously defeated. A great Puritan divine thought that he had checked the progress of astronomical inquiry when he said that he preferred to believe the Holy Ghost rather than Newton: yet Newton was absolutely right and the Puritan divine was hopelessly wrong."

repeat the demonstration, and it does seem that, to any one, who can reason and who is willing to reason, the knowledge of the fact that the brain is impressible and its functions demonstrable as those of the nerves, *reveals a new empire of knowledge transcendently beyond the wisdom of the past.*

The establishment of Anthropology makes Ethnology a science; but Ethnology without an Anthropology is the play of Hamlet with Hamlet left out, and I see that for want of an anthropological science, Ethnology, barren as it is, is being introduced into universities as Anthropology, when for them Anthropology does not exist.

What signifies the pedantic talk over skulls—that they are Brachiocephalic or Dolichocephalic—when such words have no valuable meaning. Could these osteologists of the universities, if they were here, tell us anything about the two skulls here before us? Could they tell whether these persons were good citizens or criminals, and if criminals, why they were criminals? which is plainly indicated. Forty-eight years ago I described this man accurately, when his skull was brought to me at Little Rock, Arkansas, and the fact was published at the time. Could they even tell, as I told from the skull, that one of his lower limbs was defective. I am accustomed to practise my students upon these two skulls in detecting the different development of the lower limbs—but I do not know any medical author who has said a word on this subject, or who knows that the entire constitution may be inferred from the brain. What medical author is there who knows that an angle of forty-five degrees from the brow to the base of the skull, as shown in the last JOURNAL OF MAN, is the unfailing evidence of that excess of the animal nature which leads to crime, as you see in the heads of these criminals contrasted with the heads of George Combe and Robert Owen.

You see the same contrast as to the basilar angle in these drawings of the head of Eustace, crowned for his virtues, and the French murderer Martin. In the contrast of this benevolent clergyman of Virginia and the skulls of these two murderers, and the drawing of the statue of an ancient gladiator, and in the comparison of the outline of the warlike New Zealander and the too gentle ancient Peruvian. This basilar angle illustrates the development of brain behind the face, which we see in fierce carnivorous animals—the lower section of the brain which I hold in my hand.

And do these scientific osteologists know what is the essential characteristic difference of herbivorous and carnivorous animals? Can they tell what makes the lion a contrast to the gazelle, which you see so conspicuous in their heads? It is more fully explained when you look at this skull of the lion, which shows the brain behind the face instead of above it.

Can they tell why the tiger and hyena are a contrast to the shepherd's dog, and why the polar bear differs so widely from this noble St. Bernard dog (a portrait from life), when they all belong to the class of carnivora? Why have they been so blind to that upward and downward development of the brain which is so conspicuous that you see it at a glance?

Can they explain the contrast of the eagles and the doves which you see so plainly indicated in their heads? Have they ever mentioned the contrast between these doves and this group of hawks and falcons which you see in the forms of their heads? Look again at the contrast between this lovely goldfinch and its amiable associates, and this terrific harpy eagle and the fierce uhu, grouped together. You cannot keep two of these eagles in the same cage, for one will destroy the other. Look again at the contrast of the goldfinch and the villainous cuckoo. All contrasts of character are explained in the contrasts of brain, as you see in comparing the narrow brain of the gentle sheep with the broad basis of the brains of the fox and other carnivorous animals. Can our physical scientists tell why this sacred bull of Benares is such an amiable contrast to this fierce and dangerous Cape buffalo of Africa, an animal as dangerous as the tiger. Or why it is dangerous to keep this stag of North Carolina in a park, while this reindeer is man's best companion. Can they give a reason why this famous Arabian stallion was the beloved companion of man, while this wild horse of Tartary is an unconquerable savage, that will not bear the saddle or bridle. Can they tell whether this quagga is or is not susceptible of domestication when they examine his brain. Can they give the effective cause of the contrast between this loveliest of the monkey race and this fierce dog-faced baboon; or the contrast between this ferocious baboon and the lovely hoolock and this young orang, the playmate of children. To the dishonor of the universities they confess their ignorance in these fundamental questions of Biology. They can count the legs of insects and study the morphology of their skeletons, determine the curves of a spider's legs, and the various markings of every shell on the seashore; they are profound in everything that is dead, but profoundly dead themselves when they approach the seat of life, the brain. Ought I to speak respectfully of that scientific bigotry which systematically ignores the most conspicuous feature of the animal kingdom, displayed so plainly in these drawings that any child can recognize and understand it. I greatly admire the unwearied industry and the scientific accuracy of those scientists who make osteology a dead science, but I deplore their lack of judgment and originality.

The study of craniology, based on the anatomy of the brain, leads you into the entire philosophy of the animal kingdom, from man to the fish. It can be very profitably pursued and mastered by all, but we have something beyond this, for Psychometry leaps like a lightning flash to results beyond the reach of inferential science, and on this very skull a medical professor of marked ability as an author, whom I taught to exercise his psychometric power, placed his hand, and quickly discovered that the man had a defective limb, and also that he died by means of a rope round his neck; and there are some before me who are equally competent to such a diagnosis. Such illustrations of Psychometry are so common with me that it made but little impression on my mind, and I had forgotten the circumstance until reminded of it a few days ago in a friendly visit.

Honest science is a magazine of all ascertainable facts, but such facts

as these could not be introduced into the curriculum of our present medical colleges, unless, metaphorically speaking, at the point of the bayonet.

When brain science and psychic science are left out, the study of man becomes an elaborate system of fumbling in the dark. What do the universities know of the famous Neanderthal skull and the Calaveras skull of California? To them such skulls are unmeaning, and yet they reveal the nature of the ancient races. The talk of Ethnologists on such matters reminds me of the words of Peter Pindar:—

“So have I seen a magpie in the street,
With head awry and cunning eye,
Peep *knowingly* into a marrowbone.”

The brain is well known to be the commanding centre of physiological and psychological life, and its development is revealed by the skull, and yet our universities are not ashamed of the fact that they do not understand, and, still worse, are not interested to understand, the meaning of the brain and skull, and not willing to give encouragement or even toleration to those who explore such sciences, and they have *torpedoed the conscience* of the entire medical profession on this subject. How intensely do we need a medical college that will keep up with the progress of civilization—and I have faith to believe that we shall have such a college in Boston: that was the settled purpose with which I came to this city. I have not finished the outline of Anthropology, and time will not permit it now, but we shall have many future meetings in which to enjoy this illimitable theme, and realize its ever-increasing interest.

You may study the living by cranioscopy and by Psychometry. You may study the dead. You may visit the scientific museums and look into the dark depths of Paleontology. You may study the future of our country and the future of its various agitations. You may test the reality and value of the prophetic faculty. You may test the claims of public candidates. You may test the merits of every new agency offered the medical profession. You may test the power of telepathic sympathy, and it may be that in time we shall have the psychic telegraph organized and spanning the world. It could be done to-day by a concerted effort, not of the credulous enthusiasts, but of scientific thinkers who know how to conduct experiments. If you demonstrate a telepathic communication between Boston and Lowell, as I believe you can, your first experiment will be a prophecy of cosmic telepathy, as Morse's first experiment was a prophecy of the Atlantic cable.

But let us not run wild in the pursuit of sensational wonders. The wonderful delights us and expands our genius, but I feel no deep interest in any science except in proportion as it can benefit mankind; and to develop such science I have been very willing indeed to relinquish the honors and profits of a career that conforms to public opinion, and such I believe are your principles. Hence you will discuss in your meetings the marvellous cures of diseases into which you are led by Sarcognomy, and the novel applications

of electricity; and there are many ways in which Sarcognomy and Psychometry will enable you to cultivate your own mental power, practical wisdom, health, and longevity. Let us resolve if possible to live a hundred years, and grow wiser every year. But let us remember that *the highest of all wisdom is consummated in Love*—and you will not be very wise or very efficient unless you attain the unity of love among yourselves. I trust, then, you will admit none in your interior circles whom you cannot receive in the sincerest friendship. Growth in numbers is not so important as growth in spiritual power and harmony.

Your purposes are entirely unique. The science you cherish gives expansion and full emancipation to the soul, and thus the soul.

Untrammelled by the accident of birth.
Begins celestial life upon the earth.

INCORPORATION.—The Buchanan Anthropological Society having been incorporated under the laws of Massachusetts is competent to hold and administer such funds as it may receive by donation or bequest for the promotion of its corporate object—the collection and circulation of the anthropological writings of Prof. J. R. Buchanan, which its members regard as of the highest importance to human progress. The president of the society is J. P. Chamberlin, the secretary W. K. Fobes, 18 Boylston St., Boston, and the corresponding secretary Mrs. A. N. Abbott, of 30 East Brookline, Boston, to whom communications should be addressed.

A Great Loss to Science.

THE death of Prof. Denton was a much greater loss to the scientific world than even the friends of progress suppose. Among the cultivators of the physical sciences he was the *foremost thinker of the age*. He alone had the sagacity to recognize the paramount importance of Psychometry, of which he would have given a magnificent demonstration had he lived. The following letter is the last that I received from this profound thinker and heroic explorer of Nature. One such man is worth more to scientific progress than the whole American Scientific Association:—

DR. BUCHANAN,

Melbourne, Dec. 22, '82.

Dear Sir,—I am reading your Moral Education, for which I heartily thank you, with intense interest. It is incomparably the best work on education that I have ever seen, and its effect on society cannot but be great and good. You may count on me as a co-worker with you, as far as my ability goes. I hope you will be successful in the establishment of your Pantological University, which is just what the age demands, in which the principles you teach in moral education can be practically carried out.

On my return to Wellesley I shall have a very large and valuable geological and zoological collection, which I should be glad to place in such an establishment, and where I should like to give to young

men and women some of the information that I have gathered as I have passed along.

We leave here for Sydney in a few weeks, and shall be in Brisbane, Queensland, about March. I think by June or July we shall be in Hong-Kong, and I shall commence lectures in Calcutta in November.

We have been remarkably successful so far, and our prospects are very good for the future. My two eldest sons are with me, and it is by their help that I am able to make such large collections as I am doing. Have just sent home 9 large cases.

I am now investigating psychometrically the ancient history of Egypt, and shall publish a large volume on this subject as soon as I get home. It will be *very far ahead* of anything I have yet written on Psychometry, and will carry conviction to the best minds. I think you will live to see the seed you planted grow into a mighty tree.

Sincerely yours,

WILLIAM DENTON.

MODERN MESMERISM.—In the Hôtel Dieu, Paris, the old mesmerie proceedings would not be encouraged, but the more recent *suggestive* method, which discards personal magnetism, is in high favor.

Henry Haynie describes in the *Inter Ocean* one of the best examples of the suggestive method as follows:—

“Hypnotism or mesmerism is a mystical sort of an influence of one mind over another, to which I paid no attention until the other day, although it has been ‘in evidence’ these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital, called the Hôtel Dieu, on a woman, with its aid, the operator being Dr. Tillaux, a well-known and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. However, while they were talking he hypnotized her, and in this condition, at his orders, she dressed and walked through the halls to the operating room, preceded by the young man, and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the sight of a woman thus unconsciously going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes, and lay down of her own accord. Then the operation began, and while the surgeon was cutting, his assistant talked to her on indifferent subjects—about the weather, was she hungry, and so on, all of which questions she answered rationally, calmly, and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physi-

cians, who had told her she would feel nothing. When she came to herself, she looked at those around her, quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then she remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather.

"I am sorry for that," she said, in a tone that showed she felt disappointment.

"Well, what would you say if I told you that you have already been operated on?" She burst out laughing, and exclaimed,—

"I would tell you that you were lying."

"But that would not be polite on your part."

"Nor would it be respectable for you to poke fun at me," she said, sharply.

"Very well, I am not making fun of you, my poor child; the operation has been performed." The woman looked at him, and believed, but she said:—

"But I felt nothing, I knew nothing. It was a miracle."

Yes, it might well be called a miracle; but it is not the first of the sort. Still, those who practise hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizing circumstances, and it is not every patient on whom such influence can be exercised."—*Henry Hagnie, in "Inter Ocean."*

AN ASSYRIAN LIBRARY, 3,500 YEARS OLD.—The Victoria Institute, of London, held its annual meeting at Adelphi Terrace on July 1st. An immense audience crowded the hall in every part, and Sir George Stokes, president of the Royal Society, took the chair.

The address of Prof. Sayce, read by Rev. Dr. Wright, gave an historical description of what has become known in regard to the conquests of Amenophis Ist, as shown by the archives of his palace, which have only lately been discovered, and which the professor went last winter to investigate on the spot before writing the address for the Victoria Institute. Of the tablets and inscriptions he said: "From them we learn that in the fifteenth century before our era,—a century before the Exodus — active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of

the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West.

In reading the tablets, Canon Sayce came upon many ancient names and incidents, known up to the present time only from their appearance in the Bible.—*P. S. News*.

EGYPTIAN PAINTINGS.—Wilson's Magazine says: "A very curious exhibition has just been opened in Paris,—that of 100 portraits, all of them more than 2000 years old. They consist of paintings which have served for ornamenting Egyptian sepulchres, and represent the dead in their coffins. They date from the Grecian epoch in Egypt, and were discovered by an Austrian savant, M. Graffe. The dry sand has assured their preservation, and thanks to their discovery we now possess all the types of the period. The process of painting with wax gives considerable life to the features."

UNPROFITABLE SCIENCE.—Several years ago a number of scientific devotees in Europe formed a "Mutual Autopsy Society," to which they bequeathed their brains for purposes of dissection. According to M. Laborde, the vice-president, who has recently been explaining the objects of the society to the public, it was founded because up to the time of its foundation the opportunities of making post-mortem examinations were almost entirely confined to hospital physicians, and even then they made the examinations on subjects about whose previous history, outside their medical one, very little or nothing was known. But, there being an intimate relation between the structure of the brain and its functions, the members of the "Mutual Autopsy Society" hold that very little real scientific progress will be made until it is possible to study the brains of persons previously known either by their deeds or by their works. The members, therefore, formed themselves into this society, which addresses itself to every one having the interests of humanity and science at heart, as well as to those who, having been useful during life, have the laudable ambition to be useful after death. Enrolled as members are several ladies; and amongst the remarkable men whose brains have been examined by the society are Gambetta and Broca.—*N. Y. Ledger*.

The art of "how not to do it" is certainly carried to as high perfection in the medical profession as in the sphere of government. What more laboriously absurd course could these gentlemen adopt. Their living heads can be studied and compared with character with satisfactory results. It would be as easy to give a scientific examina-

tion to fifty living men, which would lead to positive conclusions, as to make one such autopsy as they propose, in making which they will probably fail to get any correct estimate of the proportions of the different parts of the brain, and will probably learn less in a lifetime than might be learned in one day's proper study of cranioscopy.

THE NEW NOTATION OF TIME.—The plan of recognizing a day of twenty-four hours instead of two half days of twelve hours is so extensively approved that we may expect soon to have our watches and clocks tell us of sunset at eighteen o'clock, and to go to bed at twenty-two o'clock. This will require only another circle of figures on the dial-plate. The new system has been in use three years on the Canadian Pacific Railway and some other Canadian roads. The railroads generally favor it.

PHONOGRAPHIC DOLLS.—Children will hereafter have dolls that will talk, cry, and sing. There will be birds to sing, and animals with all their peculiar voices, barking, neighing, mewing, and cackling.

Something to be Said.

THE CRIME OF CRIMES that law has never punished!

THE SIN OF SINS that the church has never condemned.

THE MORAL CORRUPTION that ethical philosophy has winked at, that fashion has sanctioned and admired, while governments have embraced, sustained, and built it up until it has become

THE THUNDER CLOUD that overhangs our Republic, threatening the land with corruption, anarchy, rebellion, and moral chaos.

This is the giant evil which I expected to illustrate in the fourth volume of the *JOURNAL OF MAN*, but as that will not be issued, the exposition will appear in the *Arena* in March or April.

The Brazilian Revolution.

WE are indebted to the New York *Truthseeker* for the following excellent explanation of the Brazilian Revolution, which is the best that has been published:—

“The peaceful change just made by Brazil from an empire to a republic is one of the wonders of the decade, and shows very plainly the beneficent influence of civilized heresy. The change of government was made without bloodshed because the republicans who took possession were civilized heretics and not barbarous Roman Catholics. If the latter should by force regain the throne and place Dom Pedro's daughter thereon we should undoubtedly hear of wholesale executions.

“The state of affairs in Brazil appears to be about as follows: The country is nominally Roman Catholic, being originally settled by Portuguese, and that religion is upheld by the state. Until 1811 no other religion was tolerated, and since then until very recently the toleration was legal but scarcely actual. The right of assemblage to other religious bodies was granted only a few months ago.

Slavery was a legal institution up to about the same time. But as in France and Italy, and even in Spain, the educated classes, the statesmen and men of large affairs, grew gradually away from the church, and naturally imbibed republican ideas. The Emperor Dom Pedro was one of this class. He has been known for years as a man of learning and of liberal thought, a philosopher and humanitarian. The abolition of slavery was due to his humanitarian principles, and he was aided by the very people who have now established the republic. He granted the people representative government, a senate and assembly to make the laws, retaining to himself only the headship. He was as much of a republican as an emperor could be, and it is very generally believed, and is probably true, that he was himself the prime mover in his own deposition.

"On the other side were the Roman Catholic Church and Dom Pedro's daughter Isabella, the crown princess, married to a most truculent tool of the church and hater of popular rights. Dom Pedro is nearing the end of his life and his daughter must have succeeded him. Isabella, like her husband, is completely under the control of the pope, and the Liberal people dreaded her accession to power. When the government recently passed a liberal bill for free religion, Isabella presented a petition, signed by fourteen thousand Catholic women, against the passage of the bill, and by this action increased tenfold the opposition to her. Her husband was also intensely active against the anticlerical party.

"The fanatical actions of these two, inspired by the church, helped the republicans to win over the people. Another powerful force co-operating with the new party was the works of Bocayura, the most popular writer in Brazil, a Freethinker, who has for five years been advocating civil and religious liberty. Dom Pedro was fully aware of the strength of the movement in favor of a republic, and sympathized with it. He felt, it is now said, that if he should outlive the republican advance his daughter would be unable to cope with it, more particularly under the pernicious guidance of her husband and the church of Rome. He therefore, like a wise and philosophic monarch, anticipated the inevitable, and thus at least saved the prospective bloodshed which he felt would have come with resistance, if not in his time, certainly in that of his successor. Hence his easy and calm acceptance of the situation; and the celerity with which he submitted to dethronement bears out the charge made by the royalists that he and the republican leaders had arranged the programme beforehand. If so, it is all to his credit.

"From these facts it is seen that Brazil has started on the path travelled by France and Italy, which leads from Rome to Reason, from a practical theocracy to a secular government. It is another blow to the pope — the serving of papers on him in proceedings of absolute divorce between the Vatican and Brazil. It is also another step forward to that time when kings shall be no more. Spain, perhaps, will be the next nation to move. Castelar, the great republican and Freethinker of that country, prophesies that not only Spain but all of Europe will soon be free, and thinks that the people of Spain

would revolt at once were the government not of its own accord approaching a point where republicanism will assert itself as a matter of course by the universal consent of the people. Of the rest of the European continent he says: 'The sway of autocracy on this old continent is nearly over. If there is any one thing I believe with all my heart, it is that before fifty years Europe will be republican from end to end, and I believe the change will be brought about without the horrors of war, as easily as it has just been brought about in Brazil; as naturally as a man lays aside one coat and puts on another, because he likes the other better. The people of Europe are growing wiser every year and seeing better what are their real interests. They will one day say to their kings, queens, emperors, and princes: "We are masters here. After all, this country is ours, not yours. There is the door. Go!" And then kings, queens, emperors, and princes will go, and it will be a beautiful sight.'

Life in Siam.

FOUR American telegraphers employed in Siam to establish telegraphic lines have returned home (excepting one who lost his life by malaria), and give us strange glimpses of that country.

The king is a rather progressive man, and his brother is still more so. The Journal has mentioned his great reform in abolishing the prostration before royalty. The people are very ignorant, but the wealthy are beginning to send their children abroad for European education.

The king is believed to have about three hundred wives and eighty-seven children. They are confined under a female police. His wife the queen, who has learned to speak English, is said to be his half-sister. The king has a great revenue and great accumulations of gold and precious stones. One of his sources of revenue is a tax on the 22,000 licensed prostitutes in Bangkok, a condition similar to that of Rome in its imperial days, when the state had a revenue from such sources.

Bangkok, which has 800,000 population, has many fine temples of Buddhism. In one the reclining statue of Buddha is said to be eighty-seven feet long. The king's temple cost \$1,000,000. There are grand ancient temples in Siam, which greatly surpass any modern structures.

Superstition has its usual features in Siam. The Buddhist priests who abound in Bangkok are not allowed to work, and lazy youth are thereby attracted to the profession. "On the ground beside this old fellow" (say the travellers) "you see the bowl with which he saunters out in the morning to collect his daily bread, or rather rice, and leaning against the tree is his large umbrella. When a woman ladles a few spoonfuls of rice into his bowl he hides his face behind a fan for fear the lady's charms may interrupt his contemplation of holy things. It is an act of great religious merit to give presents to a priest, and their bowls are always running over with blessings."

Everybody gives them something, and the better class of people are very liberal with their presents of rice, money, tobacco, yellow cloth, and other things. The priest is the educated man of the land. Everybody gets out of his way when he walks abroad."

"One day I saw a priest in a crowded gambling house chanting prayers. I asked what he was doing, and was told he was engaged in praying for the success of the house. Gambling is the great national vice of the Siamese, and it is a curious fact that among the hundreds of gambling houses in Bangkok many Buddhist priests are hired to pray that fortune may smile on the proprietors of these dens."

This is just as respectable as the fashion of more civilized European priests, who go with the armies and pray that each army may be successful in slaughtering its opponents, in wars in which both parties are criminals.

Fashionable Europe uses the night for its day, but the Siamese surpass them in this. The travellers say: "One of the odd things in Bangkok is the fact that you can hardly ever meet a nobleman in the daytime. The king himself sleeps nearly all day, and does not go to bed till about four o'clock in the morning. If a nobleman is asleep his servants dare not wake him."

THE CZAR OF RUSSIA.—London *Truth* says: "The Emperor is in constant dread of assassination, and this state of ever-present fear, added to the hereditary melancholy of the Romanoff family, has so utterly shattered his nerves that for days together he is practically not responsible for his actions. He smokes incessantly, and not only endeavors to sustain his spirits by copious libations of champagne and brandy, but of late he has taken to drugging himself with chloral.

"He is in a state of panic which can neither be imagined nor described. It was given out that he would be the guest of the German Emperor at the Marble Palace, Potsdam, and when all kinds of expensive preparations had been made there, he decided that he would be safer in Berlin, and a large sum was expended in arranging for his reception at the Schloss. Finally, only one day before the Emperor arrived, Count Schouvaloff received a telegram from Copenhagen to intimate that His Majesty would alight at the Russian Embassy, and the message was quickly followed by the arrival of the Imperial workmen, seven in number, who now go in advance of the Emperor whenever and wherever he travels. There are two carpenters, two masons, two locksmiths, and a foreman. They most carefully examine the chimneys, locks, flooring, walls, and furniture of the house which the Emperor is to occupy, and his own apartments are subjected to a most rigorous search. The chimneys are objects of special attention, and every flue which leads to a room which the Emperor is likely to enter is thoroughly barred both top and bottom, and, as if these precautions were not sufficient, police agents from St. Petersburg patrol the roof both night and day.

"Both in appearance and in manner the emperor has become a Muscovite of the old Cossack type. He is a colossal figure, being a giant both in height and in girth, quite bald, with a flat nose, an immense sweeping moustache, and a stupendous beard which flows over his chest."

SLAVERY IN TURKEY.—A letter from Constantinople says that city is the greatest of slave marts to-day. "There are actually at Stamboul about ninety regular slave brokers, who sell and buy slaves, or who are the medium of buying and selling," although slavery is contrary to the Koran. Many of the female slaves, however, are very well treated.

ASIATIC PROGRESS.—European influence is not altogether a blessing to Asiatics. India is largely becoming intemperate: grogshops are multiplying. Japan has taken warning. The special commissioner sent from Japan to report on the condition of England under Christianity reported (according to the London *Christian World*) the great amount of drunkenness, and advised the Japanese not to adopt the Christian religion. The melancholy truth is that our so-called Christian nations carry with them a degrading, beastly intemperance, private secret licentiousness, and horrible venereal diseases, such as desolated the Sandwich Islands.

THE PHONOGRAPH IN MEXICO.—The Mexican government has given a contract to a company formed by John M. Ceballos, of 80 Wall Street, New York, giving the exclusive right for fifteen years to place phonographs in the post-offices of that republic for the use of people who cannot read or write, and will send their messages by talking to the phonograph. The charge will probably be about ten cents for the message in addition to the postage. This will supersede the business of letter-writers for the ignorant.

OUR NATIONAL FORESTS.—The American Forestry Association is urging upon the government the protection of our national forests, which are not only worth many millions, but highly important as a protection against floods and drouths.

NORTH AND SOUTH AMERICAN RAILROAD.—This vast railroad scheme, proposed long ago by H. R. Helper, may be consummated early in 1900. South American railroads and North American railroads are spreading so rapidly that it will not be difficult to finish their connection and bring all America into railroad communication.

PRISON REFORM.—The address of Ex-President Hayes at the Prison Reform Convention which met at Nashville last November, contains some interesting statements as to the progress of Prison Reform, as follows:—

"Cropping, branding, whipping, and torture in punishment and crime have been abolished, with an unfortunate exception in one small State. The lash as a disciplinary punishment is very generally forbidden by law, as are also all cruel, unusual, or degrading inflictions."

tions ; and if any such are used, it is by an abuse of power. Imprisonment for debt is everywhere done away with. Intoxicating liquors have been universally shut out of prisons. In a few of our prisons the convicted are allowed some small share of their earnings, and the influence of this is admirable, indeed almost magical. There is no longer any mingling of sexes, except it may be in a few extreme cases in small county jails. Schools, more or less effective, exist in many prisons, and are accomplishing a great deal of good. Libraries very generally exist in the Northern and Western prisons, and are much prized and much used by the prisoners. Chaplaincies now exist in nearly all our prisons above the detention house, and Bibles are very generally found in every cell. Flourishing Sunday schools are also now quite common ; prisoners' prayer meetings have been established, and are well attended, in several of our prisons."

In criminal trials, he thinks unanimity of the jury should not be required. "If five sixths of a jury, or three fourths, all agree upon a verdict of guilty, and if the presiding judge approves the verdict, why shall it not stand? Under our republican system, the gravest questions affecting peace and war, the property, happiness, and lives of millions of human beings, are decided finally by a bare majority vote of the citizens." The advantage given the criminal by the unanimity rule creates a popular feeling of distrust of the law and a toleration of lynch law.

MONEY IN ELECTIONS.—The *Minneapolis Journal* has been asking leading politicians what they think of the use of money in elections as an evil to be remedied. Bishop Potter says: "Everybody has recognized the rise of the money power. Its growth not merely stifles the independence of the people, but the blind believers in its omnipotent power assert that its liberal use condones every offence. The pulpit does not speak out as it should. These plutocrats are the enemies of religion as they are of the State. And not to mince matters, I will say that while I had the politicians prominently in mind, there 'are others.' I tell you I have heard the corrupt use of money in politics and the sale of the sacred rights of the ballot openly defended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the public pillory."

GEN. CLINTON B. FISK, the temperance candidate, says: "I believe that the money corruptly used in the great campaign of 1888 was a demoralizing force in politics that it will take a long time to overcome. I would make it criminal to use money in the purchase of votes, and disfranchise both the buyer and seller of votes."

PRESIDENT ELIOT says politics has been degraded by spending money for parades, torchlight processions, "bribery and purchase of votes."

MAURICE THOMPSON says that the use of money in elections has done much to debauch the morals of the people and lower their patriotism.

C. B. FARWELL admits the great evil and looks to education for the remedy.

ROSWELL P. FLOWER admits the evil and wishes a constitutional amendment to allow postmasters and custom-house officers to be elected by the people instead of being appointed from Washington. Also, requiring of every candidate a pledge not to use money in elections. This is the remedy the writer proposed forty years ago.

IGNATIUS DONNELLY says if this evil goes on increasing as it has for twenty-five years it will result in an oligarchy or despotism. He wants the universal adoption of the Australian system of voting, and severe laws against the improper use of money, requiring of every office-holder an oath that he has not furnished money for bribery. The Australian system should be substituted for caucuses and conventions.

W. M. SPRINGER, of Illinois, says the States must adopt the Australian system, and parties to any bribery should be free to expose it without being personally liable.

Senator John Sherman says he has not time to give his views!!... a very equivocal answer.

THE AMERICAN SECULAR UNION held its thirteenth annual congress in Philadelphia, October 25th, under the able presidency of Dr. R. B. Westbrook, and adopted the measures necessary to make future operations more effective. The vice-presidents were T. B. Wakeman, and Dr. E. B. Foote, Jr., of New York, Dr. Juliet H. Severance, of Milwaukee, and John E. Remsburg, of Kansas. These, with the secretary and treasurer, make the Board of Managers, and there is a list of vice-presidents, among whom is Robert G. Ingersoll.

The society presents nine demands to separate theology from politics. It opposes the exemption of church property from taxation: the voting of public money to sectarian charities and institutions: the payment of chaplains in public bodies, army and navy: the use of Bibles and religious exercises in schools; imposition of fasts and thanksgivings by political officers: imposition of religious oaths: imposition of Sabbath laws and closing of libraries and museums: enforcement of Christian theories of morality by public prosecutions, as in the Kansas case of Harmon and Walker, and Michigan case of Reed: and attempts to force the Christian religion upon schools as proposed in the Blair bill. The removal of Postmaster Wanamaker was called for on account of his sectarian administration.

Rev. Dr. McGlynn made an able address on "Our Public Schools and their Enemies," which attracted a large audience, and Rev. Minot J. Savage addressed another large and enthusiastic audience on "Religion in our Public Schools." Another large audience listened to T. B. Wakeman on the nine demands of liberalism. Mrs. Lucy Colman, a zealous abolitionist, told how the clergy had practically captured the woman suffrage movement in the United States, and also the Prohibition party, to the injury of both causes; and Miss Susan H. Wixon, of Fall River, concluded the meeting with an address on the "Influence of Liberalism in the Home and Family," which was heartily applauded.

The Secular Union deserves the support of every good citizen to

counteract the machinations of theological bigots who are endeavoring to control all legislation.

The Great Financial Question.

IN this concluding number of the Journal I take the opportunity of mentioning one of the most important reforms for which the enlightened are struggling, against the power of combined wealth, against an intolerable wrong and an intolerable stupidity in our financial doctrines. Self-evident truths seem to be void of power in financial discussions, for self-evident falsehoods are firmly maintained by the press in defence of the Wall Street power.

It is self-evident that facile exchangeability is the essential condition of business, and that the greater the amount of money the greater the facility with which business can be transacted, while during the scarcity of money every change of business and forced sale is ruinous to the seller. At the same time, abundance of money corresponds to a low rate of interest, and facilitates the opening of new business, the prosperity of the industrious man, and the liberal wages of labor, while scarcity of money tends to the stagnation of business, usurious interest, low wages, and increasing pauperism accompanied by increasing wealth for those who handle money, who live upon interest and bonds, and who speculate by buying up the property of bankrupts.

It is therefore self-evidently the duty of the Federal government to increase the supply of money until all the money required for business can be obtained at three or four per cent. But owing to the general ignorance of the people on financial questions and the systematic falsifications by their financial leaders, the government has been *most uniformly and systematically* administered in the most flagrant and shameless manner to enhance the wealth of the moneyed classes and reduce the prosperity of the industrial classes. Corrupt legislation during the war doubled the wealth of the money-lenders at the expense of the people, and yet by the issue of the national greenback money in generous amounts the nation was enabled to endure its gigantic burdens.

Since the war a system of financial contraction has been in operation, the disastrous effects of which it would require many pages to portray, and the people have been too blind to realize it. In addition to this we have seen a persistent effort to betray the people to the bankers, by destroying the people's money and substituting national bank notes -- in other words, to bestow upon capitalists the vast sum of the people's wealth embodied in their currency. The patience with which the people, blinded by party politics, have borne this *enormous robbery*, impairs one's faith in the value of republican institutions.

The discussion of the silver question is doing much to enlighten the people and impair the power of Wall Street. The speech of Hon. Thos. W. Fitch, of Nevada, in the recent convention in behalf of silver, was so forcible that I take pleasure in quoting a few passages, as follows: —

“Mr. President, and Gentlemen of the Convention,—It is now 16 years since the demonetization of silver was interpolated into the national laws. During those 16 years the curb of the monometallists has been tightening around the throat of the laborer. During all those years the vampire bats of finance have been increasing both their power of suction and their capacity for gorging themselves. During all those years the rich men have been growing richer and the poor poorer. During all those years Congress has dallied and dawdled, and dawdled and dallied, until we are led to question whether the interests of the people or the interests of Wall Street are more potent at Washington. If we expect to accomplish the restoration of silver to its former value, we must carry our purpose into the domain of practical politics. [Applause.] From a steamship to a hair-pin, from a cargo of sugar to a spool of cotton, the value of every product of man's skill and industry depends upon the amount of human labor consumed in its production. *The apparent debt of this nation is the number of dollars it owes; its real debt is the number of days' labor it will require to earn that number of dollars of debt that it owes.*

“After twenty years of national prosperity the amount of our national debt, measured by the number of days' work that would be required to pay it, is about as much as it was in 1868. In 1868 the amount of our national debt was \$2,610,000,000. Wheat was worth \$1.29 per bushel, cotton 19 cents a pound, pork \$27 a barrel. We could have paid the national debt then with 1,400,000,000 bushels of wheat, 100,000,000 barrels of pork, or 43,000,000 bales of cotton. Since 1868 we have paid in dollars \$1,480,000,000 of the public debt, and there is now left in dollars to pay, \$1,130,000,000. But wheat, cotton, and pork have gone down in price. It would take as many bushels of wheat, as many bales of cotton, as many barrels of pork, as many days' labor, to pay the balance now due of \$1,130,000,000 as would have sufficed in 1868 to pay the debt of \$2,610,000,000. We have made about as much real progress in paying the debt as did the god of Scandinavian mythology who undertook to drain a drinking horn, but found it was connected with the ocean. [Applause.]

“For twenty years we have had abundant prosperity, but at the end of it we find the wealth is centred in a few hands. Has the laborer, then, nothing to show for twenty years of toil? Oh, yes; he can boast that the aggregate wealth of the nation has largely increased. He can call the roll of millionaires to-day and thousands will respond, where before the war there were less than five hundred. He can wipe the sweat from his weary face and reflect that among the 8,000 millionaires may be enumerated the names of twenty American citizens who have gathered \$1,500,000,000 from the toil and the tears of 60,000,000 people. [Applause.] These twenty men have it in their power to combine their efforts and fix the price of every bushel of wheat, every ton of coal, and every day's wages of labor, between the Hudson and the Sacramento. He can reflect that these twenty men have it in their power to name the majority of the senators, congressmen, governors, judges, and legislators in twenty States.

"The fight for the restoration of silver is a fight of the debtors against the creditors, the laborer against the capitalist, of the poor against the rich. To-day all over the Northwest the farmer views with dismay the narrow margin between the cost and the income of his wheatfields, and wonders why it is that the prices of those things that he has to sell continue to fall in value so much faster than those things which he has to buy.

"Neither miner, nor farmer, nor planter need seek long for a cause of their distress. They will find it in the offices of the Bank of England; in Paris and Berlin; in the counting rooms of Wall Street; they will find it in the phrase, "demonetization of silver," which whether fraudulently or inadvertently originally incorporated in the national laws, has ever since been kept there by the efforts of a cruel, rapacious cabal. The clandestine law of 1873 ought to be ejected from the national statutes immediately and unconditionally. [Applause.] Any lesser measure that we consent to will be cowardly and ineffectual.

"That nation which is the greatest consumer in the world, that nation which consumes 50 per cent. and produces but 7 per cent. of the world's supply of silver, seduced the nation which produces nearly 50 per cent. and consumes nearly 25 per cent. of the world's supply of silver into a conspiracy to strike 35 per cent. from the value of silver. That nation which is the greatest importer of wheat in the world into a financial and commercial pitfall where 35 per cent. was taken from the value of wheat. The nation whose looms would be idle, and whose people would be hungry, and whose government would be rent by the storms of riot without a supply of American cotton, inveigled the nation which is the greatest producer of cotton into striking 35 per cent. from the value of cotton. Why, gentlemen, England is the bunco steerer of the world. [Applause.] And Uncle Sam is the gentleman from the rural district. [Laughter and applause.]"

PROGRESS OF THE ENLIGHTENED.—The stagnant ignorance of the conservative Chinese is driving them from the tea market. 97 per cent. of all the tea was produced in China thirty-five years ago. Now European planters in India have superseded them, producing 57 per cent., while China has fallen to 43 per cent. Let all old fogies take warning.

TREATMENT OF HYDROPHOBIA.—Hydrophobia has often been successfully treated, but successful methods have been entirely neglected by the medical profession, and the methods of Pasteur alone relied on. It is interesting therefore to find that there is satisfactory evidence of his success.

The British Medical Commission, appointed by the House of Commons in 1886, has decided that "the efficacy of the anti-rabic discovered by M. Pasteur is fully demonstrated." This result was reached after nearly a year of investigation by the leaders of a profession which is slow to accept demonstration, and in spite of strong opposi-

tion and criticism against Pasteur. It must be considered a finality, for the members of the Commission are among the most eminent scientists of the times, such as Sir Henry Paget, Sir Joseph Lister, Sir Henry Roscoe, Sir John Lubbock, Prof. Michael Foster, Prof. R. Lankester, Dr. Lauder Brunton, Dr. Richard Quain, Prof. Burdon Sanderson, and Prof. Victor Horsley. Of Pasteur's interesting narrative I quote only the following:—

“In the month of March, 1886, nineteen Russian peasants, clothed in the skins of animals, came all the way from the neighborhood of Smolensk, after having been bitten by a rabid wolf. The wolf, roaming through the country for two days and two nights, had attacked these peasants with such fury that some were actually disfigured, while others were lacerated and bruised. This batch of Russians caused great anxiety, because, whereas in the case of dog bites one person out of six dies, the percentage of deaths after bites from rabid wolves is very much higher. The virus is the same, but in most cases the dog after biting passes on, whereas the wolf worrying its victim favors the introduction of virus. Often of twenty people bitten by a rabid wolf every single one dies. . . . Of the nineteen Russians sixteen went home cured.

“The three Russians who died had horrible wounds on the head. At a post-mortem examination of one a broken tooth of the wolf was found sticking in the skull. When, on the eve of their departure, the sixteen others, after being cured, crossed the door of the laboratory for the last time, they felt a religious veneration, just as if they had been crossing the door of the Kremlin.

“These sixteen Russians are in excellent health still.

“William Chamberlain, of San Antonio, Texas, was bitten on March 9, 1888, by a rabid wolf. He came to Paris, the marks of three severe face-bites being still plainly noticeable. The treatment, owing to the length of the journey, was begun on March 30, only twenty-one days after the bite, and did not come to an end before April 24, 1888. Chamberlain had been submitted to very few inoculations when a telegram informed the doctor who was accompanying him that a man bitten at the same time, but who, owing to want of money, had not been able to come all the way from Texas to Paris, had just died from rabies on April 14, 1888, thirty-six days after the bite. A large number of oxen, dogs, pigs, bitten by the same wolf, had also died of rabies. He refused all liquid or solid food, and complained of intense headache, causing insomnia. At the laboratory we all thought that his was a desperate case. To-day Chamberlain's health is excellent.”

“At the end of last year the Prussian Minister of Agriculture ordered experiments to be made on cattle, in order to decide the extremely important question whether inoculation affords protection against infectious inflammation of the lungs in cattle or not. These experiments were carried out under the superintendence of Professor Schütz, and the departmental veterinary surgeon, Steffen, in the government district of Magdeburg, and have recently been finished. The experiments were pursued on a large scale, and the result is

that "it now seems to be proved that cattle inoculated with fresh, warm lymph are protected against infectious inflammations of the lungs."

Nevertheless the question of inoculation is still hotly debated, and Pasteur's opponents claim that his labors have not diminished the mortality from hydrophobia.

CREMATION is evidently gaining ground. The *N. Y. World* quotes many expressions in its favor from Bishop Potter, Rev. Phillips Brooks, and Rev. E. E. Hale, of Boston, Rev. J. E. Raymond, Rev. Dr. Tiffany, Rev. Dr. McArthur, Rev. Heber Newton, Dr. Felix Adler, Rev. David N. Green, Rev. J. L. Scudder, W. W. Astor and Andrew Carnegie (the millionaires); Charles Dudley Warner, Gen. Horatio King, Col. Thomas Knox who intends to be cremated, Chas. F. Wingold a sanitary engineer, Prof. C. E. Morton of Harvard, Geo. W. Curtis, and Drs. Sternberg, Tuck, Sibley, and Hammond.

MEDICAL BIGOTRY. -- Forty-eight years ago Dr. W. McDowell, of Louisville, Kentucky, drew upon himself the opposition of the faculty by publishing a work on the *curability* of consumption -- the most rational work that had ever been published on that subject. The continuance of this bigotry, this jealousy against improvement, is shown in a recent address before the Mississippi Valley Medical Association, in September, 1889, by Dr. J. A. Cutter, of New York, who advocates the Salisbury treatment by rich animal food. Dr. Cutter says: "My father *was nearly ostracized* when he came out, in 1880, with seventy cases published in the Transactions of the American Medical Association, where he simply claimed that consumption was a curable disease."

MEDICAL FOLLY. -- Fashions and blind impulses have long had their crazy career in the medical profession. At the present time we have, as a consequence of its dogmatic and stubborn materialism, a determination to find a germ, bacillus, or microbe as the sole cause of every disease. The latest folly in this way is the theory that these animalcula are the sole causes of *pneumonia* and of consumption. This theory is put forth by the physicians of the New York Board of Health in their directions as to the management of consumption. Take care of the expectoration and spittle of the consumptive, and all danger is destroyed and the disease may be eradicated. The causes of consumption have long been well known, and no bacterial theory explains them. As a legitimate result of this theory, a quack is advertising to cure everything with his "microbe-killer."

GIVING THEM THEIR OWN MEDICINE. -- The orthodox allopathic colleges of this country have assumed to look down upon their professional rivals of the liberal schools as incompetent and unworthy of recognition, notwithstanding the fact that the liberal schools have

as high a standard of scholarship and a far higher standing as to practical success. But their own standing is considered questionable abroad: their claims are looked upon with contempt in Great Britain. No American degree is recognized at all in that country. A letter from an able physician in London says: "Even Harvard and Jefferson have been knocked out *on account of the inefficiency of the graduates.*" Before our American professors and doctors can be recognized in London, they will have to undergo a more rigid examination than they have ever faced in this country.

There are American physicians in England, perhaps a hundred, but the medical authorities will not recognize them or place them on a par with the British. Nevertheless they are engaged in practice, without this recognition, for British law is not as restrictive as the tyrannical laws introduced in several American States. These laws are sometimes abortive, because the liberals have claimed an equal recognition when medical boards are established and the orthodox gentlemen are not willing to associate with them. They want no law that requires them to recognize Homœopaths and Eclectics.

A medical law was passed by the last Tennessee legislature, but has been abortive for this reason. The regulars will not mix in a board with the liberals. All this stupid bigotry is due to the false teaching of medical colleges, which demoralizes their graduates.

THE LANGUAGE OF JESUS.—The personal existence of the teacher Jesus Christ being acknowledged by the world's best scholars, they are considering the question in what language he spoke. It was not, as many suppose, the Hebrew, for in his time the Hebrew was almost a dead language; and the Aramaic, which differs widely, was the common language at Jerusalem. But Greek was also largely spoken at that time, and the old Scriptures were circulated in Aramaic or in Greek. Some Catholic scholars have even supposed that Jesus may have spoken in Latin, but that idea is not accepted now. Greek was the common language of business men at that time, and is believed to have been the language used in the trial before Pilate. In the Greek gospels Aramaic words are sometimes introduced, and the question remains—Did not Jesus and the intelligent Hebrews generally use both Aramaic and Greek?

Questions as to the personal existence of Jesus have recently received additional illustration in the announcement, by Dr. Crabtree of Boston, of the discovery of a copy of an ancient painting purporting to be a picture of Christ by Luke, painted from memory. It represents a head in accordance with the character of Jesus. If the publication of the Journal were continued, I should investigate this matter and publish a copy of this picture.

CHURCH AND STATE.—The so-called National Reform Association is a distinct movement to overthrow American freedom, and establish a theological government similar to the despotisms that have cursed the Old World. Whether the number of bigots and fools is sufficient to render them dangerous is a very important question. Their constitution says:—

"The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as *will declare the nation's allegiance to Jesus Christ* and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

This is a pretty frank confession of this revolutionary conspiracy, and it is a strong, well-organized movement, which should rouse the indignant energy of every American freeman to resist the masked diabolism of both Catholic and Protestant traitors.

THEOLOGICAL INTOLERANCE AND INSOLENT.—At a congress of churches held in the Meionaon, Boston, December 12, a fierce attack on Masonic and all other secret societies was made, and a demand uttered for a law prohibiting secret societies. At the same time resolutions were offered in favor of the "establishment of a national Christian party of reform on the basal principles of righteousness and humanity, with confessed allegiance to Christ the King," etc. These gentlemen seem determined to have a theological government, guided by the clergy, but ecclesiastical power is on the decline all over the world.

CATHOLIC PROFESSIONS.—The address of the Catholic Congress by Committee to President Harrison, claiming to express the sentiments of ten millions, asserts their "loyalty and fidelity to the republic and its institutions," and their rejoicing over "the development of the spirit of religious liberty and tolerance"! It is a pity that Bruno did not enjoy this liberty and tolerance.

CONVENTIONAL THEOLOGY.—Talmage announces, Oct. 29, that he is off for Jerusalem, but that if he dies on the way, "I should go straight" to heaven, immediately following this with the remark, "I have been most unworthy, and would be sorry to think that any one of my friends had been as unworthy a Christian as myself"!! This is according to the regular pattern of humility, which means nothing. If he is the most unworthy member of his church he is not fit to lead them. The funny feature of this was once illustrated in a Southern Methodist Church. Brother Moses Brown was accustomed to confess himself in his prayers to be the "vilest sinner on God's footstool," which he had repeated so often as to establish a pre-emption claim on that position. An old negro brother once followed him in prayer, who was unwilling to interfere with Master Brown's Christian rank and titles, and therefore confessed himself to be "the vilest sinner on God's footstool, 'cepting Massah Brown."

KNOWLEDGE OF GOD.—At the dedication of the Catholic University in Washington, Nov. 12, '89, Bishop Gilmour said: "The build-

ing has just been blessed and forever dedicated to the cultivation of the science of sciences, the knowledge of God." It is that kind of fictitious and imaginary science which has prompted the warfare against scientists, imprisonment of Galileo, and burning of Bruno and Tyndale.

THE WESTMINSTER CATECHISM is slowly dying. Even Prof. Briggs, of the Union Theological Seminary, expresses his dissatisfaction with it.

CLERICAL INTOLERANCE. — An English clergyman named Benson refused to give the sacrament to a Mrs. Swayne because she had attended a Methodist church service. Mrs. Swayne prosecuted him, and the Judge decreed that he should be suspended for a year, but if he retraces his steps the court may pardon him.

NATURAL RELIGION. — Professor Max Muller has published a work on Natural Religion, being the Gifford Lectures delivered before the University of Glasgow in 1888 — 628 pages. In this he investigates the history of the religious sentiment of mankind in different nations. It is not a radical philosophic work, but a matter of history, full of details; yet it has a liberalizing tendency, as it shows sectarians how the religious sentiment has developed in other minds as intelligent as their own. The works of J. Freeman Clarke and Samuel Johnson, if less elaborate in detail, would be more satisfactory to the average reader as an exposition of religions.

MYSTERY OF THE GRAND LAMA. — The great city of Lhasa, the capital of Thibet, and Rome of the Northern Buddhists, where the Grand Lama has his throne in inaccessible splendor, from which Europeans are excluded, has at last been visited by an agent of the government of India, Sarat Chandra Das, in the disguise of a Thibetan Lama. The story of this exploration is given in the *Nineteenth Century* for October.

Sharp Criticism.

PROF. J. S. LOVELAND, in *New Thought*, offers the following appropriate criticisms on the Spiritual movement: —

"A mob of stragglers is not the kind of force to accomplish the herculean task involved in the social reconstruction. Organization has been like a red flag to an angry bull with the assumed leaders of Modern Spiritualism. Unable to comprehend the scope, the character, or purpose of the Spiritualistic movement, they have largely diverted and perverted its wondrous forces to the most ignoble ends. Organization has seemed to them as introducing a condition where their occupation would be gone — where ends other than those of selfish individualism would be contemplated and attained. In fact, they have seemed to regard organization as an end itself instead of being a means to an end. Blind, or opposed to the grand end proposed, the reconstruction of the social status, they have consistently opposed the possible means to that end. Organization is simply the correlation of means to a desired end — it is the arrangement of instruments for a purposed use.

"Where no end is desired — no object to be secured — no use to be subserved, there exists no demand, no necessity for any sort of organization. And if our Spiritualism has no common aim, no unitary purpose to secure — nothing but the occasional satisfaction of an individual as to future life, or the personal joy of a believer consequent upon some message from a departed friend, then we need no organization, no public effort of any kind.

"We had better do as we were substantially advised last year on these grounds, — discharge our lecturers and turn this camp-meeting into a great mediums' meeting; for that is all we have any concern in as Spiritualists. Shall we do it? By your presence and by your employment of speakers, you answer, no!"

"That *no* proves that you recognize the fact with more or less clearness that Spiritualism is something more than manifestations — that it has principles, or philosophy, as well. And if so, then we need that form of organic combination which will most perfectly answer the purpose to be accomplished. What that purpose is we have already submitted, and it only remains to be seen whether we are equal to the emergency, or whether we retire ingloriously from the field, leaving the contest to some other and more worthy movement. The tide will not wait, nor will time go backward. The accepted time is now. The anguish-burdened heart of humanity implores us to go forward to her relief."

There is a great deal of wholesome though somewhat bitter truth in these remarks. The Spiritual agitation does not amount to an efficient movement. There is not enough of moral and intellectual power enlisted to make a revolutionary impression. The capital contributed has too often been given ignorantly, blindly, and foolishly, like that of the Seybert bequest and the Boston Temple. The money given to each night as well have been dropped in the ocean. They only advertised the folly of Spiritualists.

The spirit world has very little satisfaction in the results of spiritual agitation; and mankind, after ages of ignorance, barbarism, and selfish strife, are wretchedly unfit for the higher life to which the spirit world would lead us. To proclaim the true principles of social order and progress, and attempt to organize them in a movement, would be to engage in a century-long battle with ignorance, superstition, credulity, folly, and selfishness.

A correspondent of *New Thought* illustrates a very common condition as follows: "All over this land — it is not confined to any one locality — we find families claiming to be Spiritualists and proud of their superior wisdom, and yet there is not a sample of that kind of literature in their house. Talk to them of buying a book, and they have 'no time to read.'"

And such as these are surrounded by families immersed in the mediæval ignorance of old theology, to whom a copy of the JOURNAL OF MAN would be profoundly unintelligible. Most of the readers of the JOURNAL speak of the intellectual darkness of their communities.

Alas! PROGRESS MUST BE SLOW. We must be content to add

knowledge to knowledge, to dissipate error after error, to encourage a more wholesome education, and, alas, to wait for coming centuries.

To attack the follies and the embodied selfishness of to-day would be quixotic. The critic would be overwhelmed by personal hostility. The JOURNAL, however, is compelled to be somewhat critical—to attack and expose the gigantic falsehoods that lie across our path of progress. But as to other follies, it is silent.

But there is a great future for humanity on this planet. That future depends on the establishment of SCIENTIFIC TRUTH—of that grandest form of scientific truth which comprehends the ethical and makes us familiar with Heaven. That form of UNIVERSAL WISDOM constitutes the science of ANTHROPOLOGY. When it is recognized, understood, and obeyed, the Utopian or Millennial age will have arrived. To this the JOURNAL OF MAN is devoted, and *future publications* will make this bold assertion plain to every reader.

The Times are out of Joint.

ONE must have a very buoyant spirit or a very profound and well-grounded faith in the beneficence of things to read the daily papers now-a-days without becoming a pessimist. To be sure, the press mirrors all phases of life, but seems to lay the emphasis upon, or give the greatest space to, the daily dish of horrors. The one cheering thought is that the good deeds are more apt to go unreported than the bad ones, as the papers necessarily reflect more of the dark than of the bright side of life.

This morning's *Tribune* reports that "a drunken ruffian, who had forced his young wife into a life of shame that she might support him, was stabbed by the woman in her mother's home."

She had frequently sought relief from his infamous treatment in the home of her mother, but this time he followed her there, beat and kicked her until her face was cut and disfigured, and in her frenzied fight for life she plunged a pair of shears into his side. Then the cowardly brute called a policeman. The woman was arrested and locked up.

We may never hear the sequel of this tale of woe, but we may be sure that such brutes as this husband will continue their fiendish assaults on helpless wives as long as marriage continues to be the institution which it is, which by general sentiment gives the husband authority over the wife to do with her as he pleases.

It remains to be seen to what extent the courts will sustain this wife in her revolt against her lord and master. Just now he is at large and she is locked up. Probably she is safer where she is, for if she were let go we might next hear that the husband had gouged out her eyes, following the example of one of his breed across the river—in Brooklyn.

In a late edition of the Sunday *World* Nellie Bly uses nearly a page with a sensational account of how she bought a baby for \$10. There was an effort to make it appear that this selling and buying of babies was a regular sort of slave trade in this great city; but the evil is not in the direction that she would have us believe.

There are in this city many persons of both sexes who run establishments where unfortunate young women may go and remain until delivered of illegitimate children. These children are disposed of at a price ranging from nothing to \$100 to people who want children and have them not. One can hardly suppose that there is any abuse in the buying; that is to say, it is not at all probable that a baby so disposed of is likely to be ill-treated. It would cost too much in money and care to raise an infant to the age when it could be made useful as drudge or slave. We have no doubt that children so purchased are almost invariably well cared for.

The real evil Miss Bly did not point out — perhaps she didn't think of it, perhaps she didn't dare to — and that is the necessity that, under present social conditions, a young woman, unmarried and pregnant, must, to save herself, cast away her child. Our Christian civilization ordains that a young woman who has "loved not wisely, but too well" must either seek refuge in the river, where many of them go, or in some house of refuge, public or private, where her misfortune can be concealed and her infant disposed of.

Even the Sisters of Mercy in charge of the Catholic Foundling Asylum take money for infants, and it is proper that they should. It costs the Institution \$120 to take care of a child until it is one year old; and any one wanting a baby for adoption ought to be willing to pay that cost. The midwife in private business who gets \$10 or \$25 for an infant probably has to pay a large part of that to nurses in her employ. It may or may not be a pleasant or lucrative business, but while society places a premium on hypocrisy it is at least a necessary one.

In this connection we will offer a letter recently received from what purports to be a young woman in Chicago. Anthony Comstock once sent out just such letters as this, which he called "test letters," to some physicians in this city. He succeeded in entrapping one or more of them into committing an offence against the United States mail laws. Perhaps this is a "test" letter artfully devised by the slimiest sneak of all sleuth-hounds to see if we can be trapped; if so, we need waste no sympathetic tears over it; but it is not likely that all the letters of this kind which we receive are *decoys*, and we know only too well that many unfortunate young women awake to find themselves in the predicament of the one who sends us the following appeal: —

DR. E. B. FOOTE—

DEAR SIR: I now address a few lines to you asking you for your kind advice and help which I see you are so kind in giving to poor unfortunate beings. Now, Dear Doctor, I consider myself, at present, one of the most unfortunate girls living, and come to beg you to please restore me to my former happiness. As many a foolish girl, I was also led astray by a flattering tongue and yielded to the wishes of a cruel, cold-hearted villain, "after promise of marriage," who now knowing the condition I am in, scorns me and says he will never marry me. Oh! Dear Doctor, what am I to do? I am the only support of a kind old mother, whom I would sooner see bearing me to my grave

than bring this shame and disgrace on her. Oh! if she knew the dread her only daughter, whom she always prized so dearly, being her only help, was living in, she would die with grief. Oh! Dear Doctor, I have read "Plain Home Talk," and several more of your works, which I have in my possession, and know from what I have read, that you are a kind-hearted man, and with a few words of advice, can restore to me all my former happiness, and keep all my friends. Oh! Dear Doctor, I have been living happy and contented before, working day by day to earn bread for my poor old mother, and Dear Doctor, I only yielded thinking his promise was as true as my love, and by that I would make a home for my mother and myself. I did not mean to be wicked by doing so, but Doctor I loved him so dearly. Oh! Dear Doctor, I have told you all, and hope that you will help me as I surely know you can, for if you don't, I can do nothing else but take my own life to end all. It is better for me to do that, if you forsake me, than to cast three wretched lives on the mercy of this world to be scorned.

Hoping with the greatest anxiety to hear good news from you as soon as possible. I remain

Yours obediently.

It should be superfluous to say here that the kindest-hearted physician would be committing a crime in the eyes of the law if he complied with this sad girl's request. If he were to direct her to the home of one of these "slave traders" so artfully discovered by Nellie Bly, would he not be risking his reputation as a respectable citizen.

The more we know of this world the more we hope there is a better one—the atmosphere of which will not support the life of fiendish wife-beaters, seductive "cold-hearted villains," or hypocritical frauds acting as agents of Societies for Promotion of Crime.

The foregoing forcible article was not designed for insertion in the JOURNAL OF MAN, as the Journal has not space for the extensive discussion of such subjects, but was by mistake taken by a compositor for copy, and being in type, appeared too good to be rejected. The brutalities of which the article speaks are in constant progress, and the timidity of women as to seeking redress allows them to continue. A few days since Mrs. B. J. Brown sought relief in the divorce court of Boston from John A. Brown, a theological student, with whom she had *lived thirteen years and borne four children*. The testimony revealed a shocking beastliness and murderous passion in her husband, but "she said that the reason she had not complained to her friends of such abusive treatment and neglect was because she was ashamed to let them know to what a brute she was married"!! And yet there are theological bigots who would like to prevent relief from such barbarities by closing the door of divorce.

Glittering Tinsel.

"All is not gold that glitters" is an old saying; but there is an exceedingly thin layer of gold on showy tinsel. The tinsel of literature captivates many superficial people. This is apropos to the lec-

ture of Sir Edwin Arnold at Harvard, in the Sanders Theatre (Oct. 1), which was listened to with much applause, because it was from Sir Edwin. It was on the "Philosophy of the Upanishads." But as philosophy is the grand result of accumulated knowledge, what philosophy can we expect before the knowledge is accumulated?—evidently nothing but self-evident platitudes and dreamy conjectures.

These Sanskrit Upanishads, of unknown antiquity and claiming a superhuman origin from Brahman, are said to derive their name "from the mysteriousness of the doctrine contained in them, and perhaps also from the mystical manner in which they propounded it." This effete material from the very depths of ancient ignorance and superstition was the subject of Mr. Arnold's lecture, and he pronounced their authors "the profoundest metaphysicians philosophy had ever produced." Yet philosophy, as shown in our last issue, never produced a metaphysician. Metaphysics has been but a blind staggering and groping in pursuit of philosophy, without knowing in what direction to look or feel.

The doctrines of the Upanishads he described as comprehending an eternal comprehensive soul or soul of souls, an illusive universe, and "how the reunion of the *transmigrating individual soul* with the one soul is effected," which is but the dream of superstition. He said that the pessimism of Indian philosophy, which included Brahmanism and Buddhism, sprang not from *despair* but from *disdain*—two equally morbid sentiments, utterly unfit for a system of ethics and comparing very unfavorably with the religion of Jesus.

"He reminded his hearers that the idea of the transmigration of souls was a universal element to be found in the beliefs of all races, and cited passages to show how, in the Hindu philosophy, by means of worship, work and renunciation, the wandering personal soul became finally merged into the universal soul, as a drop of water becomes merged into the ocean." Basic falsehoods such as these inevitably lead to social evils, which was very apparent, as "in the latter part of his lecture, Sir Edwin Arnold illustrated how the obscure doctrines of the Upanishads had penetrated into the daily life and customs of the people of India. In all that broad land, he said, there is not a single marriage in the sense in which we understand the word. No husband ever chooses a wife, and no wife ever selects a husband. The first reason for that we find in the Upanishads. The Hindu father and mother are indifferent as to who shall be the wife or husband of their child, because they think every human soul is the same. The consequence is that the Hindu maiden of 5 is betrothed to a bridegroom of 7; when she is 12 or 13 and he is 16 or 17, she goes as wife to live with her husband, passes from the control of her parents, and becomes a part of her husband's family. A beggar woman you never see in India, because if her husband dies she passes into the guardianship of another family, for she must never marry again. Here again you see the influence of the Upanishads. The loss of her husband is due to some sin committed by her in a former life."

The degradation of woman in India, her abject social position, and

the condition worse than slavery of the Hindu widow, are well known, and the prostrate, feeble, and ignorant condition of India is due entirely to the downtrodden condition of her women in the past. In degrading woman her posterity are necessarily degraded, and the emancipation of the women is the only possible regeneration of India.

When Mr. Arnold employs his literary and poetical talents to eulogize and beautify ancient superstitions and modern degradation, he is prostituting his abilities. The glittering phraseology of a poet cannot hide from the eyes of practical observers the decay and degradation of a great empire under the control of ancient superstitions. It is time that our literature was seasoned with a little healthy common sense—time that our huge mass of antiquated and decayed literary lumber was thrown overboard, to make room for the overwhelming mass of novel and important knowledge which every year develops.

Even Mr. Arnold, in eulogizing the Mahabharata, an ancient Hindu poem of about 5000 pages, is compelled to acknowledge that a large part of it is mere rubbish, and from his description of the remainder it is apparent that the word rubbish would cover it all.

What need have we for ancient literary rubbish when we are flooded with the productions of modern genius, investigation, and enlightenment, and unable to recollect even a tenth part of the titles of really valuable books recently issued.

The amiable optimism which enables Sir Edwin Arnold to find so much merit amid the rubbish of oriental literature, becomes a very pleasing trait when it enables him to realize the merits of the original American poet, Walt Whitman, whom a few Comstockian prudes endeavored to dishonor, but who has been so nobly sustained by American authors. One of the most pleasant passages of recent literature is that which describes the very cordial visit of Arnold to the infirm old poet in his humble New Jersey cottage.

THE BATTLE OF SCIENCE.—“Who shall number the patient and earnest seekers after truth, from the days of Galileo—until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought.”—*Huxley*.

We may well add to Huxley's remark,—who can portray the life-

long struggles of the bold thinkers, the original discoverers and inventors, whose toils have been increased, their lives darkened, and labors for mankind made for a time abortive, by the intolerant dogmatism of professional scientists—the class to which Huxley belongs? Huxley can well condemn the bigotry of the theologians, but belongs himself to an equally bigoted class. The *Popular Science Monthly* is the organ of physical scientists, and its bigotry is not surpassed by that of any theological journal. The same remark is true of the majority of old-school medical journals.

However, the world has advanced so far in liberal principles that even an eminent clergyman of the Church of England, Canon Farrar, criticises the bigotry of the church almost as freely as Huxley. He says in the *Forum* for November:—

“In both domains (science and biblical criticism) numberless priests, and even whole generations of priests and religious teachers, have maintained and enforced views which are entirely false. The beacon light of progress over every such sunken reef of persecuting ignorance should serve as a warning to the modern teacher to avoid the arrogance of a nescience which takes itself for knowledge and denounces what it cannot understand.”

[Thousands are doing the same thing to-day.]

“Thousands of pulpits fulminated anathemas against the early geologists; and one religious controversialist, with the exquisite culture and suavity which marks the ordinary language of self-sufficient bigots, satisfied himself that during the ages which preceded creation, ‘God had been preparing a hell for geologists.’ Yet before thirty years had elapsed, the rejection of the truths which paleontology had revealed would have been regarded as the mark of an idiot. . . . Let the modern preacher learn a little wisdom, a little modesty, a little suspension of judgment, from the disastrous annals of the past. ‘His curses, like chickens, will only come home to roost.’

“Let the modern preacher adapt himself to these changed conditions. Let him do his best to keep pace with the advance of knowledge. Let him be *quick-eared to the whispers of all new or rediscovered truths.*”

Alas! where are these ideal preachers to be found; it is safe to say that Farrar himself is probably not one of them. A few who venture in that direction do it at peril! It is much easier to denounce bigotry in the past than to show independent liberality in the present. Even the most stolid medical bigot will speak of the folly of the opponents of Harvey, while he is himself following their example.

“MONKEYS THAT MINE GOLD.”---The article under this head in the last Journal was very interesting reading. It was paralleled a long time ago by a similar story of monkeys working well in a hemp field. Is it not very charming to think that education can develop so much intelligence in animals, and is it not interesting to show that the monkey might have been our remote ancestor improved by a

thousand centuries of educational evolution? Darwinism needs its missing links, and monkey intelligence seems to supply a link that was wanted. Nevertheless, our readers will form their own opinions on this subject, and in our next issue an editorial opinion will be given which will probably receive their assent.

The foregoing remarks were crowded out of the December Journal, and now the editorial opinion must be given that the stories of monkey performances are a part of the series of courageous hoaxes floating around in the newspapers, many of which have been contributed by a romancer named MULHATTON. Of this class we have stories of wonderful meteors, of a cave in Mexico, among the ruins of Palenque, where the most astonishing wonders of electric science were displayed, of a pool in Tennessee County where phantom fish appear which cannot be caught, as they are but ghosts; of Dr. Gabriel's experiment, who after losing his wife ran down in health. His wife appeared in spirit, but he could not see her, although the fishes in the aquarium felt her presence. He undertook to construct an apparatus of colored lenses by which he could see the spirit, and when she came again he used it and saw his wife, but never saw anything more: he was blind, and soon died, not omitting to drop his wonderful lenses and shiver them to pieces!! This crazy story was started in the "Temple Bar" magazine, and it is on its rounds! Spiritual papers are very liable to being caught in these hoaxes, but no class are exempt.

Another specimen of these hoaxes is the "curious Arctic flower that blooms in Siberia," which travels the round of newspapers in this fashion, which I quote from the *Boston Herald*:

"It is called the snow flower, and is said to have been discovered by Count Anthosceff in the most northern portion of Siberia, where the ground is continuously covered with frost. This wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It shines but for a single day, and then resolves to its original elements. The leaves are three in number, and each about 3 inches in diameter. They are developed only on that side of the stem toward the north, and each seems covered with microscopic crystals of snow.

"The flower when it opens is star-shaped, its petals of the same length as the leaves, and about half an inch in width. On the third day the extremities of the anthers, which are five in number, show minute glistening specks like diamonds, about the size of a pin's head, which are the seeds of this wonderful flower. Anthosceff collected some of these seeds and carried them with him to St. Petersburg. They were placed in a pot of snow, where they remained for some time. On the first of the following January the miraculous snow-flower burst through the icy covering, and displayed its beauties to the wondering Russian royalty."

Appropos of monkey hoaxes, the *N. Y. World* has just given us another fine illustration of popular gullibility and ignorance. It seems the painter J. G. Brown said that the value of an oil painting depended on the square inch that held the painter's name. This was

disputed by other club members, who held that the public were not fools, and to settle the matter Mr. R. Fullerton said:—

“I’ll tell you what I’ll do. I never painted a picture in my life, but I’ll bet you a dinner for the whole crowd that I can smear some colors on an old canvas and put it in a gilt frame, and that it will sell for over \$100 if attributed to some well-known artist.”

That settled it, the bet was taken at once, and arrangements made for the members to witness the manufacture of the masterpiece and watch the progress of affairs.

Mr. Fullerton got an old 6x12-inch piece of mounted canvas and four tubes of the cheapest kind of paint that is made, together with a 10-cent bristle brush and 2 cents’ worth of varnish.

There was a meeting of the Old Curiosity Club upon the fateful night which was to see the creation of another gem, and with mug of beer and puff of pipe the members sat in stolid silence as the burly painter rolled up his sleeves and started in.

The painter lost no time in making useless sketches or looking out for perspective. He simply squeezed out some blue paint across the centre of the canvas, saying:—

“Here goes for the distance,” and then he started in for the sky. This it was decided should be “luminous.”

And on top of a broad smear of vague green he put some blotches of white and yellow to represent clouds. It took ten minutes to put in the sky, and then a member disconcerted the assemblage by saying that it looked like a patch of stagnant water. So a blacking-brush was rubbed across the horizon to make a gathering storm.

The foreground and the middle distance still remained. The artist found at this stage that the only other paint he had was some burnt sienna. Genius, however, was not to be balked in such a manner, and it was quickly found that a mixture of all four colors gave another tone, and with this the foreground was rapidly filled in.

Then it was found that the gathering storm had got mixed up with the distant mountains on the right, and so some blue and brown were put in here to make what was called “a bold bluff.” A little greenish blue was then put down near the bottom of the picture to represent anything the spectator might fancy, and with this the masterpiece was completed in a fraction over twenty minutes by the watch.

This wonderful picture was for some days offered in a bric-a-brac shop for fifty cents, but nobody would take it. It was then sent to Leavitt’s auction room, 789 Broadway, in a handsome frame, marked with the name of the famous artist George Inness, and labelled “from the collection of Sam. E. Goodwin.” It was displayed, and inspected by the picture buyers, receiving many compliments, and immediately started at \$50, and after an animated contest got up to \$165, when one of the club bid it in at \$175, and the believers in popular intelligence paid their wager by giving a dinner to those who consider the picture buyers mostly fools. But while trash was sold for \$175, a young artist of superior merit in New York com-

mitted suicide from discouragement at the inability to sell his pictures.

This is a good illustration of popular intelligence. The steam engine, the railroad, the telegraph, the gaslight, and the demonstrated facts of psychic science, have received the opposition of the universal mob, while the conglomerate nonsense of Mrs. Eddy circulates by the thousand, Schweinfurth is accepted by many as a divine Jesus Christ, the church that burned Bruno and never repented is rising in power, and the sublime romancing of Mad. Blavatsky is accepted as philosophy!! and Muggins, Spriggins, or Donahoo assumes to be a reincarnated Solomon or Socrates or Plato!! and this nonsense of reincarnation is solemnly endorsed by a French Spiritual Congress.

In the *Two Worlds* of Nov. 15th, the editor, Mrs. Britten, punctures effectively the Hindu bubble, which has been presumptuously labelled Theosophy, showing its baseless assumptions and its slanderous falsehoods. The so-called Theosophic Society, she shows, was started in New York about thirteen years ago (the first meeting being held at her residence) as a simple *Spiritualist society*, but for want of ability to make it interesting and satisfactory it gradually died out, and then Mad. Blavatsky changed her attitude, making it a society of oriental doctrines and repudiating the Spiritual science she had previously sustained, emigrated to India, and started the *Theosophist*—as purely sensational a movement as ever galled the credulous. This Hindu doctrine is antagonistic to science and to Spiritual progress—is in fact a matter of blind superstition, and bears a close resemblance in its theories to spiritual annihilation.

Among the craziest of recent developments is that of Cyrus Romulus Teed, now of Chicago, who published a magazine called the *Guiding Star*, and is now publishing a paper called the *Flaming Sword*, after the sword fixed at the Garden of Eden. Teed calls himself CYRUS, and says the Lord will appear under the name of Cyrus: so he is quite a rival to Schweinfurth. He has some sort of a school for teaching what he calls Koreshan Science, a fundamental doctrine of which is that the sun is the centre of the universe and this earth the circumference, and that we are living, not on the surface of the globe, but on the inside of a hollow globe. This lunatic publishes the names of a doctor and a professor as assistant editors of the *Flaming Sword*.

ANOTHER WARNING AGAINST CREDULITY. — That illimitable liar and habitual swindler Madame Diss De Bar, after serving her six months at Blackwell's Island, to which she was justly condemned, is again at her old performances. Some benighted Spiritualists endeavored to sustain her as a martyr when condemned. The quondam editor of the *Better Way* was her zealous champion; but that respectable journal is now in better hands. Her condemnation was not a condemnation of Spiritualism but a just punishment of Spiritual fraud mingled with genuine phenomena. It is a sad fact that the amiable and credulous Mr. O'Sullivan introduced this woman to the public as

a specimen of Christian Spiritualism. Some years ago she robbed a wealthy widow in Boston of \$2,000—a simple robbery—while giving a spiritual performance, and it was *after this* that she was presented as a Christian Spiritualist.

Recently, falling as usual into beggarly poverty, she imposed herself by her impudence upon a wealthy widow in Washington City, and played upon her by false messages until she induced the lady (Mrs. L.) to go with her to London, professedly to see her old friend, Mad. Blavatsky. Mad. Blavatsky did not receive her and did not know her, but she continued her game, assuming the name of Mrs. Marsh, until Mrs. L., under good advice, recovered her senses sufficiently to leave her suddenly and return to America considerably poorer in purse. When Spiritualists learn to follow the careful methods of honorable science and to demand honesty in all their dealings, these dishonorable follies will cease. But perhaps the crop of fools will always be large enough to make knavery profitable for a short time.

By the way, those grandiloquent impostors, Butler and Ohmart, though driven out of Boston, are still prowling around somewhere and reaching the credulous and sympathetic gullibles through the *Esoterie*, in which Vidya Nyaika (Ohmart) flourishes with a grandiose magniloquence which even Mad. Blavatsky could hardly surpass, seeking to raise money for their bogus college of miraculous pretensions. As a specimen of magnificent, persistent, ingenious and audacious lying, the productions of Ohmart have never been surpassed. He has a sublime faith in the gullibility of mankind, and hopes for contributions to his great institution, which will produce wool without sheep, food without limit, and cities more magnificent than Rome, but *must beg* a few dollars to begin business!

LITERATURE AND TRUTH ought to be one and indivisible, but they are not. The chief mass of our literature in the daily papers is but a matter of business—an appendage to advertising business. The reading matter is cheaply given away to circulate the advertisements which constitute the body of the paper. Newspapers are published to win circulation by catering to the popular taste, however depraved it may be, and the question of truth or permanent importance to humanity, in any doctrine, is not much considered. The press belongs to capital, and its writers are the servants of capital. This lamentable truth was frankly blurted out at the Boston Press Club Banquet, Nov. 12th, by Joseph Howard, a famous New York writer for the press. Mr. Howard said: "Seriously, he doubted whether journalism of the present day was on a level in the higher ranges of life with the journalism of 25 or 30 years ago. In slavery times, in the times of Horace Greeley and Raymond, there was an issue. What principle was there to-night in journalism? It is in the physical elements of progress, said the speaker, that we progress, along the line of art and science, but in no other way. There isn't a man among you who dare say what he absolutely thinks about the moral questions before the country and the world. [Laughter.]"

CRAM, CRAM, CRAM. -- Those who read the "Development of Genius by Proper Education," in the *Arena* for December, will realize how greatly we need development in the place of cramming. We have an entirely false conception of education, equally in the common schools and the universities, and our highly educated youth are not only impaired in force of character, vigor of thought, and physical energy, but deprived of the profitable results of some of the best years of life, even more unfortunately than the youth of Europe. An ample intellectual and practical education ought to be acquired by the age of 18, and active life then begun. In the next seven years the foundation should be laid for independence and a family. But these seven years are often frittered away by a pedantic system of educational cram before active life begins, thus robbing him of one fifth of his active life, and burdening his parents with a large and unjustifiable expense.

LITERARY ECCENTRICS. -- The most acrobatic and kaleidoscopic of these is George Chainey. Formerly Orthodox, Unitarian, Agnostic, Infidel, Spiritualistic, Theosophic, Gnostic and again quasi-orthodox -- leaving his family to be connected with Anna Kimball, as the "mother of his soul" and conjugal companion, and then teaching the original bisexual nature of the first people, who were degraded by developing into two different sexes with consequent sexual intercourse, he has deserted Anna, and now appears in London, where Saladin of the *Agnostic Journal* describes him as follows: --

"George Chainey, of America, the mildest visionary that ever saw visions and dreamt dreams, called upon me again the other day. He has a coffee-colored face, and great black eyes like a gazelle, and his kingdom is not of this world. He poses as a Christ, and is the most unruffled sort of Christ imaginable. When reviled he revileth not again. He gets into no scrapes with scribes or Pharisees, and is so far removed above human emotions and passions that he cares not a jot should some Judas betray him every hour of the day.

"Mr. George Chainey is engaged in producing a book to be called 'Shusan' -- not Susan, mark you, for George is now away a thousand miles over the heads of all mere Susans, although popular report hath it that he was not always so. This Shusan of his is the name of some old palace mentioned in the Bible, and which, being translated according to George, meaneth roses and cat's whiskers. This book, George assures me, is being composed principally in his sleep. Whether revealed to him by the Lord, or quite the other party, he saith not.

"George tells me he has called on Madame Blavatsky to impress upon her the necessity of her undertaking the sublime task of digging profound esoteric truth out of a mixed mass of more or less illiterate and archaic drivels and bombasts."

MEDDLESOME LEGISLATION. -- In the State of Minnesota an act passed in 1887 established a State Medical Board of Examiners of nine members -- seven Allopathic and two Homœopathic -- who have the exclusive irresponsible power to license those who wish to

practise medicine, with authority also to revoke licenses for anything they may choose to call "*unprofessional*" conduct, which is virtually giving them legislative power over all physicians. Under this act they have taken the liberty of rejecting a well-qualified physician whom they did not want in Minneapolis. He does not surrender, however, but goes right on, and if some one would take such a case to the supreme court such a law would be found incompatible with any constitution which has the usual safeguards of liberty.

The Legislature of Illinois has passed a law forbidding the marriage of cousins. Perhaps the cousins understand their own rights and interests better than the legislature. That the intermarriage of cousins is necessarily injurious to their offspring has never been proved, but that the marriage of confirmed drunkards is a curse to posterity is well known. If the legislature had forbidden drunkards to marry and authorized immediate divorce from any one found intoxicated, they would have shown better judgment. Immediate castration ought to be the penalty for every States prison crime.

We have another specimen of attempted meddlesome legislation in the attempts to procure national legislation on the Sunday question, which was once so signally defeated over half a century ago by Col. Johnson's famous Sunday mail report.

And we have a very small specimen of the same kind in the city of New York, where the authorities have prohibited hand-organs and musical bands on the streets—thus depriving many poor men of employment and interfering with the pleasures of children. They will probably repeal it.

Mohammedanism and Christianity Compared.

At a recent dinner of the Liberal Union Club, of Boston, at which Rev. Jas. H. Wiggin presided, Rev. Mangasa Mangasarian, formerly pastor of a Presbyterian church in Philadelphia, made a remarkable address on the "Moral Results of Mohammedanism and Christianity."

"He said that there were but two missionary religions in the world, Mohammedanism and Christianity, and that the contest for religious supremacy had narrowed down to them. The latter was born in the East, about six centuries earlier than Mohammedanism, yet the younger religion has driven it out of that region and forced it to find a home in the West, while the Moslems are still extending their conquests in Asia and Africa. In 'the dark continent' they throw into the shade the progress of their rivals. While the Mohammedans, wherever they go, amalgamate with the races they find, the missionaries never mingle with their converts except for a few hours in church. By their conduct they keep up the distinction of caste, thus teaching that those upon whom they are working are good enough to be considered brothers of the Lord, but not good enough to be brothers of themselves; and this is the principal reason for the non-success of the Christian missionaries.

"It has been said that Islamism, on account of its doctrine of fatalism, cannot adapt itself to the progress of the world, but the Arabs successfully met the armored warriors of Christendom, and for years led the world in literature, art and science. The progress of a nation is due, not to its religion, but to its genius, which interprets its religion in a way to spur on its natural inclinations instead of fettering them. Under Mohammedanism the Anglo-Saxon and Teutonic races would have led the world to-day. The Caucasians have progressed, in spite of the fact that their discoveries and inventions were contrary to the teachings of the Bible. The standing charges against Mohammedanism are that it has encouraged and kept alive despotism, polygamy, and the slave trade, and that it is intolerant of opposition, which it suppresses by persecution; but these are more the natural outcome of the country and the people than of the religion. Despotism is one of these evils which both the Bible and the Koran recognize. There is more freedom to-day in Mohammedan Turkey and Persia than there is in Christian Russia, and as much as there is in Austria and several other monarchical countries. In Turkey, Christianity enjoys a larger freedom than Mohammedanism does in British India. All Christian denominations have representatives in Constantinople, and no Mohammedan meddles with the work of the missionaries. There is no more polygamy in Turkey than there is in America. Mohammedanism gives a sacredness to the marriage tie that is not given to it in Christian countries, and divorces are not so general there. Women also have rights in Turkey that are not recognized in Christian countries. Polygamy is a product of the Orient, not of Mohammedanism, and Mohammed discouraged it, while the disciples did not. In regard to slavery, Mohammed said: 'The worst men are those who sell men.' Where is there anything in the Bible to compare with this? By the law of the Koran, as soon as a slave becomes a Mohammedan, he receives his freedom, and thus slavery decreases as Mohammedanism advances. As the negroes embrace this religion, they advance rapidly in intelligence and morality, and it has been said that, where one negro has been raised by Christianity thousands have been driven into deeper degradation by the gin trade. Another thing to be noticed is that there is more honor and honesty amongst Mohammedans than among any Eastern Christians. The vital defect in both religions is that they lay the emphasis, not on natural goodness, but on some doctrine, thus giving the impression that there is something better than morality.

"Mr. Mangasarian illustrated the points in his address by making comparisons between many Christian and oriental customs. After he had concluded his remarks the subject was further discussed by several members of the club."

A CAPITAL REMARK. — Hudson Tuttle, in an able essay in the *Banner of Light*, says: "*The older an idea, the greater the probability that it is false*,"—a saying that ought to be loudly repeated in every church and college.

Valdicitorp.

THE JOURNAL OF MAN has now been published three years, during which it has established very pleasant relations with many worthy friends, and I hoped these pleasant relations might be continued for life, but human energy is limited and days are but twenty-four hours long.

Before undertaking the Journal, the tasks to which I was pledged were more than sufficient for my time and capacities. The Journal was an additional burden to one already overloaded. By renouncing recreation and judicious rest, I have struggled on with the Journal, but at the expense of other more important duties. Therapeutic Sarcognomy has been delayed for years, the improvement of electric apparatus has been delayed, communication with the public through larger channels has been prevented, and the eight other volumes necessary for the full exposition of Anthropology are kept in abeyance.

Now when the 4th volume of the Journal is to begin, a tired brain protests against its burdens, and the imperative claims of the sciences which the world urgently needs come in to forbid any more journalism at present.

In suspending the Journal, the writer trusts he will not cease to supply its friends with results of scientific labor and discovery. Therapeutic Sarcognomy will probably appear in April (an enlarged edition) at the price of \$4, and all who wish it should send in their names as applicants to insure its early delivery.

The Syllabus of Anthropology will be passed through the press the present year, and unless extended beyond my present calculations its price will be two dollars. Such at least will be the prices of these two volumes to those who apply in advance of publication.

If a new scientific volume can be brought out annually, that will be far more important than the Journal. Journalism is to me a fascinating labor, and for every number of the Journal I prepared twice as much matter as it could receive, but I must leave such labors to those who are more nearly in sympathy with the present generation, while I prepare that for which future generations will be ready.

I hope, too, to address the public occasionally through the *Arena*, the *Religio-Philosophical Journal*, the *Banner of Light*, and the *Progressive Thinker*.

I part regretfully from my circle of readers, and regret too that the great mass of Journal matter already prepared may not be published.

WORDS OF PRAISE come abundantly to the JOURNAL OF MAN from its readers, but from the press they are not common, as the JOURNAL OF MAN lives in a region a thousand miles away from *quid nunc* literature. The following friendly words from a Nova Scotia newspaper are highly appreciated, as they come from the pen of a highly educated and vigorous thinker, whose writings have been appreciated on the other side of the Atlantic:—

“*Buchanan's Journal of Man* is a very able and interesting monthly

of 56 pages, edited by Dr. J. R. Buchanan, the eminent educationalist, author, and medical expert. The articles are admirable. Their charm consists chiefly in their clear truthfulness, their profound insight, and their giant grasp of facts and principles. To the earnest student as well as to the ablest thinker, these articles and essays are really a high privilege; and afford a most edifying and stimulating study. Intelligent readers soon perceive that they are perusing an author of pre-eminent ability, wisdom, and justice, as also of vast experience and varied erudition and originality. He throws a clear and truthful light on all that he treats of, and presents every study in beautiful order and harmony, not only in its most vast and sublime outlines, but also and equally in its most minute and manifold details. As the name of the Journal implies, Dr. Buchanan holds that 'the proper study of mankind is MAN.' But in this he very justly includes not merely the nature, rights, duties, privileges, and destinies of man and woman, but all the means and instrumentalities by which these are realized; like the noble poet of old who said, 'I am a man and I count nothing human as foreign to me.' In this way he brings in all the live news and burning questions of the day as into a solar focus to reveal and illustrate the vast possibilities and the best methods of human reformation and amelioration. This is done in a way worthy of the author of *The New Education*, in his treatment of all problems, whether national or ministerial, social or personal, civil, religious, or educational.

"One of the many delightful features of the present issues of the Journal is the new light which the author adds to the science of Phrenology by the aid of Physiology, Psychometry, and the allied sciences of Anthropology. Old students of Phrenology will find this most interesting; and its *connoisseurs* not less than its *amateurs* will find their favorite study greatly advanced and even transfigured in this Journal."

LES ENFANTS PERDU. -- "In the French service" (says the *Ledger*) "the outmost sentinel towards the enemy's army is called *l'enfant perdu* -- 'the lost child,' because he is very apt to be cut off. To go on duty cheerfully on such a post, a man must of course have plenty of nerve; but to the really brave and adventurous 'the lost child' post has a fascination similar to that of a forlorn hope or any other exceedingly dangerous service. The consequence is that many soldiers delight to be known as *Les enfants perdu*, which means 'the lost children' -- in other words, *men ready for any enterprise, however hazardous*."

As it is in the military service, so it is in the war against ignorance and crime: we need "*les enfants perdu*," whom the English call the "forlorn hope." The foremost soldiers against the greatest curses of humanity belong to this forlorn hope. Most illustrious among the "*enfants perdu*" were Jesus Christ, Socrates, Hypatia, Joan of Arc, Bruno, Galileo, Huss, Wickliffe, Savonarola, Vanini, and the host of brave men who have perished in defence of liberty. Less noted than these, but not less necessary to human progress, are

the intellectual members of the "forlorn hope," — inventors, scientists, philosophers, and authors, who have been born too soon for their own welfare, but whose thoughts have been the heralds of mighty changes.

THE JOURNAL OF MAN belongs to the "forlorn hope." It heralds a mighty change which all the power of the established order resists, the mighty change to be realized when Psychometry has illuminated medicine and advanced all sciences, when it shall have dispelled all ancient superstitions, when a true Anthropology shall have given us a perfect medical science, and shall have so fully developed the nature of man as to perfect the structure of society and organize an education that will exterminate all great evils. The era of established ANTHROPOLOGY will be the happy period so long blindly anticipated as a MILLENNIAL age. The possibility of that happy time on earth exists in the constitution of man, but it cannot be realized until that constitution is generally understood. The JOURNAL OF MAN is the herald of its introduction, and justly asks the co-operation of all who have the wisdom or the philanthropy to appreciate human progress to aid in its circulation.

A PRACTICAL VIEW. — An esteemed correspondent writes from Wisconsin as follows: —

Most Esteemed Teacher, — You are nigh the only prominent teacher I know of that understands the necessity of ennoblement of labor and economy for all. Now, in the councils of Spiritualists, and in answer to the *R. P. Journal* Editor, on organization and unity the creed is proposed of, — fatherhood of God, brotherhood of man, love and wisdom the living life of both, plus communion of spirits and immortality. The great part of the respondents rest their oars thereon and on a vague idea of progress through evolution. Now, all these to my mind will remain only platitudes common to nearly all men and all times, without the definition of the practical work in view, viz., the betterment of the race; and, in fact, an enrolled army with definite object and labors should be the aim and results.

"You also recoil not from telling the truth and seeming a pessimist; and now I should desire to see thrown from your hands the idea bombshell of your *four* lines in 'The Educational Crisis,' in among that hubbub of sentimental noise: 'All true philanthropists and deep thinkers take substantially similar views to those here presented of our existing degradation and future delivery by (moral and industrial) education, co-operation and practical Religion.'

"Do please go and explode in that symposium a practical bomb. I understand no good seed will grow in ground unconditioned to receive it. Dews or rains from above are powerless to fructify among weeds, gravel, and rubbish. Evolution through nature has but a slow step in the eons of time. Evolution through man has divers directions — evil or good as it may be. Evil evolves practically in a rapid manner. Can we not unite to evolve the good more rapidly still? And may not the field that yesterday was a miasmatic swamp be made to bloom to-morrow with golden fruit?"

BRIGHT PROSPECTS AHEAD.—Mr. Edward Atkinson's book, "Industrial Progress of the Nation," makes a powerful array of facts and figures, showing the steady tendency toward low prices, small profits, and *high wages*, the cheapest production being that in which the workman is well paid. Such facts are a good answer to the pessimistic outcries of some of our agitators.

LITERARY ASPIRATIONS.—Any one who knows how every magazine is overloaded with the manuscripts of contributors that cannot be used, and how many more books are written than ever get published, would have small hopes of finding any profit in literary labors. Robert Waters, in the *Home Journal*, says: "No young man, if he be at all properly informed, will dare to count upon literary work as a means of earning his daily bread—never, at least, until he has gained a name, a very considerable name, in literature. All first efforts of this kind should be made in hours of leisure, in those hours secured after bread work. Look into the history of literary men. You will find most of them living from hand to mouth, begging and borrowing from every acquaintance, enduring all the humiliations of poverty for half a life-time. Wordsworth never received more than \$500 for all the poems he ever wrote. Longfellow was obliged to print his first works at his own expense. Balzac wrote a score of novels before he wrote one that paid. Of five thousand articles sent every year to *Lippincott's Magazine*, only two hundred were accepted or could be accepted."

MAX MULLER ON MONKEY EVOLUTION.—"We are told that man is descended from some kind of anthropoid ape. We answer that all anthropoid apes, known to us, are neither social nor vociferous. And we are told that in that case man must be derived from an extinct ape who differed from all known apes, and was both social and vociferous. Surely, if this is a scientific argument, scientific arguments would in future rank very low indeed." — *Prof. Max Muller*.

HORRIBLE CRUELTY.—Geo. H. Gunther, of St. Louis, who chained his children naked to posts and tortured them in a horrible manner, has met his reward. His oldest son having attained the age of seventeen, returned home in December and brained his father with a hatchet. The skulls of all such persons ought to be preserved for the benefit of science, but under the stupefying influence of the old medical colleges the value of such crania to science is unknown, and they are lost.

A DISCREET SILENCE.—Robert Ingersoll is much beyond the average presidential candidate in all the qualities that win reputation and applause, but the *Sun* remarks that it would be impossible for him to be elected President. "Neither of the great parties would commit suicide by nominating him." "Undoubtedly we have had Presidents who were not very far away from him in their views, but *they did not proclaim them from the housetops.*"

This is very true. Thomas Jefferson and Abraham Lincoln enter-

tained substantially the same views as Ingersoll, but they did not disturb the old theology by actively assailing it. Yet Lincoln came very near losing his political career by writing a pamphlet against Christianity, which was never published, because his friend Hill burnt it up in manuscript. Any amount of quiet scepticism is tolerated, and scientists of the medical profession are kindly tolerated in teaching doctrines which destroy the foundations of all religions. Toleration is continually increasing, and literature is becoming freer from the influence of tradition.

M. Renan is perhaps the most conspicuous literary figure in France to-day. In his last work, "The Future of Science," he says: "As for the old conceptions of Providence when the world is supposed to have been made once for all, and to remain as it is, where man's efforts against fatality are considered to be sacrilege, they are overcome and surpassed."

Again he says, "It is a pure love of science that has made me break the ties of all revealed belief, and I felt that the day when I recognized no other master than reason I settled the condition of science and philosophy. All or nothing; absolute supernaturalism or an unreserved rationalism."

He turns upon the Catholic Church and replies to the charge of scepticism: "It is you who are the sceptics and we the believers. We believe in the work of modern times, in its sanctity, in its future, while you curse it. We believe in reason and you insult it; we believe in humanity, in its divine destinies, in its imperishable future, and you laugh at it; we believe in the dignity of man, in the goodness of his nature, in the rectitude of his heart, in the right that he has of reaching perfection, and you shake your head at these consoling truths; you dwell with complacency upon the evil, you call the holiest aspirations toward the celestial ideal the works of Satan; you speak of rebellion, sin, punishment, expiation, humiliation, penitence, and the executioner to those to whom you ought to speak only of open-heartedness and deification. We believe in everything that is true, we love all that is beautiful; while you, with your eyes closed to the infinite charm of things, go through this beautiful world without even giving it a smile. Is the world a cemetery and life a funeral ceremony? Instead of the reality you love the abstraction. Is it you or we who deny? And is not the sceptic one who denies?"

Reason, so long repudiated, is becoming the leader of mankind, and theology is becoming rationalized, of which we have a conspicuous example in Boston in the church of Mr. Savage.

GREEN ON CRIME. — "Crime, its Nature, Causes, Treatment, and Prevention, by SANFORD M. GREEN, late Judge of the Supreme and Circuit Courts of Michigan," author of "Green's Practice," etc., etc. Philadelphia: Lippincott & Co. pp. 346. This is an able and timely work from a judge of philosophic modes of thought and ample experience. Its circulation will do a great deal of good. Its doctrines are similar to those presented in the JOURNAL OF MAN, and those

who wish to aid in social progress and enlightenment well may do so by giving it an extensive circulation. If the *Journal* had space it would quote much from its pages.

JOHN B. WOLFF, President of the Association of Spiritualists at Washington, D. C., a worthy and active friend of all liberal progress, terminated his earthly life on the 11th of October, '89, at the age of 72. His memory was duly honored by the members of the Association.

SPIRITUAL NEWS. — The vigorous warfare of the *Religio-Philosophical Journal* against fraud in the Spiritual ranks came to a crisis when last year Col. Bundy was sued for libel by Mrs. E. A. Wells, backed by Henry J. Newton. The libel charged was in these words: "If necessary we can prove in the courts of New York city that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates." This accusation, though well sustained by testimony and corroborated by Psychometry, did not enlighten the infatuated credulity that has sustained Mrs. Wells and many other impostors. Nor did they regard the fact that she had been detected by Mr. Lakey, had confessed her impostures, and promised reformation. In response to threats of prosecution, Col. Bundy offered to accept notice by his attorneys and meet the charge at New York. At length suit was instituted, and it came to trial after considerable delay, Dec. 3rd, 1889, resulting in the defeat of Wells and Newton and an award of \$200 to Col. Bundy for damages. As the libel charged certain fraudulent acts, and the defendant offered to prove the truth of the charges, heavy damages might have been obtained if the plaintiff could have proved that no such swindling "trick cabinets" and "confederates" had been used. But this issue was evaded, and the plaintiff's attorney undertook to object to jurors if they would not upon being catechised profess a willingness in advance to believe in materialization upon the testimony to be adduced. The court very properly refused to reject jurors on that ground, as it was a matter foreign to trial for libel, which did not involve the question of Spiritualism, but only the question of swindling by trick cabinets and confederates. The attorneys then refused to proceed with the case, under the pretence that they could not receive justice, thus making a false issue before the public, and saving Mrs. Wells from the terrible exposure which they could not meet.

Col. Bundy says, in the *R. P. Journal*: "Had the Wells case gone to trial, we should have put on the stand the man who made the trick closet for her in the house on West 36th Street, having a secret door through which she could admit her confederates from the hall after the seance began. The same carpenter says he built a trick cabinet for Caffrey. We should also have produced witnesses who saw wigs, masks, and other paraphernalia of fraud in that closet." Still more decisive would have been the testimony of Chas. D. Lakey, a gentleman of high standing, as to her abject confessions and promises to him after his detection of her imposture.

The Mississippi Valley Camp Meeting Association very properly

refused to allow Mrs. Wells to enter their grounds, in consequence of her evil character and deportment; but such impostors, if they have some mediumistic capacities, always find superficial and credulous dupes to sustain them. The repeated exposures of Elsie Crindle Reynolds did not check her profitable career, and thus the Spiritual movement loses its respectability in the public mind in consequence of the knaves and fools who become so notorious. Col. Bundy deserves much credit for his fearless and vigorous warfare against the knaves that infest the Spiritual camp.

The trial of W. E. Reid at Grand Rapids, Michigan, under a prosecution by United States authorities for using the mails fraudulently in offering to give spiritual communications, resulted in a failure. The jury was equally divided, and the case will be tried again in March. This is a case of marked injustice and persecution. Mr. Reid was engaged in an honorable, beneficial, and instructive vocation, which only ignorant bigotry could assail as fraud. His prosecution is a disgrace to the Postmaster-general, who is understood to have ordered it, and his trial is discreditable to the court, as he was not permitted to demonstrate his powers in court, nor to introduce any of the forty-five witnesses who had been brought at great expense to testify. The record of this trial will be of great interest, and Mr. Reid deserves the vigorous support of the friends of justice.

THE INTERMARRIAGE OF COUSINS.—The Legislature of Illinois has passed a law making the intermarriage of cousins a penal offence. This is an unwise law, first, because it interferes unduly with personal rights, and next, because it is uncalled for. The marriage of cousins who are of healthy family and physique, and especially if they are of different temperaments, is quite free from danger.—*Medical Record*.

This is an example of paternal, or in other words meddlesome, legislation. The reproduction of drunkards, criminals, and chronic paupers goes on without hindrance, multiplying the dangerous classes. But respectable and worthy members of society have their rights attacked to enforce a theory which has never been demonstrated, and certainly ought not to have been made a basis of legislation until its truth was placed beyond doubt. A law establishing castration as a portion of the penalty for all felonies would become more beneficent than any penalties inflicted at present.

DISCOVERY OF AMERICA.—While our cities are going wild over the idea of celebrating the discovery of America by Columbus, its prior discovery by the Danes is recorded in Boston by the statue of Lief Erickson in Commonwealth Avenue; and Gen. Butterfield claims to have found manuscripts in the libraries of Paris, London, Oxford, and Nuremburg showing that St. Brendin made a voyage to America in the sixth century. He died in 578. Prof. Horsford, of Harvard, claims to have found some relics of the old settlements on Charles River and in the vicinity of Stony Brook, Newton, and Watertown, such as remains of rude forts, canals, and dams. He says, "Five years since I discovered on the banks of the Charles River

the site of Fort Norumbega, occupied for a time by the Bretons some four hundred years ago, and as many years earlier still built and occupied as the seat of extensive fisheries and a settlement of the Northmen. I have to-day the honor of announcing to you the discovery of Vinland, including the Landfall of Lief Erickson and the site of his houses. I have also to announce to you the discovery of the ancient city of Norumbega." Certainly, if the discovery of North America is to be celebrated, it will not be an anniversary of the voyages of Columbus, which were the means of introducing a horde of devastating and murderous robbers to a peaceful population.

TRUSTS which have organized so many millions of capital in a way dangerous to the public interests have excited great alarm. Five large trusts — lead, sugar, cotton oil, distillers and cattle — have over \$21,000,000 capital. A recent decision of a supreme court in New York has pronounced them criminal combinations, and if this decision is not counteracted by some other measure the trusts must disband. In addition to this, Judge Ewing, at Pittsburg, has taken equally decisive action by refusing an application for a charter by the master horse-shoers, which looked to regulating prices, because it would "interfere with the natural laws of trade" and tend to illegal acts and combinations. It is very difficult, however, to say how far the law should go in prohibiting business combinations. In Missouri a vigorous anti-trust law demolishes everything that combines to regulate prices, and 700 corporations will be controlled by it and required to reform or be abolished.

CONFESSED INCOMPETENCE. — That the orthodox or self-styled "regular" colleges ever linger far in the rear of progressive medical science has another illustration in the confession by Professor G. L. Peabody, of the College of Physicians and Surgeons, New York (in the *Medical News*), that "the results in the treatment of typhoid fever continue to be so bad in general in this country as to constitute a *chronic opprobrium* to the art of medicine here." He should have added "among the regulars," for no such confession could be obtained from those who represent the progressive portion of the profession.

"HIERO-SALEM, — the Vision of Peace, a Fiction founded on Ideals," by Mrs. E. L. Mason. Boston: J. G. Cupples Co., publishers. This is emphatically a Boston book of didactic fiction and occult tendencies, by a lady of ethical ambition and vivid imagination, with nothing scientific, and a good supply of reincarnation and mystical aspiration for which some people have an appetite.

LESSONS LEARNED FROM OTHER LIVES. — This attractive and wholesome book by B. O. Flower, editor of the *Arena*, has its merits so fully presented on the cover of the *Journal*, to which the reader is referred, as to need no further statement. It is pervaded by the bright and genial spirit of its author.

THE PROGRESSIVE THINKER — Is the name of a large, new weekly Spiritual newspaper recently established in Chicago, at the

marvellously low price of \$1 a year, by J. R. Francis, formerly associated with the *Religio-Philosophical Journal*. Its editor expects 50,000 subscribers, and will need them all to make it profitable. It appears to be well edited, and will no doubt have a large circulation.

A VERY IMPORTANT MOVEMENT — Political reform, which has so long been neglected by our leading parties in the scramble for office and for local advantages in business, is now about to receive the powerful support of the industrial classes by the combination of the Knights of Labor with the National Farmers' Alliance and Industrial Union. This union, consummated in December, presents the important principles on which these societies unite and for which their committees will work, which for want of space may be briefly stated as follows: —

1. Abolition of national banks, and substitution of money issued by the government in sufficient volume for the business of the country. 2. Laws to prevent the dealing in futures of agricultural and mechanical productions. 3. Free and unlimited coinage of silver. 4. Prohibition of alien ownership of land, and reclamation by Congress of lands held by aliens and by railroads and other corporations in excess of use, to be held for actual settlers. 5. Equal taxation and no favors to any interest or class at the expense of another, taxation being limited to the necessary expenses of an economical government. 6. The issue of a sufficient amount of fractional paper currency. 7. That the government shall own and operate the means of communication and transportation as it does the postal system.

The justice of these demands makes their *ultimate* triumph certain, although they must struggle long against the vast aggregation of wealth, monopoly, financial power, and speculation. The platform of the Knights of Labor also demands shorter hours of labor; equal pay for both sexes; arbitration between employers and laborers; government ownership of railroads, telegraphs, and telephones; government savings banks; prohibition of the issue of interest-bearing bonds; a graduated income tax; prohibition of child labor under fifteen years of age; reservation of public lands for settlers and not another acre for railroads or speculators; equality in legislation and no delays in the administration of justice; and the promotion of co-operative institutions as a substitute for the wages system.

ELECTRIC MOTORS. — A new invention, by W. F. Sherman, of Lowell, is about to be brought into use by which railroad cars can carry power enough in storage batteries to dispense with wires. It is said that cars can run eleven hours on the power thus stored. In this invention an armature weighing 500 pounds has 2000 revolutions per minute. One of these machines is designed for a speed of 10 miles an hour, another for 26.

SULPHO-CALCINE. — Reed and Carrick, New York, have brought out a new compound for diphtheria, called Sulpho-Calceine, which is efficient in dissolving the false membrane and appears to have been successful in practice.

THE DIVINING ROD. — A boy named Rodwell, about 14 years of age, employed by the Grinton Mining Company in the north of England, is said to have never failed in detecting the presence of water or minerals. He uses a divining rod, or sometimes merely clasps his hands before him.

BRAIN DEVELOPMENT. — The recent investigation by two French doctors of the influence of mental labor on the growth of the brain and skull was full of interest. They measured the heads of persons of many different pursuits, educated as well as illiterate. The results were in favor of educated men leading an intellectual life: that is to say, the heads of these men were much more fully developed than those of other men. It was found that both halves of the

head were not always symmetrically developed. In students, for example, the development of the left frontal region was fuller than that of the right; but in illiterate subjects the right occipital region was larger than the left. In the students the frontal region was more developed than the occipital; in illiterate subjects the occipital region was the largest. — *N. Y. Sun.*

PSYCHIC RESEARCH. — The American Psychic Research Society, after spending about \$3,500 in five years, and accomplishing very little, has unanimously dissolved itself, and some of its members will become adjuncts to the English Society. Our Psychic Research Society (with a few honorable exceptions among its members) has been about as wise an institution as a society for inquiring into the rotundity of the earth, being mainly composed of those who are a hundred years behind the progress of psychic science.

CORDIAL ENDORSEMENT. — A clergyman of Holland, distinguished for his intelligence, philanthropy, and spirituality, writes, "I beg to thank you most heartily for the two last *JOURNALS OF MAN*, and particularly for the splendid article of Dr. Peebles and your comments upon it. I think you have both done a great and good work. . . . I am thankful Dr. Peebles has done it in such a masterly manner, which makes every other attempt superfluous."

THERAPEUTIC SARCOGNOMY. — Over a hundred pages of this work are now in type, and I hope to have it ready by the first of May, at the price of four dollars to all who apply for it before that time.

THE EXTRAORDINARY DELAY in the issue of this January number of the *Journal* has been owing mainly to the removal of the printing office at the time the *Journal* should have been issued.

Conclusion.

In terminating the *JOURNAL*, I hope to labor more effectively for the sciences to which it has been devoted, and to present each year a portion of the great science which is so urgently needed to-day, the entrance of which is opposed alike by the stolid conservatism which has always been the ruling power of the world, and by the unreflecting credulity which accepts with equal facility the ignorant superstitions of the past and the ignorant vagaries of the present. If I had half a century before me, I should engage in active propagandism, but all the years for which I can reasonably hope will be required for the systematic record of the supreme science and philosophy.

But in addition to the eternal verities of science, there are so many deeply interesting things in progress, so many important social questions upon which I wish to speak, so many new views that occur only to the Anthropologist, that when I retire with a thousand things unsaid, I feel that I shall be compelled to speak through other channels and to a larger audience. **B R A D Y**
My essay on the *Cosmic Sphere of Woman* will appear in the *Arena* for April — other articles at a later period.



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